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- Dec. 13th.**—3d Sunday in Advent. Hours of Service as on Dec. 6th.
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- Dec. 20th.**—4th Sunday in Advent. Hours of Service as on Dec. 6th. 11 A.M. Mass, Silas in C. Fr. Nicholas will preach in the morning; Fr. Ritchie at night. Subjects: "The Honouring of St. John Baptist" and "Let us go to Bethlehem."
MEN ESPECIALLY INVITED THIS SUNDAY EVENING AT EIGHT.
- Dec. 25th.**—Christmas Day. Low Mass, 6:15, 7, 7:45, 8:30, 9:10, 10 A.M. Solemn Mass, (Haydn's Imperial) 11 A.M. Vespers (plain) 5 P.M.
- Dec. 27th.**—1st Sunday after Christmas. Hours of Service as on Dec. 6th. 11 A.M. Mass, Haydn's Imperial. Fr. Ritchie will preach in the evening. Subject: "Nevertheless the dimness."
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NEW YORK, DECEMBER 1896.

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Church News of the Month.

The S. P. C. K.

There are, we suppose, as there have always been, a few people who think that the Society for Promoting Christian Knowledge is entirely or mainly a society for the diffusion of Christian literature, and the issue of Bibles and Prayer Books. There are not many, even of the well-informed, who realize how many sided and far-reaching the work of the Society really is. Yet as they turn over the pages of the report, they will see that there is scarcely a field of Christian enterprise in which the society does not bear its part. In the field of religious education it maintains in the highest efficiency one of the largest of our training colleges. In the home mission field it supports the Stepney Church Training College for Lay Workers, which is doing a sound and useful work in the training of lay evangelists, though, perhaps, on lines less definite than many of us would desire, and is preparing to spend on new buildings for this institution alone no less a sum than £12,000. Nor is its support of home mission work limited to the maintenance of central institutions. It votes nearly £3,000 every year in aid of other training colleges, and for the building and renting of Sunday schools, besides other sums for other forms of religious education. In the foreign mission field the Society finds ample room for work without trespassing on the sphere of its daughter the S. P. G. Last year about £800 were voted towards the endowment of two colonial Bishopsrics, £8,000 were given for the building of mission churches and mission schools abroad, and £3,000 were devoted to the furtherance, in various ways of medical missions. £500 are allotted to the Assyrian Mission, and the sums given to other forms of educational religious work, including the distribution of literature in about 100 languages, reach a very large total.

In literature the Society is better known, not only as the semi official publishing house of the Church, but as the provider of books of solid learning and wholesome fiction, for priests and people. Five and twenty years ago the Society's publications were a by-word for dullness: to-day the best proof of the editorial and literary ability which the Society commands is the fact that the publications sell well, and even in times of competition and depression yield a large sum to the general funds. And its work in translation and publica-

tion is one of incalculable importance to the mission work of the whole Church. Not only do the workers in every mission field turn to the S. P. C. K. with confidence that their reasonable requests will invariably be granted, but the Church is indebted to the Society for the great pains and care it takes to ensure accurate versions, acting as it does as a home authority in regard to all translations of the Bible and Prayer Book. The Archbishop of Canterbury is a court of final reference; and those who know tell us with what painstaking care and labour the late Archbishop bore his share in this part of the Society's work, and considered the many difficult and delicate cases submitted to him. We venture, without fear of contradiction, to affirm that there is no one society which does better and more varied work for the Church than the S. P. C. K., and that partly because it has set before itself one great aim, without binding itself to accomplish its ends by any particular methods. Its great merit is its elasticity and adaptability. It is bound by no hard and fast rules, but is able to take up any movement that tends for good, and is for the benefit of the Church.—*Church Times*.

At the Holy Cross Mission Church, Kingston, N. Y., Rev. Charles Mercer Hall, Rector, a most successful Parochial Mission was held Nov. 7-18th. The Rev. Father Sargent, Superior O.H. C., assisted by the Rev. Fr. Fisher, Rector of St. Andrew's, Buffalo, were the missionaries. The interest increased daily. Father Sargent's sermons and addresses were comprehensive and forceful, and carried his hearers. Father Fisher gave the mid-day talk at the service for working girls, and held the almost undivided attention of the children for an hour, in the afternoon. Towards the close of the Mission over 50 children made their first confession, and a number of adults were brought to the tribunal of penance for the first time. Brother Bernard accompanied Fr. Sargent. The missionaries departed after the General Communion on Thursday morning, Nov. 19, at 6 o'clock "like three ghosts"—but a blessing was left behind them.

Two Sisters of the Holy Nativity are now living in this parish and are proving to be vastly useful to Father Hall in his efforts to maintain and further the Catholic religion in the quaint old Dutch town of Kingston.

Catholics will rejoice that St. Paul's Cathedral,

and not Westminster Abbey, shall be the great central scene of the functions associated with the jubilee accession *fete* in June next.

DR. MORTIMER'S NEW BOOK.

Catholics will be interested in the appearance this month of "Catholic Faith and Practice," by the Revd. Alfred G. Mortimer, D.D., rector of St. Mark's, Philadelphia. It will be a volume of about 350 pages, of dogmatic theology so far as concerns communicants, with full marginal analysis and table of contents, intended primarily for the younger clergy and treated from the point of view of scientific theology, but written in a popular style so as to be useful to the laity, especially in preparing for Confirmation and First Communion. This will be the most notable and valuable book of the year.

It is very cheering to read the notes of Catholic progress which appear in each issue of the *Angelus*, and to see notes of the increasing celebration of High Masses and of ' Benediction—the necessary complement of Mass. "

Now that Cardinal Vaughan has succeeded in his plan of "mistering" all the Priests of the Anglican Communion, and has hoodwinked the authorities at Rome into declaring their Orders absolutely invalid, would it not be well for Anglicans to leave this game to him, and henceforth to give to every Priest who believes in his Orders the title "Father"?—*Angelus*.

This is good reading: By the will of Mrs Cornelia K. Griswold, recently admitted to probate, almost the whole of a large fortune is bequeathed to the Church of St. Edward the Martyr, New York, and to its rector, the Rev. Edw. Wallace-Neil, Sc. D. The Sisterhood of St. Monica also receives a bequest. We heartily congratulate Father Wallace-Neil.

Book Notices.

THE INSPIRATION OF HISTORY. By the Rev. James Mulchahey, S. T. D., Vicar-emeritus of St. Paul's Chapel, Trinity Parish, New York. 135 pp.: cloth, 12 mo.: 1896. New York: Thomas Whitaker.

This volume consists of seven lectures on the substantial credibility of the Bible, prepared doubtless for parochial use, and, with the exception of certain parts, fairly well adapted for that purpose, but hardly aspiring to the position of a treatise, and hardly justifying its title. The author certainly makes out his case, which he himself states in the last chapter to be "to make it clear that the history which is recorded and exemplified in the Scriptures of the Old and New Testaments is true history, which means simply that there has been, in the actual life of the world, such an era, with such a people, under such government, and led and taught by such persons as are described in the books of the Old Testament; and that the era in which we are now living had its origin in the Person whose history is recorded and whose teachings are correctly reproduced in the New Testament." It

was not necessary or even pertinent to the argument for "the substantial truth of the Biblical records" to make a statement such as this on p. 81:—"The objections against the so-called critical theory of the Israelite history do not require an insistence upon the historical accuracy (in accordance with our modern historic sense) of every part of the Pentateuch or other pre-prophetic books of the Old Testament as we now have them." An insistence upon the absolute inerrancy of Holy Scripture is demanded of every Christian. Modern critics have failed to show any mistake or error in the books of Moses or in any other part of the Word of God, and we claim for the Bible far more than mere "substantial accuracy." This passage mars the otherwise good argument of the first 80 pages of the book, in which the historical character of the Bible is defended against "the pre-judgments of determined scepticism," the Old Testament picture of David is admirably vindicated, the critics' "wholesale claims to nineteenth century infallibility" are well disputed, and reverence is shown to be "indispensably essential in a true historical spirit." There is also a good argument drawn from the existence of the Jews, their consciousness of their vocation, their unique belief in One God, their separation from other nations, and their conception of God as a righteous Being—facts which the critics fail to account for, impregnable defences of the Old Testament at which the critics may fire their putty balls as long as they have breath, and which will still stand firm when the mist of rationalism rises.

The author's language in regard to inspiration is most unsound. He states that "it has been believed . . . that the Biblical books . . . were productions of authors who wrote them under a special kind of inspiration. Many have held this point of faith, as if it must necessarily include the opinion that these writers were *exclusively* inspired, and so inspired only or chiefly for the very purpose of writing these books. But there is no substantial basis for this theory." This leaves us wondering whether Dr. Mulchahey denies to the writers of the Bible "a special kind of inspiration," or whether he holds this as a "point of faith," and denies a certain opinion concerning this. Whatever his meaning here, it is evident further on that he does deny the special inspiration of the prophets, that he regards them as merely "on the mountain tops of inspiration," enjoying "the highest degree of inspiration," while "the whole nation was inspired," and he audaciously compares "the poetical inspiration of Homer, Dante or Milton, or the dramatic inspiration of Æschylus, Sophocles or Shakespeare, or the philosophical inspiration of Socrates, Plato, Aristotle, or Kant," with "the religious inspiration of Moses and the Prophets, in the Old Testament, or of the Apostles." With the author so far astray on so vital a matter we almost hesitate to commend the really good chapter (vi.) in which he argues that the very existence of the New Testament and the state of human society witness to the historical existence of Jesus Christ, and that His Divinity is surely attested by "the world-wide and time-enduring

vitality of His religion," "His perfect exemplification of benevolence in absolute unselfishness," "the altruistic tone and spirit of His teaching," and "His personal condescension, humiliation and suffering," and that "the faith of Christendom" is "grounded in thoroughly substantiated historical fact—fact which lacks no point of evidence by which the truth of history is universally admitted to be demonstrated."

THANKSGIVINGS AFTER THE COMMUNION OF THE BODY AND BLOOD OF CHRIST. Compiled from Ancient and Modern Sources by a Layman of the American Church: With an Introduction by Rev. George McClellan Fiske, D.D. 80 pp.: narrow octavo: cloth, \$1.00: paper, 75c. Boston: The Merrymount Press.

This little book is unique, not alone in its contents, but also in its intensely ecclesiastical typography and its artistic oddness. It is a most welcome enrichment of our devotional literature, and we feel a pride in it as the work of a Layman of the American Church.

Dr. Fiske's introduction, full of devout appreciation of the Blessed Sacrament, will help many souls to make more thorough appropriation of its virtue by giving heed to the use of thanksgiving in preserving the fruits of Communion. He has put this duty and practical need very tersely and forcibly. Part I. contains 55 Thanksgivings gathered from 26 Ancient Liturgies, Part II. has 37 Thanksgivings from modern books of devotion, and Part III. consists of 22 Psalms which may be used as acts of thanksgiving after Communion. "Devotions of the sickly, sentimental type" have been avoided, and the prayers "will hardly seem forced or unreal to the manliest mind," but "it has not been deemed expedient so to modify the language as to conform it more closely to ordinary Anglican modes of thought and speech." These are merits of the book, as justly set forth in the Introduction, but the most striking feature is the unfolding of the possibilities of thanksgiving after Mass, and the marvellous richness of the prayers.

We are sure the Priests who love to minister daily at the Altar and the lay-folk who love to hear Mass will delight to use this book to enrich their thanksgivings and will find that it will aid them to 'feed on Him in their hearts by faith, with thanksgiving.'

A RAMBLE AT SEWANEE. Baccalaureate Sermon, A. D., 1896. By the Revd. Charles F. Hoffman, D. D., LL D., D. C. L. 147 pp.: cloth, 12 mo.: 65 cts. New York: E. & J. B. Young & Co.

This book finds the excuse for its title in the twelve views which it gives of the scenery and buildings of our University of the South at Sewanee, Tenn. Churchmen will rejoice at the beauty of the buildings and location, but wonder at the bareness of the Altar in the Oratory of S. Luke's Hall. Dr. C. F. Hoffman's sermon is a sort of ramble in theology, with 15 appendices

and 9 addenda, but happily he does not wander out of the beaten tracks of orthodoxy, and we are gratified to find that the Author holds strongly to the Catholic doctrine of the Incarnation and our Lord's infallibility in all things, excluding all possibility of ignorance. It is needless to say that Dr. Hoffman is strongly opposed to the divorce of religion from education, for his large benefactions to the cause of Christian education are a witness to this.

The eleventh issue of 'The Girls' Kalendar' published for 'The Girls' Friendly Society for America' is particularly happy in basing an instruction on the virtues of childhood especially commended by our Blessed Lord to those who enter into the Kingdom of Heaven, upon the lives of certain "children of the Bible;" each of the twelve sheets of the calendar beautifully portraying one of these "children" as a type of the virtue to be cultivated; while accompanying the illustration is an abundance of letter-press, carefully gleaned from many sources; the whole rather excelling the high standard heretofore maintained by this publication.

THE INVOCATION OF SAINTS—There are some people so selfish in religion that they wish to deny to others the privileges which they themselves do not enjoy. Invocation of Saints has never been regarded as necessary to salvation; but why people should object to a practice so pious and so beneficial is difficult to understand. To be sure there have been injurious caricatures of the practice in some parts of the Christian Church, but that is no reason why the Catholic doctrine underlying the custom, as well as the custom itself, should be abandoned.—*S. Clement's Magazine.*

In the (Roman) *Catholic Times* a gentleman, who signs himself "J. Canon O'Hanlon," states plumply that the Edwardine ordinal did not express the grace and power of the sacred order of priesthood. The only conclusion to be drawn from such an astounding statement is that he has not seen the ordinal in question. To all intelligent English Church students it must be well known that in that ordinal the Lesson from St. John xx., the address of the bishop to the people, the bishop's prayers, the public examination, the solemn gift of the Holy Ghost with priestly commission (to forgive sins, dispense the word of God, and minister the Holy Sacraments, in the Name of the Father, and of the Son, and of the Holy Ghost), and the delivery of the instruments—all prove to the clearest demonstration that Mr. O'Hanlon's statement is the fruit of simple ignorance of the character of the rite. One need not wonder that he has had the misfortune to render himself ridiculous.—*Church Review*

A fashionable lady used to wear in Paris four common pins, set in diamonds. She said they had preserved her husband's life, for as a Polish

patriot he was imprisoned with nothing to do, and his one employment was to throw the pins on the floor, and with shut eyes search for them till he found them—a very notable example how he thought that his idleness would induce insanity.—*Church Review*.

Mr. Gladstone's Butler's Analogy.

The effect of Butler's work is, not only to place the existence of an intelligent and moral Author of the Universe on a new and very striking basis, but what is more, to still the doubts and meet the objections and difficulties which surround the question of His existence.

In order to show this let us approach the works of Butler, not with the assumption which the Deists were ready to grant, but from the point of view of modern Agnosticism. Here, however, there is an initial difficulty. It is hard to find an intelligible statement of the position of Agnosticism. Of course, on the question whether God exists it is very easy to say 'I don't know,' or 'it is impossible for us to say.' But that is not an intelligible statement of the Agnostic position. What we want to know is how far, exactly, the Divine idea ought to be modified, and what ought to be our attitude towards it. And this we can nowhere find stated in an intelligible way. In fact, so deep does the Divine idea lie in the human intelligence, that an intelligible statement of the Agnostic position can hardly be made without compromising the very thing it is intended to define. Certainly this is the case with the statement of Mr. Herbert Spencer, who may be considered the most distinguished representative of the school. He defines his position in these words, which are the outcome of a long argumentation—'The Power which the Universe manifests to us is utterly inscrutable.' Let us look somewhat closely at this definition. The criticism of it will open up the questions which will serve to determine the position which Butler is calculated to hold in view of present difficulties.

The statement declares that something is utterly inscrutable, and in the same breath it declares that this something is a Power, and that it is manifested to us by the Universe. But if it is a Power, surely we do know a considerable deal about it. It is the Supreme Power, and as a Power it is thought of (that is no slight amount of knowledge) as a Unity, and as belonging to the causative side of things. Then it is said to be manifested to us by the Universe. But how manifested? Is the Power the Universe itself? Or the sum total of the forces of the Universe? Or is it a Power which lies behind the Universe and its forces? This we are not told. All that we are told is that it is in some way so connected with the Universe that the Universe manifests it. But here surely we are landed in a flat contradiction. For if the Universe manifests it, the Power cannot be 'utterly inscrutable.' It is, in fact, open to our knowledge; yes, open, *in exactly the same way* as the Universe itself and its forces are

open. This is quite clear. For if it should be urged that the Power is *in itself* inscrutable, it may be replied that this is the case also with the Universe and its forces. *In themselves* they are 'utterly inscrutable' No one, for instance, knows what the force of gravity is, *in itself*. From that point of view, it is utterly inscrutable. But science does know a considerable deal *about* the force of gravity. In fact, as we know, the science of astronomy is built up mainly out of our knowledge of that force.

We thus see that in the above sentence Mr. Spencer has raised a false issue. He meant to draw a distinction between the Supreme Power and the Universe which manifests it. He meant it to be understood that, whereas the former is utterly inscrutable, the latter is open to our knowledge. But no such distinction exists; both stand upon the same footing. We know and can know neither the Supreme Power nor the Universe *in themselves*; but we can, by diligent study, come to know a great deal *about* both. Science is witness how much we can know about the Universe. And so, in regard to the Supreme Power, though we cannot know it in itself, yet by studying the Universe which manifests it, we may come to know a great deal about it.

The point is so important that we may add a few words more. No competent theologian, in affirming God to be a Personal Being, would say that He is so in exactly the same sense as man is a personal being. So neither would any competent theologian, least of all Butler, say that we have a perfect knowledge of the Infinite Power, or, in other words, that we know It in itself. All he would say is, that we know some things about It. And the principal points which it most concerns us to know, and which indeed form the bone of contention between the Agnostic and the Christian, are, whether or not the Supreme Power possesses, as attributes, intelligence and a moral nature. The great aim of the teleological argument as wielded by the Christian theologian is to come to some conclusion on these points. The Universe, as a whole, and in the relation of its parts, is studied to see whether it manifests not only wisdom and power, but goodness and beneficence. But in seeking to determine these points, the Christian theologian is far from aiming at a perfect knowledge of God. This he knows is beyond the reach of the human mind. The intelligence of God may be, nay, certainly is, infinitely higher than that of man, and God's moral nature is perfect. There may be also, or rather there are, depths in the Divine Being of which we have not the remotest conception. God as He is in Himself is far above, out of our ken. And yet if we see, for certain, in His Universe marks of intelligence in the human sense and tokens of goodness as we understand it, we have gained a considerable knowledge *about* God—a knowledge also which concerns us all very deeply.

The position therefore is this. The Agnostic would deny and the Christian theologian would affirm that intelligence and a moral nature are

known by us to be attributes of the Supreme Power. And both parties would proceed to argue the matter. We cannot follow them in the argument; for this is not the place to discuss the great teleological question. Nevertheless it is necessary, in order to clear up the position which Butler holds in reference to modern difficulties, to signalize the main points in it.

Both parties would in the first instance go to external nature. And the Christian would point to the marvellous order of the Cosmos as manifesting intelligence. He would point not only to the relations of the Cosmos as it now exists, but to what is perhaps a stronger manifestation of intelligence in the Supreme Power, the order of its history—the history, for instance, of the organic world, culminating in man, the crown and glory of the visible world. To this the Agnostic Evolutionist of the ordinary stamp would reply: The order to which you point is not a *real* order; it is only something which assumes to our minds the *appearance* of order. At all events, it is not the result of intelligence. That it has not been brought about by intelligence is proved by the simple fact that it is all the work of the unintelligent forces of nature. Evolutionists, however, of a higher stamp would probably demur to this simple treatment of the question, and they would concur with the Christian in replying: The order of the Universe is a fact—a marvellous fact, and it cannot be dissolved into nothingness, and conjured away by simply pointing out that it has been brought about by the unintelligent forces of nature. It must have a cause, and if the unintelligent forces of nature cannot have caused it, we must go back from them in order to find the cause. This retrogressive process has for its first step the question: On what do the forces of nature depend? What has given them their character and constitution? The answer is: They are what they are in virtue of the Laws by which the Universe is governed. But we cannot rest in Laws. We must go still further back, and ask again: On what do the laws by which the Universe is governed depend? The answer is clear and unmistakable. The Laws of Nature are dependent on and grow out of the nature and constitution of the ultimate elements—the matter and the energy—of which the Universe is composed. We thus arrive at the ultimate fact, at least the fact beyond which we cannot go, which may be stated in this way. The ultimate elements of which the Universe is composed have been *so* constituted and *so* distributed as to lead to, or, to speak more accurately, make possible, the marvellous Cosmos we see around us. But is it possible they could have received this constitution and distribution from a Power or Cause which was unintelligent? If we think over the matter, we shall see that in whatever way we may suppose the ultimate elements of the Universe to have been brought into being, it must have been by a Power or Cause possessed of intelligence. For clearly they were shaped and fashioned with a view to all that was to fol-

low. No doubt the teleological argument has been dislocated by the theory of Evolution, but that dislocation, so far from weakening, has, in our opinion, immensely strengthened it.—*Church Quarterly Review*.

CATHOLIC PAPERS. NO. 28. ISSUED UNDER THE AUSPICES OF THE CLERICAL UNION FOR THE MAINTENANCE AND DEFENCE OF CATHOLIC PRINCIPLES.

The Catholic Training of the Young.

The Holy Church has no greater duty than that of training up the young in the Catholic Faith. The prosperity and growth of the Church in coming years depends largely on the work which we are doing among the children now. Youth is undoubtedly the most favorable time for teaching; and the young are more willing to receive dogmatic instruction, that comes with authority, than persons of riper years. It is most important, therefore, that the teaching that our young people receive should be true, clear, dogmatic and positive.

The greatest enemy to the Catholic Faith which we have now is the average Sunday School. Theoretically the Sunday School is a place where children receive religious instruction, and are taught the Church Catechism. Practically it is a place where we entrust children, at the time when they are most open to influence and instruction, to the care of incompetent and ignorant lay people, who are in dense ignorance of the Catholic Faith, and who, unintentionally, are teaching false doctrine and heresy. An ideal Sunday School would be one where all the teachers were well grounded in Catholic theology and who had a real vocation to teach. But, alas! the average Sunday School teacher's case is that of those "desiring to be teachers of the law: understanding neither what they say, nor whereof they affirm." The only qualifications most teachers have are piety and a desire "to take a class." In most parishes the clergy are only too thankful to get any respectable person to undertake the duty of teaching in the Sunday School, for competent teachers are almost impossible to find.

Sunday Schools have come to stay. We must make the best of them under the circumstances and offset the "erroneous and strange" teaching in every way we can. The writer has had to do with Sunday Schools for a good many years, and he has found two things very useful as antidotes to the ignorance of the teachers. One is teachers' classes, where the priest teaches the lesson to the teachers and answers any questions they may propound to him. It is well to have the class on Saturday afternoon, and to require all the teachers to attend. The other is to have a Children's Vespers in Church every Sunday afternoon, and to catechise and teach publicly himself, and to be careful to be clear and dogmatic, and as interesting as he can be. This is hard and distasteful to most priests, and there is a great temptation to

leave it to curates or lay superintendents; but the Church is most clear in requiring the pastor himself to feed God's lambs.

"The Minister of every Parish shall diligently, upon Sundays and Holy Days, or on some other convenient occasions, openly in the Church, instruct or examine so many Children of his Parish, sent unto him, as he shall think convenient, in some part of the Catechism." (Rubric at end of the Catechism.)

The writer has found by experience that six or seven hundred children and adults could be brought to this service in a Church where the Sunday School numbered less than a hundred and fifty. At these services the music should be such as the children can sing readily, and the service itself not more than half an hour long, with an address or catechising of about fifteen or twenty minutes. It is possible to teach adults at these services many things, over the children's heads, as it were, which they do not know, but which they are ashamed not to know, and would resent in a more formal sermon.

If the service in Church takes an hour, half an hour is enough for the Sunday School session, which will be principally spent in calling the roll, exchanging library books and such routine business, and so the teachers will have little time to teach more than the bare text of the lesson. May I suggest the Rev. Wm. McGarvey's Catechism as most useful in Sunday Schools, and of undoubted orthodoxy? The Trinity Catechism is good, except that it only teaches six Sacraments. Most of the leaflets are harmless: but they are so undogmatic and "safe" as to be practically useless in a Catholic Sunday School.

So much for counteracting the harm done in Sunday Schools. Now let us consider some positive work for Christ among children. The first requisite for training young people in the Catholic religion is a Children's Mass. Children, having wasted less of their Baptismal Grace than older persons, are devout, and can soon be taught to worship Christ on His Altar Throne, and to love the Holy Mass. This Mass should be at about nine o'clock on Sunday morning and should be a Low Mass with hymns. The Rev. Dr. Mortimer, Rector of St. Mark's Church, Philadelphia, has written some hymns for Children's Mass which are simple and most effective. The music is in his volume of "Forty Hymn Tunes." All the music should be sung by the children themselves. A very short address on the Blessed Sacrament may be introduced where it is thought best, but as a rule the Mass alone is enough.

Sodalities for children are very useful indeed in promoting the Catholic religion. It is best to have a simple but definite rule, and to require an acknowledgment of all breaches of the rule to the Guild Mistress. The meetings should be bright and not too "pious"; but the Guild mistresses should win the children's love and confidence, and so lead them to Penance and careful obedience to the Precepts of the Church. A child who has heard Mass regularly every Sunday and

Holy Day of Obligation, and who has frequented the Tribunal of Mercy for ten or twelve years, is likely to "continue in the same unto his life's end." But a child who has gone only to Sunday School, and has been taught nothing definite there; and who has substituted that for the attendance at Church, is likely to leave when he is fifteen or sixteen years old and to be lost to the Church.

I am informed by one who is an authority on Sunday Schools that not ten per cent. of the children taught at his model Sunday School are ever brought to Confirmation, or ever become regular attendants at the Church. Children are sent there to keep them off the streets, or to get them out of the way at home. They are made a great deal of. They have business places secured for them. And very fine Christmas and Easter presents and festivals are provided; but the Church seldom secures them. Sunday Schools in Catholic parishes are small, as a rule. The children are not petted much, they are taught stern facts and duties, and, unless they are driven away as the followers of Christ were at Capernaum by "hard sayings," they are apt to come to the Sacraments and go on in the way of salvation.

Confirmation and First Communion Classes are precious opportunities for the priest to teach the Catholic Faith to children. Never again will such a chance to influence them come to the faithful priest. If he teach the Truth many will go "back and walk no more with him:" but those who remain will be all the stronger by this separation.

Some priests dare not teach the whole truth lest their Confirmation Classes become small; but we ought to care more for quality and less for quantity in these holy matters. I remember the first course of Confirmation lectures I ever heard, had for a subject the Missionary Journeys of St. Paul. It is not probable that the class so taught was ever very strong in the Catholic faith, although some members of it, thank God, soon had stronger meat than that to strengthen them against sin, Satan and death. To recapitulate. First, as antidotes to the imperfect and false teaching of incompetent Sunday School teachers, it is well to have teachers' classes instructed by the Priest of the parish, and to have children's Vespers "openly in the Church" with clear and dogmatic teaching by the rector himself. Then in a positive way, teach the children to worship Christ in the Blessed Sacrament by having children's Mass every Sunday and Holy Day of Obligation. Then have Sodalities and Confraternities where the children will learn to practise the Catholic religion, and become expert in the chief dogmas of the Faith.

Finally, declare the whole counsel of God in Confirmation classes, and suppress all fear of consequences, and then we may hope that those children who do approach the Sacraments may persevere to the end. And in a generation from now we may hope to have a mass of parents who will themselves cooperate with the priests in teaching the Catholic Faith.

Sermon.**Through Fire and Water.**

"We went through fire and water, and Thou broughtest us out into a wealthy place." Ps. LXVI., 11.

One of the greatest difficulties with which we have to contend in trying to spread the Catholic faith among people of our own Communion is found in the popular understanding or misunderstanding of the Articles of Religion. These have been interpreted for so many years almost exclusively in a such Protestant sense, that when one tries to show they are not fairly so taken in a great many instances, he is looked upon as disingenuous and disloyal in spirit to the Anglican Church. When Newman wrote Tract 90, maintaining very clearly and logically that the Articles might be fairly taken in a Catholic sense, and were not legitimately understood as Protestants were wont to understand them, he was assailed on every hand as a Romaniser, practically a Jesuit in disguise as the saying is. His work was regarded as thoroughly disingenuous. It is true that in many particulars Newman's position was unanswerable, however, and those who were determined to bring about the condemnation of his work made use of the argument that the writers and framers of the Articles held the Protestant view on all disputed points, therefore they could not fairly be thought to teach Catholic doctrine however susceptible their language might be of a Catholic interpretation. But there was no adequate proof of this. It was known that in many particulars the foremost Churchmen of the days of the Articles held strong Catholic doctrine, and it was only fair to say that if the Articles honestly and logically read supported such doctrine, they might not be used against it even though some of the men who had a hand in setting them forth were Protestants in their personal convictions. It is always a dangerous argument to insist upon a questionable interpretation because there is reason to think the writer of the passage to be interpreted held certain opinions. For in the first place many men are inconsistent and do not always think the same thing, and in the second place God often overrules the personal ideas of His servants to further His gracious ends. The fact seems to be that the Articles of Religion were meant to be a peace-making declaration, to reconcile the more hasty reforming spirits to the sober ways of traditional Christianity, and to moderate the excesses of medievalism by a wholesome affirmation of primitive and sound Catholic theology. Bishop Forbes has brought out, in his great work on the Thirty Nine Articles, the way in which everyone of them sets forth temperately and soundly the old faith of Church, guarding carefully against medieval abuses and at the same time steering quite clear of Protestant novelties. Among scholars and theologians it would seem impossible now to maintain seriously that the Articles were uncatholic. Nevertheless there is still the strong feeling in many quarters in the Church, among our less-instructed lay folk—a feeling to which controversialists sometimes pander—that the Articles of Religion condemn many Catholic beliefs and practices. For example one may hear

it gravely argued even by ecclesiastics in high position that the Anglican Church condemns Reservation of the Blessed Sacrament because Article XXVIII says: "The Sacrament of the Lord's Supper was not by Christ's ordinance reserved." They urge that if a thing is not of Christ's ordinance it is unlawful. But when you point then to Article XXV., which says that Confirmation (among other Sacraments) has not any visible sign or ceremony ordained of God, they are unable to maintain that the outward form of the Laying on of Hands is unlawful in Confirmation, though by their own principle they should do so. Indeed some of our Bishops gravely assert that the Laying on of Hands is essential to valid Confirmation, despite the fact that the Article asserts that no sign or ceremony was ordained of God for this Sacrament.

I. One of the most commonly quoted of the Articles, when one wants to say something against Catholic doctrine is Article XXII, which declares that "The Romish doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Relics, and also Invocation of Saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God." Many an one fancies that he has a complete and crushing argument against the teaching of Purgatory and of the Invocation of Saints in the Anglican Church when he has quoted this Article. As a matter of fact we have but to look at the text of it for a moment to see that what it condemns is neither Purgatory nor the Invocation of Saints, but the Romish doctrine concerning these matters. And that expression the *Romish doctrine* is a noteworthy one. It is not the doctrine of the Church of Rome. That surely is the language which would have been used had the framers of the Articles meant to denounce the official teaching of the Roman Communion. There is abundant evidence that by the *Romish doctrine* is meant the popular belief of the Romanists of that day. There is no doubt whatever that the common notion of Christians in Europe in the later medieval times about the matters of which the Article speaks, was miserably corrupt. Purgatory was represented as a lesser hell, of the most revolting aspect; Pardons or Indulgences were hawked about and sold with utter shamelessness; Images and Relics were so associated with trickery and fraud that holy things could not be distinguished from those which were polluted; and the Invocation of the Saints had usurped the place which belongs to our Lord alone. The Romish doctrine concerning all these things was about as bad as it possibly could be; and Article XXII. sounded a righteous and well-deserved protest.

II. But are we to suppose that the Anglican Church meant to condemn the right and Catholic doctrine upon all these matters? If there is anything clear in the position of the English reformers of the 16th and 17th centuries it is that they meant to hold fast to the primitive Church, the early Fathers, and the ecumenical councils. It might be admitted for the sake of argument—though I do not believe it is true—that the Anglican divines did not know, or if

they knew superficially did not comprehend, all that is involved in the appeal to Christendom in the days when the East and West were not yet separated. They unquestionably intended to take the catholicity of that period as their guide and standard in rejecting medieval Romanism; and we may not fairly judge Anglican Churchmanship by any other standard. The primitive Fathers certainly believed in purgatory and in the invocation of the Saints. The undivided Church in the days of the great ecumenical councils certainly believed in the worshipping (though of course not with *divine* honour) of images and relics, and we have the best grounds therefore for holding to belief both in purgatory and in invocation in the Anglican Communion.

III. It may be freely admitted, with regard to the state of the departed, that there were very wide differences of popular belief in early Christian times. This is not to say that there were not always recognized certain fundamental principles, nor that certain facts were not expressly defined by the Church universal when occasion arose to define them in order to overthrow pernicious heresies. The Church has clearly expressed herself as to there being no probation after death, and that the punishment of the wicked is eternal. But with regard to what follows immediately upon death, and the condition of souls in the world of spirits, there have been various opinions and teachings, gradually crystallizing as the weight of evidence became clear, and the bearing of the several theories was better discerned.

1. It was always believed that there was an intermediate state between, this life and the full triumph of God's Kingdom which is to begin with the final judgment. For not until the final judgment do the large majority, at least, of souls receive again their bodies. We may not say absolutely that none of the departed yet have their bodies because the Bible tells us that many of the saints which slept about Jerusalem arose after our Lord's resurrection, and went into the holy city, and appeared unto many. One can hardly suppose that these had to surrender their bodies again to the grave. But some of the early writers hold that this intermediate state is the universal condition for all the departed, both the saved and the lost, and that neither will the righteous enter into the joys of paradise nor the wicked into the awful awe of hell until after the last judgment. Those who write thus are to be understood as dwelling upon the fact of the resurrection of the body as necessary to the completeness of human nature. The souls of the saved must have their bodies before they can enjoy the bliss of heaven in full activity, and the souls of the lost must re-enter their miserable but eternally enduring bodies, before they can know the full awfulness of hell.

2. While there are some of the early writers who incline to the opinion that the souls of the departed are in uncertainty as to their fate until the final judgment at the end of the world, there seems to be no adequate ground for such an opinion. The parable of Dives and Lazarus would appear to be conclusive against it, for it is evident that Lazarus was in happiness while Dives was conscious that he was in hell.

3. Again St. Paul teaches us very plainly that every man's work, if he have builded upon Christ as a foundation, shall be tried with fire. And he declares that the righteous are to be saved "yet so as by fire."

4. Holy Scripture in other places teaches us that the martyrs, who may be understood to have had their fiery trial in the hour of their passing, are in bliss in paradise. They cry out from under the Altar, "How long, O Lord?" yet they have fair white robes given them; and those who were beheaded for "the witness of Jesus," live and reign with Christ for a thousand years, that is during this present time before the days of anti-christ. St Paul speaks of "the spirits of just men made perfect," as of the number of those heavenly ones with whom the earthly Church is in communion.

5. It has been the general belief of Christendom, East and West alike, that the larger number of the saved are not fit to enter heaven at once upon their going forth from this world. While they are accepted, they yet need to be prepared for the unspeakable glory of the Vision of God.

IV. There may be a certain amount of vagueness in the notion we have of the nature of the preparation which is required by the souls of the faithful in order that they may be quite fitted for paradise. I think however we can understand at least two sorts of need as likely to exist in their case.

1. First that of spiritual disposition. When we think seriously of our inner selves we must be appalled at the wrong bent of the greater part of our nature. We seem possessed with the spirit of worldliness. We are so sordid, so concerned about money and the important things of this world; when we pray, our petitions are almost entirely with regard to temporal concerns, and when we are engaged outwardly in sublimest worship or devoutest meditation, our thoughts are often far away, fixed upon business, or occupation of some other sort, wrestling with the problems of this world. Then too we are so sensual. The most revolting and degrading thoughts and imaginations rise constantly within our souls, and afford our passionate longings a shameful delight. How utterly estranged we are at such times from the state of the pure in heart who alone can see God. Yet again we are so consumed with pride, self-importance, haughtiness, the consciousness of our dignity and our rights. There seems to be not the first beginning of childlike humility within us. Yet except we be converted, and become as little children, we shall not enter into the kingdom of heaven. If we have any true conception of our utter unchristlikeness, we shall perceive how great a work is needed to fit us in disposition for the life of the Saints.

2. Secondly how much need must there be in the souls of the saved after death of bearing the temporal punishment due to their many sins here! For our Lord's death upon the Cross applied to our souls through the holy sacraments does indeed take away the guilt of penitent ones, and release them from the eternal punishment of hell, yet it does not set them free from the temporal penalty their transgressions have deserved in the divine sight. A man may say, I am daily afflict-

ing my soul with self-imposed penances; howbeit who shall have the hardihood to maintain that he is suffering pain equal to that which his countless sins merit from the divine justice? Another may say, I have to endure the most terrible trials and afflictions in this life, sent upon me by God without any apparent connection with such sins as I have committed. No doubt there is splendid opportunity for us in such cases of suffering voluntary penance for our sins. Yet almost everyone seems to throw away that opportunity by refusing to take the afflictions of this life patiently and uncomplainingly. We put aside our divinely vouchsafed penances in this life by refusing to acquiesce in them, therefore we have to bear other penances after this life is over.

V. And because we recognize these two aspects of our need of purgatory, we naturally think of two corresponding characteristics of that place of purifying.

1. There must be very real soul-pain there, which is likened in Scripture to the effect of fire upon the body. We may think of the faithful dead as in joy and felicity, because they are saved, and because they realize that they are going on ever higher and higher towards paradise. Yet we ought not to forget that there is penitential pain in purgatory. The surgeons in the great hospital may be never so kind and tender-hearted, yet the ether cannot remove all suffering from the sorely wounded patients. The gracious knife must cut to the very quick to remove every evil growth, and the white hot cautery extirpate with sharp anguish the mortifying flesh. The souls of the faithful in the place of purification have to go through fire.

2. And likewise through water. For the water is the natural opposite of the fire. We may believe that there is wonderful joy in purgatory and very sweet refreshing to the sin-tried souls. The consciousness of the divine love and goodness, the realization of the marvellous cleansing that is being effected more and more all the time in their nature fills them with keenest delight. The joy of their salvation and of their purging is as fresh sweet water to the thirsty man in the desert, or to the poor fever-racked sufferer on the bed of sickness.

VI. And the thought of the fire and the water through which the souls in purgatory are passing on their way to God's wealthy place, makes us understand the better the nature of the prayers for the dead which the Church on earth is always offering. We do not know that our petitions here, not even the offering of the adorable Sacrifice of the Altar can shorten the time of their stay in the place of purifying, nor that these can lessen the severity of the penalty which all who are there must endure. God has not told us that. We are fain to distrust any such conception of Indulgences as can apply the prayers and good works of the faithful upon earth to the shortening of the stay of particular souls in the other world. Yet we are safe in believing that our intercessions, through our Lord's infinite merits, can supply very gracious alleviation of their penances to those who are being there prepared for heaven. The intercessions of the faithful on earth certainly bring them refreshment, as the cooling draught

freshes most gratefully the sick man. They surely procure for them light, whether by opening more and more the windows of that place of cleansing to the celestial sunshine, or by increasing the capacity of the yet half-blind ones to discern the brightness which reaches down to them from the land of the Saints. They without doubt bring to the patient waiters in purgatory rest and peace, through the growing consciousness, which floods their hearts, of the marvellous fullness of God's pardon and the way in which all the mischief wrought by their transgressions in the flesh is being overruled and made to work for the divine glory. It is good to pray for the dead, and especially to have the great Eucharist offered on their behalf.

VI. After the happy souls of the faithful have gone through fire and water, their Lord brings them out into a wealthy place. It is literally a place of fatness or satiety, as it is said in another psalm "When I awake up after Thy likeness, I shall be satisfied with it." This is none other than the paradise of God, the sweet heavenly country, where His Saints see Him face to face and are content. It matters not that they have not yet their bodies. They will be given them in good time, and then they shall enter with fullest activity into the joy of their Lord. In thinking of the Saints we have a signal evidence of the gracious compensations which are everywhere to be found in God's dealings with His children. "He is not unrighteous," says the Apostle, "to forget your work and labour of love, which ye have shown towards His name, in that ye have ministered to the saints, and do minister." We who pray for the faithful dead in purgatory are more than rewarded by the intercessions on our behalf offered by the blessed Saints in paradise. The Christian Church has always invoked the prayers of the Saints in heaven just as she has taught Christians upon earth to pray one for another. It is of course marvellous that our Lord should teach us to pray one for another and to ask prayers one for another, when He is all our Stay and the Giver of every good gift we can enjoy. Yet such is His gracious will. We ask our earthly friends to pray for us without any disparagement of His all-complete mediation on our behalf. Much more may we ask the prayers of our heavenly friends without any infringement of His worthiness. It is but reasonable to suppose they can know everything about earthly affairs which He would have them know to increase their joy in the progress of His kingdom. We cannot reasonably doubt that it is His will to let them know that we desire their prayers. They can pray so much better than our earthly friends, for they are never distracted. They pray with such great devotion, too, for they are looking upon the very Face of their King while they supplicate. They can pray with marvellous wisdom and unction because they now understand the tremendous realities of things temporal and eternal, as no one on earth possibly can.

See, then, I beseech you, how wonderfully the Church's belief in purgatory and in invocation helps our understanding of that sublime doctrine of the Communion of Saints. For the faithful dead we pray, and not one of them is forgotten in the Church's memorial. For us the Saints in glory pray, that we may attain to their high estate. Thus are we all bound together in one great fellowship of intercession about the throne of Christ our King.

Catholic Champion

"So David prevailed over the Philistines with a sling and with a stone."—1 SAMUEL, xvii. 50.

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"The Church."

In the city of Boston is published a monthly paper which calls itself "*The Church, a Journal of American Churchmanship.*" But we have never heard of any collection of persons professing to be the Churchmen of America who have authorized that paper to speak for them, and it is certain that it seriously misrepresents the overwhelming majority of the clergy of that body known in law as the Protestant Episcopal Church in the United States of America in a point which that majority evidently considers a vital one, namely, the nature of the ministry. It may be true that "*The Church*" does represent the Cambridge Divinity School, which, we understand, claims exemption from control by the diocesan authorities or by any authorities of *this* Church. CATHOLIC CHAMPION, a simple periodical, also monthly, not professing to speak for any large portion of American people, but yet having many good friends throughout the Church, feels obliged to point out some very false statements which have recently appeared in "*The Church*," and to sympathize with its friends in Massachusetts upon the infliction of such a false presentment of the Church in their otherwise learned and accurate metropolis. It is quite possible that the editors do not realize the incorrectness of their assertions, but are just befogged. We always give the guilty party the benefit of the doubt. But none the less we must correct their errors.

The false impression created by calling itself "A Journal of American Churchmanship" is a small matter when placed by the side of a series of false statements, which occur in the November number, about the ministry. The opinion is expressed that the Pope's bull on Anglican Ordinations is a useful snub to those who hold the idea that the validity of a ministry depends upon its mode of origin, and will tend to dispel that idea. "*The Church*" declares that idea to be contrary (1) to the utterances of Christ, (2) to the facts of the past, and (3) to the judgment of men at present.

In attempting to uphold the first of these statements "*The Church*" refers to that class of sayings of our Lord which come under the general principle "By their fruits ye shall know them," alleging that the validity of a *claim* (which be it remembered is not the same thing as the validity of an ordination) is established by results. So

our Lord proved His Messiahship; so the capacity of the physician, the carpenter and the general are shown; a theory is proved by facts, a ministry must be proved by results. Our Lord, "*The Church*" tells us had the question as to validity presented to Him in many forms, and always answered that "a full performance of the specified function rendered the claim valid." His utterances, therefore, it is contended, would go to show that the mode of origin had nothing to do with the validity of the ordination. But did He ever say that wheat can be produced by sowing oats? He did indeed teach that false prophets shall be known by their fruits in order that we may not be deceived by them. Also they may be false either because they have not been duly ordained, or because, although validly ordained, they have become recreant, and in either case the failure of fruit will expose them. But this class of utterances is not applicable, because they do not touch the question of the validity of an ordination, commission or appointment by God. He was the Lord and Maker of the Jewish hierarchy, and He had come to dispossess them. He proved them unfaithful by exhibiting their fear to pronounce upon the prophetic commission of St. John Baptist. But He did not tell the people that they were to regard that ancient ministry as invalid because it was fruitless. On the contrary, His utterances on the subject of validity are, "The Scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do: but do not ye after their works." "Go and show thyself to the priest" (although the leper was already cleansed,) "and offer for thy cleansing according as Moses commanded." And there were other like utterances as to the ancient ministry. As to the new ministry, He expressly ordained the Twelve, giving them miraculous powers whereby the validity of their authority should be attested, and afterwards declared that one of them was a devil. At a later period He further ordained them, in words of full consecration, breathing on them; and they so understood the matter that they unhesitatingly assumed full powers over the infant Church, "and of the rest durst no man join himself to them." St. Paul, who, notwithstanding his miraculous conversion, calling, divine communion and heavenly visions, needed in the first place to be baptized and afterwards to receive the laying on of hands for his apostolic work, is most emphatic as to the source of Timothy's priesthood, showing what our Lord must have taught him on the subject. All that we know of Christ's utterances are strongly to the effect that the validity of a ministry depends absolutely upon its mode of origin. Moreover He emphatically declares the special and extreme guiltiness of those who having received a valid ordination afterwards prove themselves unworthy of the trust committed to them. Why are they so peculiarly guilty if the validity which they have despised was not entirely given by their original commission?

"*The Church's*" second assertion is that the

idea of a ministry dependent for its validity on its mode of origin is contrary to the facts of the past. To the greater part of the past of Christianity this assertion does not apply, because there was no ministry which did not consciously and expressly depend upon its mode of origin for its validity, and no other idea was in existence, nor did any facts contrary to it occur. Since the Reformation the most noteworthy fact bearing upon the validity of the ministry has been the subdivision of all those Christians who have been willing to trust a ministry of questionable origin into multitudinous sects. Mr. Moody is reported to have said recently that every "evangelical" denomination has had its origin in a revival. If this were true it would be hard to find a stronger argument against such revivals. According to the utterances of our Lord and His Apostles, there is no evidence of His Spirit dwelling in men which can be compared with the actual unity of the Church, nor any proof of apostasy comparable to the spirit of division. The schisms of Protestantism have coincided with disregard of the validity of the ministry secured by the mode of its origin. And even the great schism, that of Rome both from the East and from England, has been caused by the attempt to substitute papalism for the original supreme authority of the Episcopate. All the facts of the past therefore strongly corroborate the idea that the validity of the ministry depends upon the mode of its origin.

And when we come to the third assertion of *The Church* that such an idea of validity is opposed to the judgment of men at present, we find our case, if possible, even stronger than before. We naturally divide men of the present day into two kinds—those who believe in Christ and those who do not. The latter class, if they consider any Christian ministry valid, can only do so as any judge might, according to the law of the Church. Their judgment, if they judge of the question at all, must therefore be governed by the opinion and the law of those who do believe. As to these, the statement is current, and generally admitted to be very near the truth, that five-sixths of all who profess and call themselves Christians belong to Episcopal Churches. That is to say, they corporately profess that the apostolic succession of bishops is necessary, they will permit none but priests ordained by such bishops to pretend to exercise the priestly office, they admit the validity of all priestly acts performed by any such priest no matter how vile he may be, and they believe that they must have priests. It is impossible more strongly to assert that the validity of the ministry is absolutely dependent upon its mode of origin than the declared judgment of men at present asserts it.

Unhappy *The Church*! How did you contrive to fall in so deep a hole? It has been rumored that there is in Boston a Mutual Admiration Society. Do you belong to it? Perhaps that may be the reason why you have become wrapped

up in contemplation and have mistaken the dreams of your inner consciousness for hard and useful facts. Not only in the matter of the validity of orders have you gone astray, but, for example, in a simple matter of easily ascertained fact as to the action of an individual. You have thoughtlessly made the injurious and utterly false statement that "Lord Halifax, and those like-minded in England" referred the question of Anglican ordinations to the Pope." Not only did no Anglican refer anything to the Pope, but Lord Halifax has recently made a public statement to the effect that he did nothing of the sort, and has thereby saved wide-awake papers from the error into which you have fallen.

"THE CATHOLIC CHURCH."

It has been repeated almost *ad nauseam* that Anglicans had neither occasion nor desire to refer their orders to the Pope's judgment. The occasion for an inquiry and decision arose entirely within the Roman Communion. Their scholars were discussing the question, and some of them were openly and completely proving the validity of our ordinations in opposition to the practice of their Church which always re-ordained, re-confirmed, and sometimes re-baptized Anglican priests. These writers were thus proving their own Communion to be guilty of numerous acts of sacrilege; for these three sacraments confer character and cannot be repeated without sacrilege. Was the Church right or were her scholars right? The question must be settled. The Pope has decided incorrectly. He has silenced those who would have opened the way for him and other Roman bishops to escape the guilt of sacrilege. He has compelled all those who hold to his obedience either to commit or to be willing to commit an outrage upon two sacraments. To save him from this, if possible, Lord Halifax and some others tried to help the Inquisition to a sound report; and they did so as an act of pure missionary zeal and charity. No one of them thought there was any question, or believed that the Anglican Church had anything to gain by a decision in favor of validity. But the time of Rome's redemption was not yet come, and of course every lover of the truth must be very sorry that the missionary efforts failed. Those efforts will return in blessing, however, upon the good men who took so much trouble and prayed so earnestly, and they will not lose their reward. And in the meantime we are led to agree in part even with *The Church*. We expect that the bull will prove itself indirectly a benefit to Anglicanism; not by making us indifferent to the origin, but by stimulating us to "make full proof" of our ministry. If we took *The Church's* view that the origin is of no consequence, that there is no priesthood of Apostolic Succession, no sacerdotal power, no sacrifice of the mass, (for all these go together,) the Pope's argument would soon receive from us the only touch of force it can ever have. If we give the papalist any ground to say of us "Look at that miserable Protestant sect; where is their priest-

hood? where are their sacraments? where their Catholic life? By their fruits ye shall know them," we shall be as bad as he is, or worse. We shall do a great wrong to the Romanists, to our own souls, to our dissenting brethren, to the cause of unity. Faithfulness now requires that we throw ourselves into the Catholic Revival with redoubled energy, and that we let our light shine more brightly to dispel the darkness of that Roman claim to be the only Catholic Church. The validity of our orders has been abundantly proved in every century as to its origin, and that is God's free gift to us. It remains that we should more and more, by His Grace, bring forth the corroborating proofs. We must continue to show that we have the holy Sacrifice of the Mass, and that we believe in it; that we have the Episcopate, and obey it; that we have a complete Catholic ritual, and live according to it; that the Holy Spirit sends among us vocations to the Religious Life, and that we earnestly desire that they shall be fully accepted; that the disciplinary voice of our own Church is to us the command of the Holy Spirit, and that we are fully purposed to obey it in the spirit and in the letter. Furthermore we ought increasingly to show ourselves ready to drive away with diligence all erroneous and strange doctrines; to maintain the inerrancy and integrity of Holy Scripture and of all Catholic doctrinal tradition; all the more that the Roman obedience is reported to have within itself a touch of the same plague with which we are vexed in these respects. The Pope has challenged us. Faithfulness requires not that we should get as far away from him as we can, but that we should try by brave conflict in the spiritual battle to occupy his ground, to be equal to him or better than he in all those things in which he has the strength of the Catholic Faith and Life behind him. The "*The Churches*," the misbelievers, the impugnors of the ancient faith, the upholders of old heresies in modern dress within our fold, are the Pope's allies, as they have ever been, in the conflict we must wage with him. Trust them not for a moment, but hunt them out and get rid of them. Already we have been told that Cardinal Vaughan's blast on the Roman trumpet must make the Catholic party fall back and draw closer to their "liberal" brethren. Not for a moment, not by a hair's breadth ought we to do or even think of such a thing; for who is this schismatical Italian that he should defy the armies of the Living God?

"How much Owest Thou unto Thy Lord?"

The religious life of the Catholic may be divided, roughly speaking, into inward belief and external practice. Of the first we think it may be safely affirmed there is infinitely more than there was some years ago. Perhaps it is not so generally disseminated, but the gross total is larger.

Of the non-Roman population of America probably there is a smaller proportion to-day who believe in hell and its endless realities, in the ne-

cessity of the Passion of our Lord and salvation only through faith in His Name, in the plenary inspiration of Holy Scripture. But while this is, alas! true, it is also true that vast numbers of Churchmen to-day appreciate as they never have done before the Real Presence on the altars of our churches, the necessity of the cleansing streams flowing in absolution from the opened side of the Lord, the divine power and authority of the Church and of the priesthood. Many have accepted the Faith and hold it with a firm grasp, not by the intellect alone, but by the gift of divine faith.

We may safely assert, then, that the faith of Churchmen is to-day much stronger, fuller and truer than it was half a century ago. This is indeed no small source of happiness, no small cause for congratulation. But there is a dead fly which spoils the ointment; viz, the external practice rarely corresponds to the internal faith.

It is on one point chiefly that we wish to speak in this article, but we cannot omit altogether others which crowd upon our mind. What sort of a faith is it in the Real Presence which does not bring the believer daily to the foot of the altar, and monthly at least to the Holy Table? What sort of realization can a man have of sin and the need of pardon and the power of absolution, who goes on living with mortal sin on his soul for perhaps a twelvemonth, or even all his life, with the intention of making his confession before he dies? What sort of reverence for the priesthood is that which allows men and women to decline taking classes in the Sunday School and to assist in other work for Christ when asked to do so by the clergy? These are but samples, it were easy to go on and make the list long enough. With a sound faith, many make "the death of the Lord contemptible," and of His service they say, "What a weariness it is." They boast of being Catholics and fix the date of their dances and dinners for Fridays, and then dispense themselves from the Church's law on the ground of necessity!

We come now to the particular point on which we propose speaking. "Catholics", by which we mean Church people who call themselves so in the spirit of holy boasting, are as a rule stingy! We hasten to say that to this sweeping accusation we are aware there are exceptions. Praise God! we know of many exceptions. We know of "poor widows" who have cast in all their living to the offerings of God. We have heard of some rich persons who have been fairly generous at times in their gifts. But of that noble, openhanded generosity, which even prevents the asking, such as we find among those in the Church who have not our pure faith, and therefore not the strong motives to give that we have, of such liberality among Catholics in this country we do not know a dozen examples in the last half century.

It is sometimes urged that we have but few very wealthy men or women who are Catholics and that we cannot expect therefore to receive

large gifts. But this statement is only true in a very small degree, we may not have millionaires, but we have in our churches hundreds of men and women who give one dollar (and think themselves generous) when they should give a hundred. The very same people that on Sundays say how "awfully sorry" they are they cannot give us a hundred dollars to sustain the worship of Almighty God and light an altar with His adorable presence, give five hundred on Monday without a thought for a luncheon or as a subscription to an opera season!

Nor is our complaint only with the rich. There are some persons who like to give censers, and vestments, and candlesticks and the like, but who will not give to current expenses. There are others who always subscribe five dollars to whatever they are asked. If it is for a sewing society, the annual expenses of which are perhaps \$25 or for paying off a church debt of \$25,000—the offering is just the same—there comes the invariable five dollars! To such persons the five dollars represents no self denial, and is therefore no meritorious offering to God; in nine cases out of ten it is a mere offering made to self-pride. Mr. A. or Mrs. B. is a "pillar" of that parish and would not like to say "no", when asked for something.

We have often looked at the dress of a congregation and then at the collection. What do those five and ten cent pieces mean? They mean so many attempts to pay a debt to God of ten thousand talents with ten paltry cents!

Where among the Catholic laity is the spirit of "holy poverty"? True all are not called to take the vow of self-spoilation; all are not bound to "go sell all that they have and give to the poor;" but all are bound to have the spirit of poverty, to feel that riches—whether much or little—is but a loan from heaven, a loan of which a strict account will be required. The question every Christian, not to say every Catholic, must ask himself is not 'how little can I get off with, by giving,' but 'how much can I give and yet have enough left to live on in that state of life in which it has pleased God to call me?'

We assert without fear of contradiction that if this were the rule of giving adopted by but one-tenth of the communicants of every parish, all difficulties about finance would cease, and as the people had been ready to give, so the clergy would be glad to distribute, and there would be no lack.

What awful results follow from this meanness, from this robbery of God! "Wherein have we robbed thee?" ask the people, and the Lord answers "In tithes and offerings." Fairs, oyster suppers, strawberry festivals, "dramatic entertainments" (for a church! Heaven save the mark!), trolley parties, etc., etc.! A long and loathly procession of disgusting vulgarity, which soon turns into profanity, until at last a Baptist church advertised the other day a "Farce Wedding," with the bride and groom on bicycles, who, attended by a dozen bridesmaids and as

many ushers, on "wheels" braced together, would go up "to the altar" on their bikes!

Should it not make the cheek of the Christian tingle with shame when he reads of such abominations! "This is an extreme case"—hush! we could match it almost, near at hand, among ourselves!

Nor can we close, without remarking on another awful result of this niggard spirit, it is our wretched parochialism and congregationalism. We have so much trouble to get what is absolutely necessary for our own parishes that we cannot give a helping hand to those which really need our help in their struggles. We know a parish which for nearly twenty years has been in the forefront of the Catholic movement, which has struggled on in the most abject poverty, and has received no help from anyone outside its limits. Last winter it fell behind a few hundred dollars, and issued a general appeal to which the return was from five individuals and the total amount less than \$50! !

Had the stinginess of Ritualists been the characteristic of the early Christians we should have been saved all trouble in this matter, for the whole world would still have been heathen! They however were ready to spend and be spent for Christ, but how sadly have we fallen away from these examples!

We fear this has been rather a homily than a leader, and yet we feel that it is imperatively needed. We know one place where \$25,000 would build a church where in all human probability the greatest Catholic work in the country, possibly in the Anglican communion, could be carried on. All is waiting for it, the present building is packed to the doors, but the people are all poor! CATHOLIC CHAMPION will be proud indeed to put any of its readers in communication with the priests in charge of this great work.

We suggest to our readers St. Paul's words as a help in answering the question each should put to himself.

Question. How much owest thou unto thy Lord!

Answer. He loved me and gave HIMSELF for me.

Presbyters and Bishops.

From the Church Quarterly Review.

As to the origin and existence of presbyters in the earliest times, we have three independent witnesses. We learn from the Acts that presbyters existed in the Church of Jerusalem in the earliest times. We learn also from the same source that St. Paul and St. Barnabas, on the return visit of their first missionary journey, ordained presbyters for their converts in every Church (*cheirotoneantes de autois presbuteros kat' ekklesian*). From these words it may with very great probability be inferred that they also did the same in every Church which they founded. At all events presbyters had been ordained in the Church of Ephesus, for (chap. xx.) St. Paul sent for them to

meet him at Miletus, on his way up to Jerusalem, and addressed them. We have, in the second place, a perfectly independent witness to the same fact in St. Clement of Rome, whose date cannot be later than 95. He tells us that the Apostles, having received the commandments of Christ, and being fortified by the resurrection of Christ, and established in the Word of God, went forth preaching the kingdom of God. "Preaching therefore from country to country and from city to city, they appointed (*Kathistanon*) their first fruits, proved by the Spirit, to be bishops and deacons of those who should believe" (chap. xlii). We have a third independent witness in the Pastoral Epistles, which, if not, as we believe, written by St. Paul, were certainly written in the first century. In them St. Paul is represented as delegating his apostolic authority and office to Timothy and Titus. Timothy is evidently set as a ruler over the presbyters and deacons, and indeed the whole Church, and instructions are given him as to how he is to rule. Titus is charged to "set in order the things that are wanting, and to ordain presbyters in every city." These three witnesses distinctly testify to the appointment of presbyters by the Apostles, or by men like Timothy and Titus, possessing delegated Apostolic power. As to the fact of the existence of presbyters in all the churches we have the witness of other documents. The Epistle of St. James mentions them as an established institution in all the Churches. To the same effect is the witness of the First Epistle of St. Peter and the Epistle to the Hebrews, which latter, as it was largely used by St. Clement, must have preceded his Epistle a considerable time.

But while the testimony of the documents is unanimous as to the appointment of presbyters by the Apostles, and their existence in all the Churches, there is a remarkable variation in the names by which they are designated. That in the time of the Apostles they were called indifferently both presbyters and bishops is quite clear from the address of St. Paul to the Ephesian presbyters (Acts xx). It is also clear from Titus i. 5 as compared with verse 7. Titus is commanded to ordain in every city as presbyters men who are blameless; "for," it is said (verse 6), "a bishop must be blameless." In like manner, in St. Clement's Epistle, the names of bishop and presbyter are used interchangeably to denote the second order. If we were to hazard a conjecture, we might say that the name of presbyter, with its synagogal associations, was not deemed sufficient to express the real character of the office, and was accordingly supplemented by bishop, to denote that care over the flock which the Christian presbyter had and the Jewish had not. This seems to be expressed in St. Paul's sentence (Acts xx). "Take heed therefore unto yourselves and to all the flock over the which the Holy Ghost hath made you bishops"—*i. e.*, overseers. But they were often called also by other names. In Heb. xiii. 17 they are *hegoumenoi*, *i. e.* rulers; in 1 Thess. v. 12 they are called *kopi-*

ontes, *i. e.* labourers, as also in the same place *proistamenoi*, *i. e.* presidents; and, lastly, in Eph. iv. 11 they are called *poimenes*, *i. e.* pastors.

It is well known that much confusion has been introduced into the question, and many baseless inferences have been drawn from this variety of nomenclature. But there is really nothing to be wondered at in it *if the office was entirely a new one*, derived neither from the synagogue nor from the heathen religious societies. It is, in truth, what always happens in the case of something quite new. At first the new thing is called by one name, then by another, and afterwards by a third; and it is only after a struggle for existence that the final designation is victorious and takes the place of others. The electric telegraph, for instance, is a new thing, having come into existence within the memory of persons now living. In the first instance a message was called a "telegraph," then, as being more appropriate, a "telegram;" but both names are apparently being supplanted by the more homely designations "wire" or "cable." In the case of presbyters, the variety of designation is the most striking indication of the entire novelty of the office.

But a more important point is to find out from the documents what was the nature of the office to which they were appointed. In regard to this our information is unmistakable. St. Clement of Rome tells us that the principal function of the presbyter was *prospherein ta dora*—to offer the gifts—an expression which, notwithstanding the elaborate attempts to explain it away, means, and can mean nothing else, but to offer the consecrated species, *i. e.* to offer the Eucharist. The expression *ta dora* was the liturgical designation of the Eucharistic elements. In the Liturgy of St. James it is used all through for that purpose; and the Invocation, which is as old as the Apostolic age, is to the following effect:—"Send forth upon us and upon these proposed gifts (*ta prokeimena dora tauta*) thine All-holy Spirit." In like manner, in the Roman Liturgy, in a part which is certainly older than St. Hippolytus, the elements are designated *haec dona, haec munera, haec sancta sacrificia illibata*. *Doron* appears to have been in the time of Christ, the general designation of "sacrifice," as we may gather from His words (St. Matt. v. 23): "If thou bring thy gift (*to doron sou*) to the altar;" and as the Eucharistic oblation was under two species it would naturally be called in the plural, *ta dora*. We conclude, therefore, from the expression of St. Clement, that the principal function of the presbyter was to offer the Eucharist; and being thus ordained to preside at the highest act of worship, he would naturally preside also at the lower acts. Consequently we may say, in general terms, he was ordained to lead the worship of the Church.

But to him also belonged the office of teaching, and care for the purity of the faith. This we gather from St. Paul's address to the presbyters of the Church of Ephesus, in which he charges them to "feed the Church of God," an expression which probably referred to the Eucharist,

but which also must have applied to the teaching office of the presbyter. At all events to the latter; for immediately afterwards St. Paul goes on to warn them against grievous wolves, *i. e.* false teachers who would come in. That to the presbyters was committed the ministry of the Word is clear also from the Pastoral Epistles. In 1 Tim. iii. 2, it is laid down as a necessary qualification for the office that the candidate should be "apt to teach;" and 1 Tim. v. 17, those that labour in the Word and doctrine are singled out for double honour. The presbyters had also the administration of discipline; they were set to rule the Church (1 Tim. v. 17; Heb. xiii. 17); to watch for souls (Heb. xiii. 17; to visit and pray over the sick (St. James v. 15); and generally they had to care for and oversee the whole flock (Acts xx. 28). If to this we add the momentous fact that St. Clement (chap. xl.) distinctly states that the presbyters were *clergy, i. e.* that they belonged to a sacred order, and as such were distinguished from the laity, we get an idea of the presbyter as he is portrayed in documents none of which can be later than the end of the first century.

If we weigh well this portrait we shall see how impossible it is that the office of the Christian presbyter can be identified with that of the Jewish presbyter, or can have been taken over from the Jewish synagogue. We admit that the name presbyter was probably so taken as being ready to hand. But a comparison of the functions of the Jewish presbyter with those of the Christian shows that the two offices were wholly distinct. The Jewish presbyter, in accordance with a tradition going back to the time of Moses, was essentially and mainly a secular ruler and judge, and had nothing to do with the priesthood or worship. This is clearly seen in the functions of the presbyters of the Sanhedrim. The presbyters of the dispersion belonged in idea to the same class. It is true that they had charge of the synagogue and its furniture, but they had no special function in its religious service. It was customary for the Archisynagogus to call upon one of the congregation to say the prayers; and the reading of the Scriptures and exhortation based thereon were in like manner performed by one of the brethren (St. Luke iv. 16) or by a stranger who was present, and who might have some edifying word to utter (Acts xiii. 15). In contrast with this the functions of the Christian presbyter were not secular but spiritual. He had nothing to do with secular affairs, and indeed was not to entangle himself with them (2 Tim. ii. 4). And then in regard to worship, so far from having no special function, he was ordained, as we have seen, to lead the worship. And a further contrast is found in the fact that the Jewish presbyter had not the care of the flock; he was not, like the Christian, a bishop, *i. e.* overseer, he had not to watch for souls as one who must give account.

But in truth the contrast lies far deeper. If we look closely at the synagogal service we see clearly that it was not an assembly for worship at all. It was an assembly for edification merely.

The worship of the nation, in the time of Christ was performed in the Temple, and for it the synagogue was no substitute whatever. Soon after the destruction of the Temple, the Jew looked forward to its restoration, and would have been scandalized at the idea that the synagogue could take its place. On the other hand, the Christian assembly was an assembly emphatically for worship. All through the New Testament there lies the idea that the sacrificial worship of the Law was to give place to something higher, to that great reality which it had dimly foreshadowed and typified. In the Epistle to the Hebrews especially is this great idea brought out. It is there taught that the great Sacrifice of Christ is to take the place of the bloody sacrifices of the Temple; and that great sacrifice, as we know, was, by the commandment of the Lord Himself, embodied and celebrated in the Eucharistic mystery. Hence in the Christian assemblies the central act of worship was the enactment of the great mystery of man's redemption through the sacrifice of Christ. The Lord's Body was consecrated in bread, and His Blood in the cup—the Blood separated from the Body—what did that mean? What could it mean but His death, just as the union of the Body with the Blood, which took place subsequently in the service, meant His resurrection. This great celebration was that which was to take the place of the sacrificial worship of the Jews; and hence the presbyter who was ordained and consecrated to celebrate this mystery was allied, not to the presbyter of the synagogue, but to the Temple priest. We have here the explanation of why it is that St. Clement of Rome compares the Christian ministry, not to the presbyters of the synagogue, but to the priesthood of the Law.

Everybody associates Lord Nelson's name with the battle of Trafalgar. How few associate it with the Elgin marbles! Yet the fruits of Trafalgar are gone, but the Elgin marbles remain. They remain not only the highest works of art, but articles whose mere cost value is at the present moment reckoned in millions. Their possession is due primarily to Lord Nelson, whose victory at the Nile began the ruin of the French rule in Egypt, and the French influence with the Sublime Porte. Turkey seized every opportunity to prove her goodwill towards us, and at that time Greece was a province of Turkey. Lord Elgin, who was then our ambassador at Constantinople, finding that nothing was refused which was asked, and being an enthusiast in Greek art, obtained permission to rescue from complete destruction and oblivion the noble remains of sculpture and architecture scattered throughout Greece, which the French had been removing to the Louvre at Paris for some years past. While the French had been removing, the Turk had been destroying, for it was found on incontestable evidence that many of the statues from the Parthenon at Athens had been pounded for mortar and used as cement. However, Lord

Elgin worked assiduously for years, and completed the salvation of the statues of Phidias. But Lord Elgin himself owned that he never would have been allowed to remove or even dig for one stone had it not been for the victories of Nelson. Few are aware of this.—*Church Review*.

Choice Bits of Romanism.

We subjoin some Romanist teaching from the *Catholic News*.

We are free to say that we have no fault to find with the first article about Purgatory except for those unhappy touches about seven years and one-hundred days indulgences; but the Mariolatry of the other short articles is pretty bad.

PURGATORY.

In our day of cushioned pews, light fasting, and general fondness for ease, the "broad" ideas of the generality of those who do not share our time-honored belief, would seem to have affected, more or less, some of our good Catholics. There seems to be a tendency to minimize the justice of God, and to magnify His mercy. Outside of the Catholic Church the belief in a place of eternal punishment no longer exists. The doctrine of Hell is too severe to suit modern ideas. While Catholics hold fast to their old and never-dying dogmas, something of the nineteenth century is apt to creep out here and there, especially among the young. They are inclined to the belief that Purgatory may not be a very uncomfortable place after all, and that those who are unfortunate enough to reach there ought to be willing to put up with such discomforts as are peculiar to the place. But the Fathers of the Church, those holy and learned men whose lives were spent in prayer, meditation and study, and whom it is but natural to think the Holy Ghost enlightened in a particular manner, held different views upon the condition and sufferings of those who are in a state of purgation. There were some saints like St. Gertrude, who were so devoted to the souls in Purgatory that they resigned in their behalf all the merit of their prayers and good deeds while on earth, feeling that the holy souls whose release these prayers and good deeds hastened would not be unmindful of the favor. All are more or less familiar with the life of St. Monica, an example for all Christian mothers. Yet St. Augustine had prayers and Masses said for his mother for thirty years. We, too, may have in Purgatory souls who are near and dear to us. It may be a father or a mother having to expiate their too great indulgence with their children, and who are incessantly crying out to us, "Have pity on me, have pity on me, at least you my friends, for the hand of the Lord hath touched me." Frequently say ejaculatory prayers in their behalf; Merciful Jesus, grant them eternal rest. (Seven years each time.) My Jesus, mercy! (100 days indulgence each time.)

A BEDTIME PRAYER TO MARY.

In the *English Messenger* we find the following

brief prayer to be said when composing one's self to sleep, and for the devout recital of which the Holy Father has recently granted an indulgence of 300 days; My Queen and my Mother, bless me with thy pure and holy hand,—that I may have a good night's rest; that I may be shielded from all vain, evil, and distracting thoughts; that I may wake betimes in the morning, and have the grace and energy to rise promptly and continue the work thy Divine and Beloved Son has entrusted to my feeble hands.

MARY QUEEN OF PURGATORY.

The Subject of a Statue in a West Hoboken Dominican Convent.

The Dominican Sisters of the Perpetual Rosary at West Hoboken, N. J., have recently received a magnificent piece of statuary of a new and original design. Its subject is our Lady of Suffrage, or Mary Queen of Purgatory. It is the first of this design ever brought to the United States. This piece of sculpture is six feet, five inches in height. The several figures are grouped about the image of Our Lady holding the Child Jesus in her arms. The several figures at the base are symbolical of the souls in Purgatory, who extend their hands in supplication to the Blessed Virgin. One of the souls about to be released is represented as being crowned by the Divine Infant while Mary breaks the last link which detained the soul in its prison.

The idea conveyed by the Child Christ in the arms of His Mother is that all the power which the Mother has is bestowed by her Divine Son. It is in His Name that she releases the holy souls. Doubtless many pious people will make a journey to the Convent of the Perpetual Rosary, Hill and Mercer streets, West Hoboken, to see this work of religious art. Its lesson will not be lost upon those who make the pilgrimage. It teaches the dual lesson of the influence which the Blessed Mother has with her Son, and the charity we ought to exercise towards those imprisoned souls who are not yet pure enough to wing their flight to the celestial mansions. Through the intercession of the Queen of the Rosary, our poor prayers and suffrages may be greatly enhanced.

In *All the World*, "General" Booth of the Salvation Army gives a kindly appreciation of the late Primate. He relates the incident how the Archbishop, then Bishop of Truro, acting, if we remember rightly, on behalf of a Committee of Convocation, desiring to save the Church from repeating the mistake made in the early days of Wesleyanism, sought an interview with Mr. Booth, Dr. Westcott, the present Bishop of Durham, accompanying him. The interview, which was conducted with great courtesy on both sides, came to nothing, as it was bound to do. The Salvation Army was a venture on lines unknown to the Church of any age. It was vitiated by its disobedience to the command, "This do in re-

membrance of Me." A society which practically ignores the two great Sacraments as "generally necessary to salvation" could not by any means be enrolled as a religious order within the Church, as the Methodist Society might have been, and both Bishop Benson and Mr. Booth perceived this to be the case. Although his attempt came to nothing, yet the late Primate deserves the gratitude of Churchmen for not allowing it to be said that another unhappy addition to our manifold sects was made, without an attempt on the part of the Church to utilise and control a movement which might have proved a great agency of good within the Catholic pale.— *Church Times*.

Ancient and Modern Morality.

In chapter iv., of Mr. Gladstone's *Butler*, on the comparison of Butler with the ancients, we have a very striking picture drawn of the immense effect which the Incarnation had upon the human race. The chapter appears to have been suggested by a remark of one of Butler's critics, that Plato sees the truth while Butler gropes for it. Mr. Gladstone admits that Butler, after bringing forth his arguments—which are often difficult of comprehension—lands his readers in conclusions which are limited and reserved; nay, which sometimes may appear clouded and indefinite. He admits that he abounds in reserves which we rarely meet with in the ancient authors and schools of philosophy. He points to the fact that the only reward that Butler offers for the close attention and mental effort of his readers is that what he has adduced goes a part of the way towards a solution of the question. All this, no doubt, forms a contrast with the procedure of Plato and the ancients. But Mr. Gladstone accounts for this difference by the fact that Butler had really to deal with a different human nature. In the following striking passage he states the point—

'Man at large has in the past three thousand years travelled far from the early simplicity of his nature. Nor is it only that that nature has become less simple; it has also become more profound. Christianity has penetrated more deeply into the essence of man than any agency previously offered to his mind; has opened up in him new depths; has added to him a new intensity. Those who believe in a Divine Incarnation will readily believe that a nature which has once had such an inhabitant as the Saviour, and has even been subjected to all the resulting influences, cannot in its facts, and still more in its capabilities, remain just what it was before. It must, as the character of man unfolds under continued, varied, and ever-enlarging experience, undergo searching modifications, the aggregate of which it is impossible to measure, but of which some characteristics may be observed. The whole world, both of duty and of love, has been opened out to a far wider horizon. The action of man is brought into more close and constant relation with the Divine dispensations. God is ever

nearer us in the still small voice. The thought of man, too, has become habituated to the clearer and nearer contemplation of Deity, and a new relation, mental as well as spiritual, and highly fertile in results, has been established between the Creator and the creature.'

He then proceeds to draw out the contrast in the following way:—

'And if we compare the developments of character in practice, as known in the ancient pre-Christian world, and that which Christianity has so inefficiently but yet marvellously permeated, we shall be astonished at the difference. Every vice and every virtue has altered in its character, is a larger and deeper thing. The ancients lived more on the surface; we have dug deep into the subsoil. The cruelty of Christians is more cruel. Of this fact, at first so startling, we have recently had a very striking illustration in the singular elaboration of those horrible instruments of torture of which there was a remarkable exhibition in London a few years ago. To the ancients the arts of torture were little known; and the legend of Regulus holds a solitary place in their popular literature. The lust of the Christians is more lustful, and carries with it, as to acts which may be the same, the consciousness of a much deeper sinfulness; for, as Butler is careful to instruct us, moral acts can only be estimated aright when taken in conjunction with the nature and capacity of the agent. Antiquity has displayed for us in its records all the worst it had to say of itself in this painful chapter of the experience of the race, and has done it with a certain *naivete*. It has been of a surety entirely outstripped in the performances of the Satanic schools, under the earlier and later conditions respectively. The animal greed of Christians is tenfold more greedy, and the pre-Christian times afford us no panorama of Mammon worship to compare for a moment with our own. The systematic, or, if the expression may be used, the scientific use of the apparatus of life to build up a godless existence, an atheism of act, which by the mere extinction of all thought avoids the name, has so developed as to seem different, not in degree only, but in kind. The luxury and the worldliness of old were but child's play in relation to those of modern times.

'There is another subject the further mention of which is odious, but it cannot be avoided. The lust of Christians is more intense, and on that, as well as other grounds, far more wicked than was the lust of the heathen. It is indeed the fact that they practised largely the worship of obscene symbols; and it is certain that this worship cannot possibly revive in conjunction with that social standard of idea and common judgment which has been established (but, be it observed, as a social rule only) by the Christian tradition. It is also clear from the plays of Aristophanes, the Roman spectacles indicated by Martial, and such ideas as those proclaimed by Heliogabalus, that the sense of shame as a public sense, which had been at the epoch of Homer at once delicate

and strong, had well-nigh ceased to exist. All this is of the past, and a real, and even perhaps a rigorous, standard of public decency has been established. And the private sense of shame given to us, as Butler truly says, to prevent shameful actions, is doubtless of a far greater average power than in those heathen days. But when the question is as to what is done and contrived to be done, far from the public eye, and when that barrier of personal shame has once been overleapt, I fear the verdict upon any such comparison as may conjecturally be made must be that, while the acts may continue to be in great part the same, their intensity and the pestilent devices and contrivances associated with them have been enhanced and multiplied; and that we have here a new and crying confirmation of the profound observation of an ancient philosophy that, if the worst is sought for it is to be found in the corruption of the best.—*Church Quarterly Review*.

Church Defence.

Church Eclectic for November says: "The efficiency of the American Church League was shown in the promptness with which it answered, in various parts of the country, the attacks upon the Church made under cover of the Papal Bull. The three letters of the Secretary of the League in the New York *Sun* were especially timely and satisfactory to Anglicans. The second letter, published October 11, summed up the matter better than anything, in so short form, that we have seen."

The American League undertakes chiefly: (1.) To defend the Church from attack and misrepresentation; and (2.) To give wider circulation in the press to matter favorable to the Church. We ask our readers to remember this and

(1.) To send promptly to the Secretary clippings of any attacks upon the Church, and (2.) To aid the work by contributions of one dollar a year. The Secretary is the Revd. Wm. Wirt Mills, Kennett Square, Pa.

The practice of the Eastern Church in the administration of confirmation seems to date back to a time when public baptism was administered at distant intervals, and when administration by the Bishop, or in his presence, was succeeded by administration by a priest acting as his delegate. As confirmation was associated with baptism, the priest became in both cases the Bishop's delegate, the latter's connexion being kept up through his benediction of the chrism used. The gradual dropping of the laying on of hands may be accounted for in the same way. It would be a hard saying if such confirmation were declared invalid.—*Church Times*

The Greek Church has never disowned the Orders of the Church of England. Dr. Döllinger also declared that there was not a flaw in those Orders, and if in 1895 the Jansenists ignorantly condemned them, they were put right, not only

by the Bishop of Salisbury in his letter to the Archbishop of Utrecht, but also by Bishop Reinkens and Professor Friedrich.—*Ch. Times*.

Foreign Odds and Ends.

We take the following from *The Guardian*.

"A *requiem* service for the late Archbishop was held last week in St. George's Church, rue Auguste Vacquerie, Paris. The service consisted of the first part of the burial service and the special Communion office authorised for *requiem* services. The Rev. G. Washington was the celebrant, and the Lesson was read by the Rev. J. B. Morgan, D. D., rector of the American Church of the Holy Trinity. The other clergy present were the Rev. E. Bradford, the Rev. S. Tuttle Smith, D. D., of New York; the Rev. G. Tatham, the Rev. James Cardwell, and Rev. Father Logothetis, archpriest in charge of the Greek Church of the rue Bizet. There were also present in the congregation Rev. Georges Tesselky and other clergy of the Russian Church of the rue Dara."

The most interesting part of the above is that which refers to the presence of the Eastern ecclesiastics. *L'Univers* publishes news from Athens of the consecration of the Metropolitan Procopius on October 29. The Queen, the regent, the royal family, the Ministers, the representatives of Russia, Servia, and Roumania, as well as many members of the diplomatic corps were present. The *Agence Havas* says that the presence of the Roman Catholic Bishop, Mgr. de Angeli, caused a great deal of remark, especially as he remained during the whole ceremony. Greek ecclesiastics at Anglican and Romans at Greek services seems to be suggestive at least of a better feeling between the parts of the one Church of God.

The papers in Rome have been making a great talk about an English pilgrimage which recently visited the eternal city and the Roman Catholic portion of which were allowed to assist at the Pope's mass. One might suppose it was a mighty host and it was insinuated that they were the first fruits of the bull "Apostolicae Curae." The real facts of the case are thus stated on good authority by the Roman Catholic correspondent of *The Catholic Standard*, who was associated with Mgr. Drew, Chamberlain of His Holiness who organized and "conducted" the pilgrimage. Instead of being a multitude "his followers actually number only thirty-three—a canon, an artillery colonel, the captain of the same corps, the rest ladies. Almost all of them are Catholics. A few are Protestants, but they assist at the devotions of the others with reverence and affection. Among the ladies is a niece of the Right Hon. John Morley. She is a fresh convert."

Besides the "conductor" one ecclesiastic, two laymen, and thirty ladies "a few of them Protestants." Possibly this pilgrimage may give the Holy Father and the Holy Office some idea of

the numerical strength of the Roman Church in England; and it might be well for him to compare this with the stream of pilgrims who at the rate of 2,000 an hour, all day long paid their homage to the late Archbishop of Canterbury as he lay in state in his Cathedral Church.

From Japan news comes of a singularly interesting character, we take it from "*The Church in Japan*," "The official organ of the American Church Mission." "The Mission Notes" (p. 91) are three in number:

1. "The Rev. Charles H. Evans and Miss Lena Thomas were married in Trinity Cathedral."

2. "The Rev. E. R. Woodman sailed for the U. S."

3. "On Trinity Sunday the Rev. Jas. Chappell was advanced to the Priesthood." (? There is no "priest" in the Japanese Church.)

And this is all from Tokio! What a cheering fruit of the labours of the Japanese Church since the last issue of the "Official Organ!"

A new novel has appeared in France by Jean Sigaux, *Au Printemps de la Vie*, in which the education given by the Jesuits is denounced in no measured terms. The *Catholic Review of Reviews* has devoted two articles to the praise of this volume to the astonishment of *L'Ami du Clerge*.

A story is current in Vatican circles that Archbishop Ireland advised the trustees to re-elect Bishop Keane to the head of the Roman University in Washington despite the Papal demission. It is also said that all stories which imply that Bishop Keane is in any substantial way to be honoured for his past services are without foundation: a titular rank may be bestowed upon him but no position which will increase his influence already too great to please his masters.

We rarely have a book written with the avowed purpose of shewing to the public the internal miseries and misfortunes of the Church. In France however things are different and the two books, "*Dans l'Eglise, Dupes et Dupeurs* (Paris-Denter, 3 fr. 50) and "*Episcopat sous le joug*" by Guy de Pierrefeux are curious and sad reading indeed.

It is a distinct ruling of the Roman Congregation of Rites (July 4, 1879) that Deacons, whenever they receive the Holy Communion, shall wear a cotta, and stole over one shoulder and fastened under the other arm. (*Utrum Diaconi accedentes privatim ad sacram communionem debeant deferre super collam stolam transversam? Affirmative.*)

We sometimes think that the brilliant gift of inventing new heresies or furbishing up old ones is restricted in the Catholic Church to the Anglican Communion, and we point with pride (?) to Canon Gore, and Dr. DuBose, and Dr. Mason

and Dean Freemantle as samples of this singular gift bestowed upon us. But we need not be so proud, for the Roman Church is similarly gifted. Not only do we find heretics in that Church (and bishops at that) teaching one, that the Pope is the Real Presence of God the Son, and another that he is the incarnation of the Holy Ghost, but we also find a learned author who affirms that the Virgin Mary assists the Eternal Father in the generation of the Divine Son (*Vie intérieure de la Très Sainte Vierge*. Rome 1866. Tome II. p. 271), and that after the Lord's resurrection the Father revealed to him mysteries hidden from him before the crucifixion (l. c. p. 129); and a certain Mr. l'abbé Mauran, who thinks nearly everybody Catholic, Protestant, Jew, and Infidel, will be saved. The title of this remarkable book is *Elus et Sauvés* (for copies address the author, the Curé des Accates. Marseilles: price 2 fr. 75). M. Mauran's great invention is that the "elect" and the "saved" are not contemneous, but that the "elect" are very few comparatively, of a definite number, predestined by God to a lofty place in heaven; the "saved" are all the rest of mankind who are not so hopelessly wicked that they cannot be received into glory. The number of these last he considers to be indefinite, God not having set any particular love upon them. The world is kept in existence simply for the elect, when the last of these has been perfected the end will come. In presence of such a view Canon Maccoll's and Canon Luckock's eccentricities in eschatology sink into insignificance.

The following cannot be called "foreign" news, but it is news of a foreign communion, viz., the Irish, and we think this Irish bull quite as weighty and far more amusing than another one we have lately heard of. We quote from a Roman Catholic contemporary:

"CATHEDRAL ILLUMINATION."

"A grand oratorio concert will be given at the Cathedral next Wednesday, when a choir of over sixty voices will render selections from 'Elijah,' 'St. Paul,' 'the Messiah,' and Gounod's 'Messe Solennelle.'

"The occasion is the first public illumination of the Cathedral with electric light, in itself an event of surpassing interest to the Catholic people of Philadelphia and to all lovers of architectural beauty, of which the Cathedral is an acknowledged model. The mechanism of the electric light has been so arranged that an electric wire will be placed beside the chair of the Most Rev. Archbishop, and at 8 o'clock His Grace will press the button, a signal for the illumination of the entire Cathedral and sanctuary. At this moment the opening chorus will begin, 'Thanks Be To God,' from Mendelsohn's 'Elijah.'"

The following are the words of the anthem:

"Thanks be to God! He laveth the thirsty land! The waters gather; they rush along: they are lifting their voices! The stormy billows are

high; their fury is mighty; but the Lord is above them, and Almighty."

There can be little doubt that the persons who chose this as suitable to the occasion were accustomed to worshipping in a foreign language when a *Salve Regina* is as suitable as an *O Salutaris* at Communion!

The Law of Marriage.

In an editorial on "The Law of Marriage," the *Church Eclectic* takes the ground that "the marriage of baptized persons (there being no destructive impediments), once entered into and consummated is indissoluble so far as the bond *quoad vinculum* is concerned, except by death." And *Church Eclectic* also agrees with the Bishop of Vermont "that the permission of remarriage to the innocent party in a divorce for adultery 'is a grievous mistake,' and strongly maintains this ground, and demands the legislation which the House of Deputies promised in 1886. "'Postponed to the next General Convention' has been heard long enough. It is time for action. Action is our immediate duty, and action in strict and uncompromising accordance with the Divine Law of Christian Marriage is our proximate duty, the doing of which is doubly perilous for us any longer to shirk."

Good for *Church Eclectic*.

According to the *Morning*, a sermon was recently delivered at the Italian church, Hatton Garden, in which the preacher referred to the late Primate as follows:—"The fact that the Archbishop claimed to be the descendant or successor of a celibate monk, and should at the same time have been blessed with a wife and family, seemed to them as Catholics to be one of the most incongruous things that could possibly exist." Mr. W. S. Brett, of the Protestant Reformation Society, has met this statement with a *tu quoque* retort which cannot be denied to be witty—viz., "Leo XIII., a celibate priest, 'claims to be the descendant or successor' of St. Peter, of whom it is Divinely recorded that he was a married man!"—*Church Review*.

THE CHURCH HISTORICAL SOCIETY.—The second annual meeting of the English Church Historical Society was held at Sion College on Wednesday afternoon, Nov. 4. The President, the Bishop of Peterborough, was in the chair. There was a very full attendance, including members and others from many parts of the kingdom. The report of the year was read by the Bishop of Stepney, the chairman of the Society. Fourteen lectures and treatises have been published by the Society (through the S.P.C.K. during the year bearing on the Roman controversy, and three more are practically ready for publication. The comments on the Encyclical *Satis Cognitum*, issued in August, are sold out, and a revised edition is being printed. Fr. Puller's lecture on the *Apostolica Cura* has been published since the meet-

ing, and the Bishop of Stepney's speech on "Anglican Orders" is in type. A comprehensive treatise on the *Apostolica Cura* has been prepared by the committee, and will be published very shortly. The results of a full examination of the episcopal registers in the time of Queen Mary have been embodied by the Rev. W. H. Frere in a volume which will be published immediately. All these publications are to be obtained from the S.P.C.K. The report ended with the congratulations of the Society to the President on being appointed to the diocese in which the main stress of the controversy forced upon the Church of England is experienced. The Bishop of Peterborough gave a most interesting address on the Orthodox Russian Church, comparing it with the Roman Church in principle and in detail, the one as a depository of the faith, the other as an organization. A vote of thanks to the Bishop of Peterborough was proposed by the Bishop of Durham (one of the episcopal referees of the Society), and seconded by the Bishop of Stepney, both of whom made reference to the Bishop's appointment to the see of London. A hearty vote of thanks was given to the authorities of Sion College for the use of their hall, and for allowing the committee to hold its meetings and have its address at the College. The committee wish that all hostile statements in the newspapers connected with the history of the Church of England from the earliest times should be sent to the "Secretary Church Historical Society, Sion College, Thames Embankment, London, E. C.—*Ch. Review*."

HOME REUNION FRUSTRATED.—A remarkable offer was recently made by the Rev. James Cook Yarborough, Vicar of Romesy, to the Congregational body, but refused by them. It appears that the Congregationalists have not, for some reason, filled the vacancy in the pastorate of their chapel at Romesy. The Vicar therefore wrote and offered to do the work for nothing. He proposed that they should have the Prayer Book only in the morning, and extempore prayers in the afternoon and evening, and that all the present office-holders should be retained, and the entire question of finance left as it is at present. He added that he made this offer from a desire to heal the divisions which all deplored. The managers of the chapel thanked him, and said that they appreciated his desire for union, but added that the suggestion was distinctly impracticable. The *Western Mail*, commenting on this, says that something similar to this has occurred more than once in Wales, as, for instance, in the case of the Rev. J. Morlais Jones and his congregation, who joined the Church in a body some years ago, and again quite recently, in the case of the Congregational minister and a number of his followers at Penrhiwgaled, who went over to the Church, and are now established in the faith every Sunday by the Vicar of Llandyssilio, in Cardiganshire.—*Church Review*.

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Jan. 3d.—2d. Sunday after Christmas. Low Mass, 7, 7:45, 8:30, 9:10 (German) Matins, 10:20, Solemn Mass (De Grandval) 11 A.M. Vespers and Benediction, 4:30, Compline and Sermon, 8 P. M. Fr. Ritchie will (D.V.) preach morning and evening. Subjects: "Homage and Departure," and "All men are liars."

Jan. 10th.—1st Sunday after Epiphany. Hours of Service as on Jan. 3d. 11 A.M. Mass, Haydn's 1st. Fr. Nicholas will preach in the morning; Fr. Ritchie at night. Subjects: "About our Father's business," and "The cup of salvation."

Jan. 17th.—2d Sunday after Epiphany. Hours of Service as on Jan. 3d. 11 A.M. Mass, *Sacred Heart* (Gounod). Fr. Ritchie will preach morning and evening. Subjects: "Whence knowest Thou me?" and "The Son of God's handmaid."

MEN ESPECIALLY INVITED THIS SUNDAY EVENING
AT EIGHT.

Jan. 24th.—3d Sunday after Epiphany. Hours of Service as on Jan. 3d. 11 A.M. Mass, Guilmant. Fr. Ritchie will preach morning and evening. Subjects: "The Gospel of the Kingdom," and "Heard at large."

Jan. 31st.—4th Sunday after Epiphany. Hours of Service as on Jan. 3d. 11 A M Mass, *Ste. Cecilia* (Gounod). Fr. Nicholas will preach in the morning. Subject: "Lord save us, we perish." *No Compline Service this evening.*

Sermons

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NEW YORK, JANUARY 1897.

Price 10 Cents.

Church News of the Month.

It is a good indication that the Philadelphia Church publishers, Geo. W. Jacobs & Co., print one of the handsomest and most ecclesiastical looking kalendars of the year, and call it, "The American Church Calendar." It is printed on large sheets, in black and red, gives the holy days, lessons, etc., with some good selections.

We have Episcopal example for the principle, if not for the precise form, of the Absolution of the Dead. At the funeral of the late Dr. Gibson, at Utica, N. Y., Bishop Huntington pronounced at the bier the blessings from the Visitation Office and the Mass.

AN HUMBLE PRIEST.

A tablet has been set in the east wall of the Church of the Holy Comforter, Philadelphia, in memory of the late Stewart Stone. On the occasion of the unveiling of the tablet the Rev. John Dows Hills preached a sermon which was an appropriate and loving tribute to the faithful, humble priest who for eleven years and three months ministered so devotedly to the people of that Parish. These very true words occurred in the course of the sermon: "And if I search for that which seems to me most remarkable in a character so rounded, the humility of the doer stands out pre-eminent. He never seemed to dream how great he really was! I have heard him, as we spoke, heart to heart, tell now of one's devotion and Christ-likeness and now of another's labors for the Master, have heard him rejoice in these others' service, and have heard him say, with feelings as real and as spontaneous, how these people shamed him, and how paltry seemed his own life and work in comparison with theirs. Did ever man more clearly mark himself as great?"

The *Angelus*, having completed four years as the parish paper of the Church of the Ascension, Chicago, announces that "Hereafter, although with the same corps of writers and the same general appearance, it will be issued as a general Church paper, and not in the interest of or under obligations to any particular parish, diocese or section, but always standing uncompromisingly for the spread of the Catholic Faith. The subscription price will continue fifty cents a year." We welcome our bright western contemporary

into the wider field which it has chosen, being assured that it will be a faithful and doughty champion of the cause which we have so much at heart.

The December *Church Eclectic* has three strong leading articles on the Papal Bull, by Dr. Brand, Dr. Seabury and Fr. Puller, and reprints six admirable shorter articles on the same subject. Editorially *Eclectic* seizes the occasion to remind Churchmen that we must no longer suffer the arrogant Roman Church "to monopolize the name Catholic," but must rid ourselves of "Protestant Episcopal." *Eclectic* says: "Is not this the time to re-open this question? And is not the next General Convention the wise and statesmanlike and courageous body which shall step forth and proclaim the Church to be 'THE AMERICAN CATHOLIC CHURCH?'"

The Living Church Quarterly (Milwaukee: The Young Churchman Company) begins its twelfth year with an issue which surpasses all its predecessors in usefulness. It contains sketches and portraits of the four Bishops who have been consecrated during the year, the Anglican Hierarchy, the organization and institutions of the American Church, lists of Church periodicals and Diocesan Conventions, necrology, Diocesan Statistics and Parish Lists, and Clergy List. All this matter has evidently been prepared with the greatest care. The chief value of the issue consists of 52 pages devoted to lists of Books in twenty-one departments recommended by 103 different Bishops and Priests. These pages afford an interesting study, and it must prove very helpful to men to turn to these lists and see what books have been useful to the men who have made specialities of certain departments of study. The Quarterly is 25 cents a year.

The Church Kalendar for 1897 is very useful and unique. It is in form like an ordinary business Kalendar, but the dates are printed in the colour proper to the day, so that the Kalendar is a convenient reminder for the Sacristy, showing at glance what colour is to be used. There has often been a demand for such a Kalendar, but it has remained for Mr. H. V. Ashby, one of the Wardens of S. Paul's Church, Erie, Pa., to produce it. It is beautifully printed and can be had for 20 cents.

Capt. Parker, late of U. S. N., recently addressed the Clerical Brotherhood of Philadelphia, and

in the course of his speech he regretted the disuse of the good old Catholic word "father," as applied to the priesthood, as it was a constant reminder of the relation in which the pastor should stand towards his congregation. The *Churchman* publishes an expurgated version of the address as follows:—"Capt. James Parker urged upon the clergy the importance of positive teaching, and of being true spiritual fathers to all their flock."

The Chair of Dogmatics in an American Seminary.

If the University of Paris had the professor of Theology in 1896 that she had in 1257—Thomas Aquinas—what a sigh of relief would rise from the Trustees of the General Theological Seminary in their search for a man to fill the vacant chair of Dogmatics, even though Thomas was a monk. Or if Alexandria still had her Athanasius, or Rome her Jerome, how simple would it be to know whom to ask "on trial." But with things as they are, no wonder there is some embarrassment. The American Church has needed so severely the services of every available man for active work, that we have no priests who have had the talent and opportunity to devote their lives to pure theological study: and although the English Church has many scholars, and popular writers on Theology, she has few men of scientific theological training, because of her careless haphazard method of preparing her candidates for orders.

The Chair of Dogmatics in our largest seminary is the most influential position in the American Church. He who occupies it *makes* the Faith of the Church, for to him is given the responsible and unique privilege of teaching for three years the Church's chosen men, and authoritatively directing them to read, mark, learn and inwardly digest what he has been taught in the Faith of this Church.

The words spoken to the heathen in far off lands, the words spoken in the churches of our native land, will be his teaching—will be the doctrine he instilled into the ready listening minds of those who have received from God the call, "Go ye therefore and *teach* all nations . . . *teaching* them to observe all things whatsoever I have commanded you."

As the Trustees of the Seminary are aware, there are two essential intellectual requisites in the man who can fill successfully the Chair. We pass over here the consideration of his moral and spiritual requirements, although fully realizing that a grasp of intellectual truth presupposes a sure moral power, and that the science of Theology becomes a valley of Dry Bones, if spiritual discernment is lacking.

1. He must possess the natural gift of a theological mind, that is, a mind capable of logical discrimination of thought and clear expression of the same. He must be able to discern and discriminate the distinctions of philosophical truth

which the intellects of human history, with great toil and stress, have brought out of the confused human consciousness. He cannot guide men to theological accuracy, if his own mind is incapable of logical exactness. The doctrines of Christianity are the *logical* exponents of its facts, it must be remembered. Logical mental power is innate—seventy years of study cannot acquire it.

2. He must be a master of the science of Christian theology. Beginning with the Scriptures, he must have made his own the Tradition; the Faith of the Universal Church (as shown in practice and liturgy); the acts of the Councils; the writings of the Fathers; the Canons, and the History.

He is not to be merely a man "well read" in Theology, but one who has devoted years to the study of Christian Doctrine, as a science, as the Queen of Sciences; who has methodically proceeded from the subject of God to the creatures of God, angels and men, and the "Doctrine of Free Will"—the Incarnation and the Atonement, Grace, the Sacraments, and, finally, Eschatology. Most priests who have spent their lives in parish work, giving spare hours to Dogmatics, can hardly be fit, for you cannot serve Dogmatics and a parish at the same time, and be a success at either.

And here let us speak of the necessity of thorough knowledge of the Fathers, for the professor of Dogmatics in the Anglican Church. Rome denies the right to appeal to history, Protestantism defies history, the professor of the Anglican Church stands on history. The ante-Nicene Fathers must be his Homer, the Nicene his Virgil, the post-Nicene his Shakspeare. Athanasius, Chrysostom, Cyprian, Augustine, Jerome, Ambrose, Thomas must be the reservoirs from which he draws his arguments—not filtered through translations (such as Mason's Faith of the Gospel), but direct from the very cisterns themselves of Apostolic truth. As Dr. Pusey said, he must be "saturated with the Fathers," if he would give to his students real solid Christian truth.

The direst need of the Church to-day is not missionaries, nor pastors, but men of clear, logical minds, and sound, scientific theological training—to meet the enemy with his most skillful weapon—the Intellect.

If any young reader feels that he has the gift of exact thought and expression, let him determine to give up his life to earnest, thorough study of Christian Theology—and where there is a will, there will be found a way.

Many men can be made missionaries, many can be made Pastors, but few have the gifts which are necessary for expounding correctly the great doctrines of the Catholic Faith. But whosoever giveth up his life to this, let him pray to God, for guidance, for in no branch of life does Satan prepare more frequent or more alluring pitfalls.—W.

Book Notices.

THE POINTED PRAYER BOOK, According to the American Use. Bourgeois Imperial, 32 mo. Cloth and Leather. Boston. The Parish Choir.

Parishes which use the Anglican system of pointing will gladly welcome this edition of the Prayer Book, in which all the Canticles and Psalms are pointed for singing, and the Proper Psalms and Selections are printed out in full with the pointing. This book is issued by direction of the General Convention and the System of Pointing is that prepared by the Commission appointed in 1892. We much prefer the Gregorian System, which is flexible and adapts itself to the meaning of the words, while the Anglican System is mechanical, but in the preparation of this Psalter much care has been used and the result is the best attainable under the system, so that the American Church can well be proud of the work. The publication of this Pointed Prayer Book will facilitate the singing of the Offices and will enable the congregation to sing with the choir. At the beginning of the Psalter very plain and practical directions for chanting are given. We notice with satisfaction that on the title page the obnoxious words, "according to the Use of the P. E. C. in the U. S. of A.," are supplanted by "According to the American Use." If the substitution has been made without due authority, the same may be said of the original insertion of the term "Protestant Episcopal" and no one will regret its disappearance from at least one edition of the Prayer Book.

Much credit is due to Dr. Hutchins for the production of the Pointed Prayer Book, and to the Parish Choir for the careful execution of the work.

THE ANGLICAN CHURCH AND PROTESTANTISM. By Rev. A. B. Conger. The Globe Quarterly Review. December, 1896.

We do not usually review magazine articles but the powerful character of the treatment of the subject discussed by Mr. Conger most imperatively calls for remark. Mr. Conger's article divides itself into two main parts each having its own distinct line of thought. First, modern German rationalism he considers to be the true logical outgrowth of Protestantism. Second, he explains the indifference found among so many of the laity to these serious departures from Evangelical religion to their lack of appreciation of the importance of the matters in dispute. Each of these positions he sustains by a wealth of illustration which shews not only a careful study but also (which is a wholly different thing) a wide grasp of the subject, and of its various bearings.

Under the first-division of his theme he cites Prof. Harnack at some length. But foreseeing the objection which will certainly be raised by "orthodox Protestants" (so-called) to taking

Harnack as their mouth-piece, he next quotes the well-known writer, Dorner, and finds his statements quite as wide of the truth. It has always been to us a cause of the most unmixed astonishment that Churchmen should read the writings of foreign Protestants like Dorner, and Martensen, and Delitzsch, and Godet, and expect to find in them the same religion as that of the Church of England. What, however, is still more amazing is that they will read such utterly unworthy productions (from a Catholic standpoint) as those of Dale, Bruce and Milligan.

In the second division of the essay, Mr. Conger cites with magnificent effect a letter of Constantine the Great, and points out how the peculiar temper of the lay mind was the same then as now.

We cannot close without drawing attention to another matter which Mr. Conger elaborates with a courteous irony worthy of all praise. He shews that the root-principle of "heresy" (to use his word) is the same to-day as it was in the earliest ages, to wit, an appeal from the voice and practice of the Church to the supposed voice and practice of the Apostolic Church; but that as a matter of fact these people are no better satisfied with the Apostles than were their fore-runners and that to them may well be directed the words of St. Irenæus of old, "It never can be right to say that the Apostles preached before they had perfect knowledge; as some venture to say, boasting themselves to be correctors of the Apostles."

Mr. Conger writes so well and forcibly that we hope *The Church Eclectic* or some other Church magazine will try to secure his services.

THOUGHTS FOR THE CHRISTIAN YEAR. By Caroline Francis Little. With a Preface by the Rev. Walter R. Gardner, President of Nashotah. 177 pp. 12 mo. board. New York. E. & J. B. Young & Co.,

This handsome little volume needs no commendation to the readers of the *Living Church*, who have already had the benefit of these helpful "Thoughts," and who will be glad to have them preserved for their use in book form. The author has not undertaken to make a complete manual of meditation or to set forth the whole body of Christian doctrine in devotional form, and she has therefore succeeded in giving us a book of practical usefulness to those unskilled in meditation and unlearned in theology—a book rich in helpful thoughts on the prominent facts of Christianity as set forth in the Christian Year. In simple language, often in the words of Inspiration or of poetry, and with much skill in suggesting and bringing out the devotional thoughts, the author treats of the Advent, the Epiphany, the Annunciation, the Visitation, Lent, Holy Week, Easter, the Ascension, Whitsun-Day, Trinity Sunday, the Transfiguration, Michaelmas, All Saints' and all Souls' Day, and a special chapter on The Holy Altar is devoted to the

Blessed Sacrament in its various aspects. In a treasury of devotional thoughts it is impossible to analyze the work or to specify its particular merits, and in this case we also meet with the happy difficulty of having nothing to criticize, unless it be some apparent confusion as to the state of the departed, yet here we think that the author holds rightly that the faithful departed are "being purged" of the "defilements of this naughty world," and that when they have been "made perfect" they will go to live with God and the Saints and Angels in Paradise or Heaven, but the language is at times colored by the Anglican confusion between the Intermediate State and Heaven. We have seldom met with anything so helpful as the second part of the chapter on Lent, in which Prayer is set forth as "the life of the soul." No one can read this chapter devoutly without praying better. The book is singularly free from "party signals" such as might alarm the conservative, and yet is strongly Catholic in such a natural way that one does not see how these subjects could possibly be treated in a Protestant spirit without violence to the facts and the Church's teaching of these facts in its Prayer Book and its hymns.

THE BULL OF LEO XIII, ON ANGLICAN ORDINATIONS critically examined by John Fulton, D.D., LL.D., with a Preface, and the Authorized English Text of the Bull. 12mo, paper, \$5 per 100 copies. New York, E & J. B. Young & Co.

The Church is largely indebted to Dr. Fulton for the scholarly examination of the Papal Bull which first appeared in the *Church Standard* in October and is now issued in pamphlet form at such a price as to secure extensive circulation. The achievement of the *Standard* in publishing these articles was all the more notable because of the utter failure of the other weeklies to treat the subject adequately. Dr. Fulton rose to the requirements of the occasion and made an answer which is conclusive. He shows *first*, that the Pope utterly abandons and repudiates the historical argument heretofore advanced against the validity of the Orders of the Church; *second*, that he bases the charge of invalidity in part upon a reason which is destructive of the validity of the ordinations of Rome herself; *third*, that the only other reason given by the Pope for his amazing judgment is contradictory of notorious facts and inconsistent with the doctrine of the Church of Rome, as he himself states it." Dr. Fulton then brings the deadly parallel to bear upon the Papacy, showing how Leo XIII, contradicts Julius III., Paul IV., the Council of Trent and Eugenius IV. The argument is not only destructive of the Bull *Apostolicæ Curæ*, but it is constructive in that it sets forth and maintains the Anglican position, showing how strong and well founded are our claims. The trenchant pamphlet concludes with an examination of the question, "What is the Papacy?" which Dr. Fulton says "is not the Bishop of Rome, it is not even the

Pope; it is the institution of *Curia*, the court which surrounds him, which uses him as its figure head, . . . a secret institution, unknown alike to the Catholic Church and to the earlier history of the Church of Rome herself, . . . an ecclesiastical clique." In short "the Curia is the Papacy," and the Pope is "a simulacrum of infallibility which dare not show itself." The author further points out that "it may be that the Providence of God Himself shall overrule this new act of Papal unrighteousness to the unifying of the East with our portion of the West," and we must patiently await "a renunciation of its wild pretensions by some truly Catholic Bishop of Rome." The pamphlet is well prefaced by the Rev. J. H. Fry's review of the struggle of England with Rome taken from his Church of England **EVER** a True Branch of the Catholic Church and **NEVER** a part of the Church of Rome."

DIRECTIONS FOR RECEIVING HOLY COMMUNION.

By the Rev. William Wirt Mills.

Expressed in the clear, terse English which characterizes the writings of this author, this leaflet cannot be misunderstood by any reader of ordinary intelligence. It is therefore most useful for general circulation. The brief hints for the preparation of the soul follow exactly the lines of the Prayer Book, while the preparation of the body is summed up thus: "Abstain from all food from mid-night before until after you have received the Holy Communion. This is the body's tribute of self-denial in honor of the Holy Sacrament, and it is an act of obedience to Holy Church, which guided by the Holy Ghost, has made this rule." The ritual directions are Catholic, simple and are neither perplexing nor complicated. These directions will be found especially valuable to older communicants. If they were generally circulated in parishes, the result would be seen in more fervent and devout congregations, and reverence for the Blessed Sacrament would be deepened.

The leaflet is attractively printed, and can be had at two cents each or \$1. per 100, from the Confraternity of the Blessed Sacrament.

The Catechism. (Fifth Paper.)

By the Rev. Wm. Wirt Mills.

9. THE INSTRUCTION. Following Bishop Dupanloup's clear explanation of this feature of the Catechism we see that the Instruction is designed to fix the attention of the children upon the divine truths and obligations of our Holy Religion, to bring these subjects within the reach and grasp of their minds, to engrave them on their memories, to make them dear to their hearts, and to bring the children to make these great truths the rule of their conduct. It is primarily addressed to the understanding, but persuasion finds a rightful place in the Instruction, especially in the conclusion.

To this end the Instruction must be short, sound and exact, well divided, clear, adapted in

words and structure to the capacity of the children, interesting and animated, well prepared but not read or recited, and brightened by questions, illustrations, comparisons and stories.

First of all it is necessary to have a good plan of Instructions, following an orderly and systematic course, embracing the origin of the world, the creation and fall of man, the promises of God and their fulfilment, the coming of the Saviour, His life and death, His precepts and counsels, His Church and Sacraments, the authority of the Church, the unbroken succession of her ministers and doctrine, the commandments of God and of the Church, with our three-fold duty to God, neighbor and self, the various practices of piety, the resurrection of the body and the life everlasting. All these facts centre about and contribute to the chief purpose of the Catechism, which is, as Fenelon says, "to bring continually before the eyes of the children, Jesus Christ, the Author and Finisher of our faith, the Centre of religion, and our only Host."

Each instruction must have a clear, definite and expressive Subject. Sometimes it may be a single word, as "Sunday," "Sin," etc. Sometimes simply the name of a Sacrament, a doctrine, a virtue, a sin. Sometimes a text, as "God is Love" "We love Him because He first loved us," or "The third day He rose again from the dead." A great deal depends upon securing subjects which the children can take in and remember, which will help to fix the truth in their minds and not perplex them.

The subject secured, it must be well divided or broken into from two to five clear divisions, and each part or division must have a terse and expressive heading. These headings are called the "Points" of the Instruction. These are pegs to be driven in the children's minds, upon which they are to hang the ideas which they receive from the Catechist, so that they may be able to write out the Instruction and bring it in at the next Catechism. (The Instruction thus written out by a child is called a Diligence.) The Points may take the form of phrases, brief statements, or questions. The Subjects must be divided naturally so that the points will not seem forced to the children, and much care must be taken in the selection of the Points and in the wording of them. Most Subjects will furnish a number of Points from which selection will have to be made, but sometimes it will be difficult to find good Points. In this case remember the expedient of St. Francis of Sales and ask yourself three questions concerning the Subject—Who? (or What?) Why? and How? This is almost sure to supply Points at once. Thus—

Subject—"We love Him because He first loved us."

- 1st Point—Whom do we love?
- 2d Point—Why do we love God?
- 3d Point—How do we love God?

Subject—Sunday.

- 1st Point—What is Sunday?
- 2d Point—Why do we keep Sunday?
- 3d Point—How do we keep Sunday?

Often statements will serve better than questions, thus—

Subject—Sin.

- 1st Point—Sin is disobedience of God's law.
- 2d Point—Sin displeases and grieves God.
- 3d Point—Sin hurts or kills the soul.

Sometimes single words will form Points, thus—

Subject—Lenten Duties.

- 1st Point—Fasting.
- 2d Point—Praying.
- 3d Point—Giving.

The Points should never be fewer than two, nor more than five. Three is the ordinary number.

The next step is to prepare the body of the Instruction, or the explanation of each Point. The purpose is to present that particular truth, and that alone, as clearly and as simply as possible, so as to help the children to understand, or rather, as Bishop Dupanloup says, so that "it shall not be possible for them not to understand." To this end the same authority lays down three rules—1. Things must be told simply, not laboured, or exaggerated. 2. Things must be said in their most natural way, without being brusque, or forced, or contradictory; with digressive phrases or parentheses. 3. The sentences must be short and exact.

Besides the simple words of explanation, there may be in each Point one or two simple illustrations, comparisons, or even stories to brighten the Instruction, to help the memories of the children, and to fix the truths more permanently in their minds. Above all the Catechist must stick to the point which he is treating and not bring in other subjects, however they may obtrude themselves. The Instruction is capable of great development and elaboration, according to the ability of the Catechist and the capacity of the children, but for an ordinary Catechism it ought to be very simple, so that the smallest children may readily take it in and remember the Points and the Catechist's treatment of them. Such an Instruction will be none too simple for the older scholars, nor indeed for adults.

In the course of the Catechism the Instruction follows immediately after the Report on the Diligences. The Catechist begins by announcing clearly the Subject and the Points. He does not make a little speech about it: he simply says, "The Subject is, ——. The 1st Point is, ——. The 2d Point is, —, &c. This is said slowly, distinctly, and with great exactness.

The Catechist then asks one of the children to repeat the Subject and Points. Or he may ask one for the Subject, another for the 1st Point, and so on. When a Point is once given the language in which it is stated must be retained without varying a syllable.

He then again repeats the first Point and proceeds to develop it as suggested above. He concludes the treatment of the Point with a repetition of the Point and a summary of what he has said about it, or he may make some of the chil-

dren tell what he has said. Each Point is thus treated, and in conclusion the Catechist repeats the subject and summarizes each Point, and fastens all in the minds of the children by some judicious questions.

Experience in this work will soon enable the Catechist to apply the various suggestions and cautions which may at first reading seem many and confusing. He will also learn to vary his style so as not to weary the children and so as to keep them interested; sometimes he will surprise them by some sudden sally; often he will propose to them problems of faith, fact, or conduct; he will suddenly interrupt himself to ask a question; he will watch the feelings of the children and seek to use these tides of feeling to produce right faith and conduct, and he will always speak with certainty and authority.

The Catechist must teach the children that the Instructions are to influence their lives, and ought therefore to result in Resolutions, and they must be encouraged to form Resolutions for themselves and write them at the end of their Diligences. The idea of forming Resolutions is kept before them in the Instruction, but care is to be taken not to suggest the exact Resolution, but to leave that to the children. Then in the Report on the Diligences some of the Resolutions will be read, with such suggestions as may be necessary to help the children to improve.

The weakness of human Resolutions without the help of divine grace must also be impressed upon them, with the natural consequence of adding a Prayer to each Resolution. They must be shown how to address God in prayer, how to frame petitions, and how to end a Prayer, and they must be taught to add a Prayer in their own language after each Resolution. These matters are to be dealt with in the Report on the Diligences rather than in the Instruction.

10. A HYMN follows the Instruction.

11. THE CHIEF ADMONITION will be treated in the next paper.

Some time ago a young curate, seeking to be licensed by Dr. Temple, was, as is usual, bidden to read a few verses of the Bible in order that the Bishop might judge of his fitness for conducting public worship. "Not loud enough," growled the Prelate, when the young man had finished. "Oh! I am sorry to hear that my lord. A lady in church yesterday told me I could be heard at the very bottom of the church." "Ah! are you engaged," queried the Bishop, shooting a keen glance from beneath his bushy eyebrows. "Yes, my lord," was the reply of the candidate. "Now listen to me, young man," roughly but kindly replied Dr. Temple. "Whilst you are engaged to her don't believe a word she tells you; but," he added with a chuckle, "after you are married believe every word she says."

A paper by Mrs. Besant in the *Contemporary* concerns the conditions of life after death according to the teaching of theosophy. We have often

felt constrained to point out that the weak point in the Roman doctrine on this question is that the theologians know a great deal too much about it. But Mrs. Besant's knowledge of the mysterious world unseen is far more complete and detailed; like Sam Weller's knowledge of London, it is extensive and peculiar. She expounds it with the same positiveness and dogmatism with which in other days she was wont to demonstrate that there was no life after death. Everything she writes is interesting; and this paper particularly, both in the style of writing and in the subject-matter.—*Church Times*.

The Harvest of 'Verts.'

"E. S. B." writes as follows:—Cardinal Vaughan appears to derive immense consolation in repeating as he did in a speech to the Roman Catholic Truth Society on the 3rd inst., that the Pope's letter 'caused a great sensation.' Possibly, by constant repetition, the Cardinal may persuade himself that it did, just as George IV. imagined that he was in command at Waterloo. In the same address the Cardinal stated that 'only the other day he heard of a Protestant schoolboy who refused to go to Communion any more because he heard that the Pope denied the validity of English orders.' Well, if his Eminence is satisfied with this magnificent result, we willingly concede 'the Protestant schoolboy,' only it is a miserable fizzle to 'a great sensation!' It may be that this boy is a relation of another historical schoolboy who, on going through a churchyard at night, whistled to keep his courage up, which savours somewhat of the Cardinal's attitude just now, whilst he is traversing the graveyard of his hopes regarding wholesale conversions. The Cardinal endeavoured to explain the delay in this overdue harvest of Anglicans as the result of the Pope's letter by stating that 'many were studying and asking advice prior to making up their minds.' If this is so we have no cause to fear, as they will soon see through the veil of historical concoctions and interpolated doctrines, and hesitate before they embark upon Rome's shoreless sea of uncertainty."—*Ch. Review*

KENOTICISM AND THE CHALCEDONIAN FORMULA.

The Chalcedonian formula of "one Christ in two natures," as it stands in the "Definitio Fidei," clearly excludes the too popular "Kenoticism," which supposes our Lord, on becoming man, not only to have accepted human limitations, or restrained the exercise of divine prerogatives, within His human sphere of being, but to have (for the period of His humiliation) absolutely surrendered His divine attributes, His divine consciousness, His divine activity, His divine mode of existence—and therefore, practically, to have *ceased to live as God*.'—*Canon Bright*.

The *Diocese of Fond du Lac*, in its last issue, gives on a supplemental sheet the service list of nearly all the parishes and mission stations throughout the jurisdiction. Taking the Cathedral at Fond du Lac as the norm of Diocesan custom, and comparing the list outside in the diocese, it shows what a thoroughly Catholic practice in the Mother Church will do toward raising a Catholic tone in all the churches and missions dependent upon it.—*The Angelus*.

Sermon.

Rivers of Living Water.

"He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water."

St. John, VII, 38.

From very early times in the history of Christianity, mysticism has been found in the Church. That word mysticism may cover a very large range of thought and practice, for it serves to define an aspect of religion which is very interesting, and when rightly guarded essential to a complete manifestation of our Lord's teaching. The reason why we distrust mysticism is because in so many instances of its development it has not adequately safeguarded other aspects of the truth. The mystic dwells upon the notion of the illumination of the human soul, through prayer and meditation, to a degree which enables it to understand the deep things of God and to hold personal communion with Him. And so far as that, it truly represents the gracious operation of the Holy Spirit in the inner life of the believer. The trouble is that when one has come to believe in this interior illumination he is apt to minimize the importance of the Church's ordinances and outward observances; to disparage obedience, and to decry forms and ceremonies. It would seem often as if the human mind was incapable of balancing fairly the inward spirit and the outward form which are both fundamentally essential to our Lord's religion. Devout souls always incline to mysticism, and unless they carefully school themselves in obedience, are fain to undervalue worship and sacraments. In the East, even as early as the fourth century, mysticism ran into heresy, and did much mischief. In the West it was more moderate, and not until the later middle ages do serious errors seem to have grown out of the teachings of the more zealous mystics. It may be urged that formalism, superficial Christianity, is just as unhappy an evil as the exaggeration of the spiritual element, yet there is this about fidelity to ordinances, that it keeps up the conception of obedience, and that always restrains the soul from getting quite away from the truth; whereas unrestrained mysticism speedily becomes lawless, and practically incapable of reformation.

The Church has never failed to encourage the mystical interpretation of Holy Scripture, and the development of the contemplative life, though she insists most strongly upon hearty obedience to all her ordinances. And it appears to me to be true that there never was a time when one needed more to dwell upon the mystic and unearthly aspect of our religion than in these days. The rationalistic spirit is abroad everywhere, and has entered even into the sanctuary. Christian teachers boldly deny the truth of parts of God's holy Word, assert that the miracles never took place, and maintain that moral integrity is alone important, and that where it is found sound faith can be dispensed with. We need a revival of mysticism of the right sort, the mysticism of the deep inner sense of the Gospel.

I. Nor is this wanting in our Lord's own words. The passage I just now read to you, for a text, is a striking illustration of His mystical sayings.

The first thing which attracts our attention to it is that while He quotes the words "Out of his belly shall flow rivers of living water," as if from the Old Testament, we do not therein find any such language. There are other instances of this in the New Testament. The holy Apostles apply Scripture in ways in which we should not venture to quote it. To take a very notable instance: it is written at the end of the second chapter of St. Matthew, "And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene." We do not find any such language used of the Messiah in any of the prophets. And to St. Chrysostom the difficulty of St. Matthew's words is so great that he says this must be a lost prophecy, which has never come down to us. It does not appear to be necessary to take such ground if we hold that our Lord, and His followers who were inspired for their work, understood as we cannot the hidden sense of Scripture, that deeper meaning of the Spirit which no one can comprehend naturally. We are thus led to look upon the Word of God as a profound mine of supernatural truth, of which not a tithe of the wealth is visible to the superficial student, but which those who devoutly ponder, and meditate upon it, will appreciate more and more.

We do not find in the Old Testament anywhere the words "Out of his belly shall flow rivers of living water." The nearest approach to them is in the 18th chapter of the Book of Proverbs, verse 4: "The words of a man's mouth are as deep waters, and the wellspring of wisdom as a flowing brook." Howbeit it can hardly be supposed that our Lord meant to quote the sense of this, when He said that 'out of the belly of the believer should flow rivers of living water.' If we take a broader view of the quotation than to look for it *verbatim* in any of the books of the Old Testament, we shall find in various places in holy Scripture the representation of a mystical fountain with flowing streams, symbolical of the sanctifying work of the Holy Ghost.

1. These rivers of living water appear first in the Garden of Eden, where starting from a common source they flow forth as four, Pison, Gihon, Hiddekel and Euphrates.

2. Ezekiel the prophet beholds in his vision waters issuing from under the threshold of the house of the Lord in Jerusalem. As the wondering prophet guided by an angel follows their downward course, they become greater and greater, flowing towards the Dead Sea, and causing fertility everywhere in the desert through which they pass; while furthermore they fill the barren sea with good fish. "And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed."

Joel tells us also about this wonderful stream, saying, "A fountain shall come forth of the house of the Lord, and shall water the valley of Shittim."

Zechariah speaks yet more plainly about these waters, that they are to flow in the day of the Gospel: "And it shall be in that day, that living waters shall go out from Jerusalem; half of them

toward the former sea, and half of them toward the hinder sea."

3. Then, at the very end of our Bibles, when paradise is restored as in St. John's vision, the Apostle writes, "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." You may say that all of this is mystical, and I do not dispute it, but is it not what our Lord is referring to when He says of the believer that "out of his belly shall flow rivers of living water"?

4. The true source of this great flood of life is the throne of God and of the Lamb. It was pre-figured by the fourfold river of the Garden of Eden, which watered paradise, sustaining its wonderful fertility. It was foreseen in vision by the prophets as proceeding out of the house of God, the type of the Church, going forth to fertilize the desert, and to fill the salt sea with great fishes, even as the Gospel has made the wastes of earth lovely in God's eyes, and filled the barren places of the divine kingdom with fish, which are the type of faithful Christian souls. It issued in mysterious power from our Lord's side on the Cross, in the form of blood and water. It shall flow eternally in the celestial paradise to be the joy of the saints. And that we are not mistaken in our interpretation appears from what the Evangelist in our text immediately goes on to say, "This spake He of the Spirit, which they that believe on Him should receive." The rivers of the flood of God are no other than the vivifying graces of the Holy Ghost, Who proceedeth from the Father and the Son, to sanctify all the people of God.

II. But we have by no means fully explained our text by discovering that our Lord chose to take the great underlying sense of many Scriptures, and to quote it in His own concise form for our edification. He declares not that the rivers of living water shall flow forth from Himself, because He was presently to send the Holy Ghost from on high, but that they should flow from every believer on Him, and not only from the person of the believer, but specifically "out of his belly." This is certainly a very remarkable expression. He does not say that the rivers of living water are to go forth out of the believer's heart, or out of his mind. The word used is one which necessarily suggests his having first *partaken* of them himself, and so personally appropriated them. Indeed He introduces the mystic verse by saying, "If any man thirst, let him come unto me and drink." Our Lord alone has the living water within Himself inherently. He is not only all pure and undefiled, full of grace and truth, but He is also divine, and because divine He is the well of life. The supernatural energy of the Holy Ghost must be of His sending, but in order that the believer may have it within himself, he must first be partaker of our Lord's own nature. You can see the appropriateness, under these circumstances, of the strange expression which He uses, "out of his belly shall flow rivers of living water," for only by having received them himself can one have them thus within him.

1. We are made to think at once of a very pernicious and quite false conception of Christianity

much too common in our times, to the effect that all that is necessary is to endeavour to follow in one's outward life the *example* of Christ. What could be better than that, one says? For if a man seeks to be God-fearing and prayerful towards his heavenly Father, and just, gentle and unselfish among his fellows, he has certainly got the essence of Christ's religion. As a matter of fact all that he has got is an excellent type of humanitarianism, very excellent so far as it goes. But do you not see that if this is all that is important in our religion, our Master need never have died. He went about the world doing good, illustrating all those attractive virtues of love towards God and towards His neighbour, nevertheless He proceeded from that perfect example of gracious manhood further to endure all the horrible tortures of the passion and the death of the Cross. What is the explanation of these things in the Saviour's work?

2. The way in which the Church teaches Christ's religion requires on the part of the believer an actual sharing in the life of our Lord, a participation in His very nature, a something which is to supernaturalize us. I do not believe there is anything more hurtful to the spiritual life of a great many Christians than just that popular notion which satisfies so many that the only really important thing is *to be good*. The Church's notion of an actual incorporation of the disciple into the life of the Master has no place in their conception of duty. They have no sense of the importance of any ordinances, they feel they are doing their duty just as well whether they are partakers of the sacraments or not. The whole system of the Church however is based upon the notion of a life, a new life, which is begun in Baptism, wherein we were made members of Christ, children of God, and inheritors of the kingdom of heaven. If the life of Christ is imparted to our life, so that we do not truly live ourselves but Christ liveth in us, we can see how that which He promises is to be fulfilled in our case, "Out of his belly shall flow rivers of living water." For these rivers properly can flow only out of our Lord's life; therefore unless that life has entered into ours, and taken up ours into its own, it is not to be expected that the living water should proceed from us.

III. Let us however further note of what sort these rivers are, in order that we may the better realize how different the Bible notion of a Christian life is from that which popularly passes current among us.

1. First there is the stream of *trustfulness* in God's providence. Where do you find that in natural religion? Many men are stoics, others are optimists, but neither stoicism nor optimism is the same as Christian trustfulness, a serene confidence that God is ruling over all things; that He is kind, and good, and that no real harm can come to us if we but be loyal to duty.

2. Secondly there is the stream of thankful *hope*, the great joyous looking forward to the life of the world to come. Not indeed in any presumptuous way, for we may never forget that it is only of God's exceeding great mercy we can hope for heaven, yet because our confidence in Him is unbounded, and we are persuaded that we are His disciples, we go on day by day rejoicing in the sure expectation of immortality.

3. A third stream of living water is that of *love*. The man of the world cries, How can one love God when one has never seen Him. There are

other ways of knowing our friends besides the way of sight. Think of that marvellous child Helen Keller, making acquaintance with the whole world of human thought, as well as of the world of matter, through the sense of touch. The Christian who shares in the life of our Lord Christ finds in prayers and sacraments a veritable consciousness of communion with his Master, and where there is consciousness of such actual communion, love goes forth spontaneously in great rapturous waves towards the one so worthy of all love.

4. There is fourthly the stream of *benignity* towards one's neighbours. Many merely natural Christians and religionists of this world give evidence that they possess gracious manners and kindly natures, but within one who has realized participation in the life of Christ there arises a tenderness of gentle feeling towards others which I do not believe can be learned in any school but that of sacramental religion. It springs from the way of regarding one's fellow men which is begotten of the Christ nature in us, a way of beholding them in some sort with the Lord's eyes, not with our natural eyes; looking upon and thinking of all men with a yearning for their salvation; in some small degree at least as He does.

5. Close by the river of benignity flows the fifth stream of life which we may call *helpfulness*. Men are often helpful to their fellows, there is an instinct of humanity in us all, but this does not generally reach very far. Our sympathies must be enlisted, and we have not sympathy for all men, rather but for a few. Universal sympathy and universal helpfulness can only arise, I believe from beholding our Lord Christ in every man. The image of the Master answers to itself. When we have His life within us, we are able to detect His life mirrored everywhere in human need, and that is the one all powerful spring of helpfulness known to our race.

6. Sixthly there is the stream of true *forgiveness*. We sometimes pride ourselves on our forgiving natures. We are ready to pardon any one who has wronged us just so soon as he acknowledges his fault and asks to be forgiven. But that was not the way in which our Lord Christ forgave; He forgave His enemies, and died for them, *while they were still enemies*. The moving impulse of true Christian forgiveness is the consciousness of one's own need of pardon. We cannot long cherish resentment in our hearts when we are conscious of our own grievous shortcomings in the eyes of God. But we cannot realize our own need of pardon till we have become partakers in our Lord's nature, till we have come to share His life. Then we see the truth about ourselves.

7. There is in the seventh place the lovely stream of *longsuffering*, or patience if you like the name better. It springs from an honest forgetfulness of self. The way of this world is constant thought of one's self, in order that one may duly guard and further his own interests. But to put self interest entirely aside, to be willing calmly to be disregarded and crowded out of the way by others, to be indifferent to one's rights, to be quite content with the poorest things and the lowest places, this is acknowledged by all to be unearthly, unnatural indeed, in the eyes of many a fault rather than an excellence. Nevertheless it is one of the loveliest of the streams of life, springing only out of souls quite genuinely joined to our Lord Christ.

8. For our eighth river we have *meekness* toward God, that is a profound self abasement arising from the sense of His greatness and our

littleness, His holiness and our unworthiness; yet it is the meekness of a little child, that is meant; a meekness accompanied by absolute trust; because one is nothing, he takes refuge with our Lord Who is everything. This is the perfection of dependence, only to be learned through conscious participation in the Christ life.

9. Lastly we have the river of *self-control* or continence. Holding in as with iron hand all the natural impulses, that they may be exercised only in subjection to the divine will. The natural man, the religionist of this world, practises self-denial to gain mastery over his powers, that he may accomplish the more. The partaker in the Christ life disciplines himself in order that he may give his soul up absolutely to our Lord, getting it in hand by stern repression of its inclinations, regaining control, when by carelessness it has been lost, through hearty use of sacramental penance.

IV. Are they not wonderful rivers, these nine streams which are the fruitage of the Spirit in lives sacramentally joined to our Lord Christ? For I know of no way of being actually joined to Him other than the way of the sacramental life. Out of the belly of the believer are to flow these nine rivers of living water. He must first have received them into himself before they can flow out of him. Do you remember those startling words uttered by our Lord in that solemn sixth chapter of St. John? "As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me." And again: "Whoso eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day." And once again, and most awe-inspiring of all is the saying: "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you." The Church has never known any way of eating our Lord's flesh and drinking His blood except the receiving of Holy Communion, yet how little most Christians of our day make of that mysterious sacrament! Out of us never can flow the rivers of living water which have their spring in our Lord Christ except we have first received our Lord Christ into ourselves. "If any man thirst, let him come unto me and drink." "He that eateth me, even he shall live by me." Yet how few eat and drink, at least with any regularity and any earnest thought of the meaning of such heavenly partaking! I would not disparage any other part of Christian duty, nor would I have you think the other sacraments are not as necessary in their place as this one, nevertheless every year I live, I am convinced more and more that the corner-stone of true discipleship in Christ is to be found in Holy Communion. It effectually marks the difference between natural Christianity and supernatural Christianity. Natural Christianity is no more than the endeavour to follow our Lord in prayer and works of mercy, that which is properly called a good life. Supernatural Christianity is the life of the believer joined to his Lord in a vital union, a partaking of His very nature; and the maintenance and development of that union by the constant feeding upon His Body and His Blood. Neglect of Holy Communion may not bring very serious consequences upon those who do not understand it, and cannot realize what it is; but for us who know, I believe the ignoring of it to be a habit most perilous to the soul. Out of the belly of the believer should flow rivers of living water, even all the fruits of the Spirit; but they cannot flow out of us unless we have first received our Lord into our very selves after the manner of spiritual food and drink in Holy Communion.

Catholic Champion

"So David prevailed over the Philistines with a sling and with a stone."—I. SAMUEL, XVII. 49.

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"The Church Congress."

It has become clear to the fautors of the meetings which are called by this name that they have ceased to be in any degree representative of the Church. The *Church Standard* which cannot be congratulated upon its reports of the papers and speeches delivered at Norfolk, editorially declares the meeting "in every way successful," but admits that it is a question whether the Church Congress has been of any real service to the Church. It refers to the origin of the movement in a conference between Drs. Washburn and Ewer, both great men, and at the opposite poles of thought. Bishop Horatio Potter, we are reminded, at that time opposed the idea. It would have been a typical instance of his wonderful foresight if he had at that time perceived that the proposal was very much like the invitation of the spider to the fly, Dr. Washburn being the spider. But the Catholic fly has been warned in time. The *Church Standard* plaintively says that since certain unfortunate utterances were made at a Church Congress, "most men belonging to the advanced school have either openly opposed the Congress, or, at best, have looked upon it with coldness and suspicion." The unfortunate statements, we are told, were made because some of the speakers thought that they were expected to let the cat boldly out of the bag. They did so, and "the damage was done." This naive statement of our contemporary proves that our adversaries know what is the matter with the Church Congress as well as we do.

But they do not know how to remedy the trouble. We sincerely hope that it is impossible so to change the appearance of the silken snare that even a giddy, buzzing ritualist can be caught in it hereafter. We recommend to our readers a consideration of Psalm i, 1, in connection with this subject, together with the collect for Trinity Sunday. It is true, as the *Church Standard* says, that by thus holding aloof they will mar "the original beauty of the whole conception of the Congress." A web without any flies cannot be regarded by a practical spider as a thing of beauty. But from our point of view the next best thing to no web at all is an empty one.

It is useless to try to induce sound, believing Christians to associate on terms of equality, and of their own free will, with those who deny the fundamentals of the faith, even though the latter

are canonically still members of the Church and of the Priesthood. We have a higher law to fall back upon than canons, constitutions, rubrics or even "the Chalcedonian Decree." God's own Book, which has been so blasphemed at Church Congresses, and the authoritative utterances of Christ's Mystical Body, are to us "organic law." We cannot, like the Phillips Brooks Club and the Bishop of Massachusetts, sit down as one with Unitarians and complacently receive congratulations upon the fact that we are going the way the founders of Unitarianism went. We cannot agree with them to profess "our belief in God, and in the sovereignty of Jesus Christ," because we know that they have an utterly different god and an utterly different Christ from the thrice Holy Deity Whom the Word of God reveals to men. We may be compelled by our unhappy circumstances, by the supineness of those who ought to be busy purging the Church from heresy, by the blindness of those who as yet find it impossible to believe in the existence of our half-hidden disease to remain in outward communion with heretics and antichrists; but when it comes to voluntary gatherings in which we bind ourselves beforehand to submit in patience to the utterances of falsehood upon subjects of the greatest spiritual importance, we will not do it.

This wise determination of true churchmen should not be affected by any statement that at such a gathering nothing very extreme was said. The absence of such offences might be owing to a policy of what the *Church Standard* calls a "dutiful self-restraint." Until we know that the kind of misbelievers who do not accept the Bible or the doctrines of the Trinity, the Incarnation, the Resurrection and others, in the old way and in the old meaning, will not be present at the Church Congress, we shall do well to hold ourselves aloof from it. There can be no truce. You cannot patch up a treaty between Is and Is not. We ought to have these men out of the Church entirely. They ought to be excommunicated. In punishment for our sins God as yet does not suffer us to so purge ourselves. If we are faithful in refusing all voluntary countenancing of them, it may be that He will the sooner grant our prayer, either by granting them conversion, or, if that may not be, by ridding us of them.

But, as a matter of fact, since the 'unfortunate discussion' referred to by the *Church Standard* there has never been a Church Congress on this side of the water in which there has not been an unmistakeable outcropping of the heretical vein. The recent one was not on the whole very violent, but some of the utterances were perfectly distinct. The veiling was diaphanous, if we can gather anything of the truth from the reports given by three leading Church papers. The *Churchman* seems to be much the best, and we shall follow it in what we have to say of the addresses.

Bishop Satterlee's sermon was given in full in

the *Church Standard*. It was good enough and a sensible correction of the idea that our faith, hope and love are not just as truly acts of the intellect as of the heart and soul. But Bishop Randolph, in the address of welcome, made some ominous remarks about the advantages of speaking when one does not feel responsible, and about "a steady widening in the area of permissible opinion." When should Christians not be careful what they say? And of what use is "permissible opinion" unless it be truth? The Rev. Frederick F. Reese, of Macon, Ga., speaking to the question "How can Social Unity be best attained?" seemed to think that the Church was just beginning to find out some valuable principles of action. It is curious how ignorant the Church has been until lately. Is she being enlightened by the speakers of the Church Congress? Now she begins to see, Mr. Reese thought, that she must not only pull men out of the fire, but must put out the fire. We do not so read our commission. If we put out a thousand fires they would all be lighted again. They are our probation. If we pull men out of the fire it must be in such wise that they will have grace to determine that they will not go into it again. They are responsible for that. Our duty is to help them. The fire is under God's sole control, and will burn just so fiercely and so long as He knows to be for our health and salvation. This speaker also put forward that over-used idea that "character," not salvation, should be the object of our efforts. Saul had "character," and David "salvation." We do not know whether Mr. Godkin, Editor of the *New York Evening Post*, is a churchman or not. We hope he is. He certainly uttered a wholesome truth, and one needed in these times, when he said "the problems before the preacher and philosopher are essentially what they were five thousand years ago." Dr. Rainsford did not contribute much to the value of the discussion. He seemed rather to imply that "society" is something like Heaven—which is a mistake. Mr. George Wharton Pepper, of Philadelphia, is represented as having "warned" the Church, a position which we scarcely think he would venture to assume. For the rest, he quoted very appropriately certain pearls of Holy Writ, which was a very good thing to do for the sake of those present who were not high enough critics to trample them under their feet.

The next question was: Do we need a Hierarchy in this Church? It appeared that Dr. Faudé, of Minneapolis, and Dr. Dumbell, of Staten Island, both eminent as good churchmen, had found themselves unable to come. The Rev. Francis M. S. Taylor thought we had not a hierarchy, but needed one. The Rev. George L. Locke, D. D., thought that we have something of a hierarchy, but do not want any more, because in these democratic days, the laity are quite sufficient as a controlling power over the bishops. Bishop Newton thought the idea of hierarchy un-American, and that we need more of the spirit of

the early fathers of the history of the American Church. He did not say which of those fathers. Dr. William R. Huntington appeared as a volunteer speaker and pronounced strongly in favour of more hierarchy, not the trappings, but the thing. It appeared however that he thought we should thus be equipped for his great scheme of furnishing officers for all the heterogeneous regiments of American sectarianism, they not obeying but only accepting figure-heads. What he really wants is not a hierarchy, but a broaderarchy. We shall do well to remember that this clever gentleman is *semper idem*.

On the subject of "The Ideal and the Real in Literature," Dr. W.W. Newton, of Pittsfield, Mass., took the trouble to inform the audience that he had published some twenty volumes, but had received two hundred dollars for a magazine article on "Pillow-shams as a Type of Our Modern Society." We are glad he got something. Neither he nor the other speakers on this topic, although they look part ably and agreeably in an interesting discussion, developed any difference of opinion or anything bearing upon our present purpose.

"Archaeology and the Bible" was the next topic. The Rev. Ralph H. Baldwin, Prof. Angus Crawford, D.D., of the Theological Seminary, Virginia, and Prof. A. V. Williams Jackson, Ph. D., of Columbia University, all seem to have given really valuable and useful instances of the corrective effect of archaeological investigations upon the wild dreams of destructive criticism, and also of the entrancing interest which belongs to this pursuit. It is to be wished that we could have their addresses by themselves as a quickener to the disposition of Christians generally to read about the explorations. But it would never do for a Church Congress to leave the subject in this shape, and so the Rev. John P. Peters, Ph. D., of New York appeared to speak for the infidel side. In the first place he warned us not to think too much of Archaeology, but to remember that it is simply "a part of the modern critical apparatus" and must have the help of "what is sometimes called the higher criticism." By the way, let us remark that the broad churchmen seem to be getting tired of that name "higher criticism" which they modestly invented for their favourite pursuit in the first place. The one use which the doctor seems to have for Archaeology apart from the higher criticism, is that he thinks it overthrows the Scriptural chronology. To be sure he says it is not the Scriptural chronology, but only Archbishop Ussher's higher criticism. He says this because, for convenience, the dates are printed at the heads of the pages in some bibles. But everybody knows that that chronology is found in the Bible itself, and if certain unaccredited records recently discovered make a certain city two thousand years older than the Bible makes the world, this is simply an issue of fact between the Bible and the unaccredited record. Which shall we believe? Dr. Peters says, in effect,

'Whatever you do, do not believe the Bible.' Then, leaving the realm of Archaeology altogether the learned doctor went on to repeat some of the stale attacks on inspiration of the school of thought to which he has attached himself, and with which, as Christians, we cannot willingly have anything to do. "With reference to Moses and the Pentateuch" he says that the Hebrew text nowhere asserts that Moses wrote the book of Genesis. What if he did not? The only question to which any importance attaches is about Leviticus and some other parts of the Pentateuch, which if Moses did not write the Bible is untrue; and that is the usual Q. E. D. of the higher critics. But, nevertheless, there is a certain subtlety about this suggestion of the doctor. In reply to the disastrous overthrow of the higher critical position brought about by the Tel-el-Amarna tablets, Dr. Peters said that while the early civilization of other peoples was proven, nothing had yet been shown about the civilization of the Hebrews. He is evidently determined to die in the last ditch.

But now, leaving the higher criticism skulking like a hunted jackal among the tombs of Palestine, we go on to find the rationalistic forces ramping in untrammelled liveliness all over the field of the interpretation of the Creeds. There no hard facts as yet obstruct the freedom of unbelieving theory. We have indeed the records of the past, but wherein are they to be accounted of in the face of new speculation? Finding that self-restraint had not brought any high churchmen to speak of to their congress, the broads again let the cat out. This question was their *bonne bouche*. It was stated with an engaging vagueness thus: "Permanence and Progress in the Interpretation of Christian Symbols." The use of this last word as equivalent to 'Creeds' is pretty well known to scholars; and yet in the discussions there seemed to be an uncertainty about it. It was not always perfectly clear what kind of symbol was meant. The whole discussion was as pretty an example of how to raise a fog as one will be likely to find. The Rev. W. M. Hughes, D.D., of Morristown, N. J., was an exception. He presented a pretty clear statement of what the Creeds are and how they arose, and loyally sustained the statement of the Bishops that "fixity of interpretation is of the essence of the Creeds." But Dr. Hughes is also reported to have said that the Athanasian Creed occupies debateable ground; which statement we do not quite understand, but are pretty sure that there is no sense in which it is true. We shall only give some choice bits from the other gentlemen who discussed this subject. Dr. Leighton Parks of Boston said that while we still believe in God and that He created the world, yet our conception of God and of the creation of the world is utterly different from what it was fifty years ago. Probably he is going the way of the fathers of Unitarianism, as it was said at that dinner some were doing. Faith in the Ascension of our Lord, he said was different now from what it was when

the Ptolemaic system of astronomy prevailed. In fact, he could think of no article of the Creed the interpretation of which had not changed again and again. The part which has not changed he calls "the principle," but "the thought of God" has changed. That is to say that Dr. Parks believes in a different god from the God of St. Peter and St. Paul and of us poor benighted Catholics. And he means to continue to vary, and to change his god with every new development of nature-guessing. He will not hear the Church. He proclaims that never again shall we have a general council say with authority, "If any man believe otherwise let him be anathema." We shall see. Further, Dr. Parks tells us our youth must not be taught to accept the Creed in its literal interpretation, for in that interpretation it cannot be accepted.

The Rev. Prof. William P. DuBose, D.D., of the University of the South, said he came there to question the exactness and adequacy of our symbols, which, he thought was a different thing from questioning their truth. Truth, then, must be a different thing from exactness and adequacy. When men talk in this way, what can we do? Ought they to be at large? He may be harmless to civil society, but he is certainly not harmless in the University of the South, and in the Ministry, when he suggests the settlement of a very vital controversy "not by the victory of the one side over the other, but by a victory of both sides—everything natural and everything divine—all nature and all God." The Rev. Hall Harrison, D.D., of Ellicott City, Md., spokes of Charles Darwin as an humble-minded seeker after truth. But we believe that every humble-minded seeker after truth will find it, and of Darwin it is notorious that he did not find it, or else we Christians know nothing about it.

Prof. Drown, of the Cambridge Theological School, seems to have been pretty careful what he said, which no doubt is the policy of that School just now; but still he was evidently in sympathy with progressive interpretation. Dr. Fulton, of the *Church Standard*, said the Bishops had made a "blunder" when they said "Fixity of interpretation is of the essence of the creeds." They meant "fixity of significance" not of interpretation. And Bishop Randolph, being appealed to, agreed with Dr. Fulton. But the fact is that there was no blunder. The Bishops knew very well what they were saying. In this connection 'interpretation' is synonymous with 'meaning.' The word 'significance,' which Dr. Fulton astutely brought in, is not necessarily synonymous with 'meaning,' but remembering the juggling with the word 'symbol' which was done in this mystifying discussion, we see every reason why the Bishops should stick to their original wording, and not commit the "blunder" of assenting to Dr. Fulton and Bishop Randolph. To say that Dr. Fulton again put forth his unique and extraordinary idea of the omnipotence of the Council of Chalcedon is only to say that he was himself.

The remaining discussions were not so favourable a field for the display of the fashionable form of unbelief as that on the Symbols. The question "What is the Organic Law of this Church?" brought out a very able vindication of the inherent authority of the Episcopate from the pen of the Rev. George S. Mallory, D.D., editor of the *Churchman*. This view was unsuccessfully contested in a rather broken way by a number of writers and speakers, one of whom tried to import the inevitable subject of "Evolution," even into this question. Dr. Mallory was also supported with hearty appreciation by the Rev. W. T. Roberts of Virginia, who believed that we are to find the origin of "this" Church not in 1785, but at Pentecost nearly nineteen hundred years ago.

There were some good words in the discussion on "the Pastoral Office as affected by the Conditions of Modern Life," especially the merited censure of too much conformity to those conditions in the address of the Rev. C. Ernest Smith, D.D., of Baltimore. Dr. Stoddard's opening address seems to have gone far beyond the bounds of propriety in recommending such conformity.

Taking it as a whole, the gist, and apparent object of the Church Congress, as in former years, seems to have been the free and untrammelled utterance, under apparently important auspices, of opinions and sentiments utterly at variance with the truth as this Church has received it, with the recent utterances of her Episcopate, with the obvious facts that have come to human knowledge, and with the Faith once delivered to the Saints. We congratulate Doctors Faudé, Dumbell, and others, that they were unable to be present.

An Episcopal Charge.

There are few bishops to whom the cause of the Catholic revival in the American Church owes more than it does to the Bishop of Albany. It is true that there have been many times when CATHOLIC CHAMPION lamented his utterances and his actions, but yet, after all deductions have been made, we gladly recognize the fact that he has lived worthy of the venerable name he bears, and that in after years, when men speak of the days of turmoil and unrest in which it has pleased Almighty God to set us our places, they will revere the two great bishops who bore the name of Doane, as champions of God's truth in the midst of a stiff-necked and disobedient people. This remark is not at all inconsistent with the fact that in many instances both bishops were affected, as all other men are, by their surroundings and prejudices, and sometimes were disappointing in their acts and words.

After the darkness and sadness of the General Convention of 1875, when ignorance, party bitterness, unscrupulous trickery, and shameless lying seemed to have ruled supreme; when bishops, priests, and laymen united in their impotent rage and blindness to pour contempt upon the Blessed Sacrament of the Altar, the one bright ray

of God's dear sunlight, which cheered our hearts and strengthened our hands to fight the good fight of faith was shed upon us by the Bishop of Albany in his "address" to his diocese, when in no measured terms, and with a wealth of hidden irony all his own, he reviewed and attacked the legislative action (so-called) of that unfortunate synod. Had he never done aught else of good in his whole life for this alone we may justly think he will receive at the last the plaudits of Him that judgeth righteously—Euge! Euge serve bone!

We are about reviewing Bishop Doane's "Triennial Charge" delivered at the Convention of the Diocese of Albany for 1896. As a whole we thank him for it most heartily, as a thoroughly orthodox and fearless statement of Catholic doctrine. There are on minor matters some points in which we cannot agree with the Bishop—of these more presently—but throughout the charge there is the true ring of devotion to Christ and loyalty to the Church, not as to a man-made institution, but as to the Bride of Him that died. It is with no small pleasure that we make some long quotations.

The bishop discusses the preparation for Confirmation and in treating of the proper age he says:

"I do not mean to dwell too much on the meaning of this word 'competent age.' It entirely sets aside the theory of any period of life, fixed either by a fanciful reference to our Lord's age when He went to the temple; or by the dangerous self-will of parents' who think a child too young; or by the unauthorized dictum of a Bishop. I only want to say that it seems to me to be interpreted in the definition in the title to the Order of Confirmation, contained in the words 'years of discretion.' That is the competent age; and what age is it? It is the age of discretion, and it is *not* the age of *discreetness*; but the time, when comes upon the child the necessity of distinguishing and deciding between right and wrong. Up to a certain point and period, obedience is implicit and unquestioning. Thou shalt, or thou shalt not, ends the whole question at once. But by and by, sooner a good deal than some of us deem, the child-nature passes out of the placid and passive atmosphere of unquestioning obedience, and there come other questioning, contradicting, suggesting, tempting; and the child must begin to make a choice, to exercise its will, to apply its intelligence, to discern, to discriminate, to decide. It has come to the years of discretion and it needs guidance and grace, illumination and help, counsel and ghostly strength. I am sure that theoretically, experimentally and practically no other interpretation can be given to these words; but that *competent age* means *years of discretion*; and that 'years of discretion' means the age when the actual responsibility of choice begins to be real."

This is pleasant reading and a refreshing contrast to something we seem to remember seeing

in Episcopal instructions somewhat recently sent to the clergy.

The bishop has no doubt that Confirmation is a true sacrament of the New Law, and that it was ordained by Christ Himself, and roundly takes to task those who style it a "rite" or an "ordinance."

"Still more important is it to note that the Church does not put the confirmation of their baptismal vows by the baptized, in the fore-front of the service as its chief object and meaning. It is always persons *to be confirmed* who are provided for, and the expression 'ratify and confirm' is very recent, the old form being 'ratify and confess.' And we are bound to impress plainly, upon those whom we are instructing, the truth of the fact that this is not of human authority, as originating with the Apostles; and *still less*, is it *still more* human, as being something else than that which St. Peter and St. John practised in Samaria, and St. Paul in Ephesus. When we call it "an apostolic ordinance," that word means, if it means anything, not that it originated with the Apostles, but that it is administered by Apostles. And I beg leave to say that we are not under any constraint to call it either *rite*, or *ordinance*, or *sacrament*, and we better call it simply *confirmation*, or *the laying on of hands*. It undignifies it to call it by the first two names. My counsel distinctly to my own clergy is not to call it sacrament. It is being wise above the Book of Common Prayer. It is one of the apings which savour of affectation and lead to misunderstanding. It is quite true that the Church does not say there are 'only two sacraments,' but that there are 'two only as generally necessary to salvation,' which is a very different thing. But it is also true that in her wise and well-chosen phraseology, she only applies the word to the two great Sacraments, which have, not only the outward sign, ordained by Christ Himself, but which are also 'generally'—that is to say, where they may be had—'necessary to salvation.' And while the laying on of hands has both the *sign ordained* and the *grace given* by Christ, it is no where declared to be 'necessary to salvation.' "

It will be noticed that for some reason the bishop's "counsel" to his own clergy in Albany is not to call it by the name of Sacrament, its true name, since in that diocese it would be an "aping." We do not exactly understand what the bishop means, but this is probably through our ignorance of the peculiar character of the diocese. There always have been in the Church local peculiarities, and presumably the bishop is the best judge of how these are to be dealt with. The bishop, however, is, we think, labouring under a mistake in supposing that Baptism and the Holy Eucharist are the only sacraments called by that name by the Episcopal Church. Surely the prayer for the "bishops and other ministers" that they may "set forth God's true and lively Word" and "rightly and duly administer His Holy Sacraments" includes for the former the administration of Confirmation and Holy Order,

as well as for the latter of Penance and Matrimony. Should this not be the case, there is no prayer ever made that our bishops may duly administer Confirmation!

We cannot leave this point without expressing our great satisfaction at finding a scholar of such proficiency as Bp. Doane not afraid in this age of enlightenment to quote the Epistle to the Hebrews as St. Paul's. He is proving that the Lord himself instituted the Sacrament of Confirmation, and writes as follows:

"The other witness is in a way more strongly a witness to the fact, that this laying on of hands was ordained by Christ himself.—The witness of St. Paul to any Christian doctrine or duty is invaluable, because it comes so from the outside. It is absolutely independent testimony, since 'not of men, neither by man,' did he receive anything that he preached or taught as of the faith. When he recalls the institution of the Holy Eucharist in language which not only reproduces the record of the Evangelists but emphasises its sacrificial side, he 'delivers unto the Corinthian Christians that which he received of the Lord.' When he hands down the facts of our Lord's life so perfectly that his undisputed epistles make a 'Gospel according to St. Paul,' it is because the Lord appeared last of all, and more than once, to him also. In like manner his teaching and his practice of the laying on of hands must have come to him from our Lord Himself. So, then, he gives us the doctrinal statement that the laying on of hands is one of the six foundation principles of the doctrine of Christ—not of the Apostles—following upon baptism. Then when he comes to Ephesus, he gives us the evidence of his practice, by laying his hands on the seven disciples of St. John Baptist after he had baptized them, and 'they received the Holy Ghost.' "

Nor is the bishop afraid, in the defence of the old dogmatic faith of the Church, to place himself in opposition to so great an authority as the much belauded Dissenting minister who was happy enough to write "Beside the Bonnie Brier Bush."

"There is a wide-spread confusion about even the idea of a Creed. On the one hand, it is made to include details of religion opinion about which permitted variations have always been recognized, and to involve cast-iron interpretations of words which have always been allowed to retain their own inherent width of meaning; and so it has been confused, for instance, with the Articles of Religion, or with the prejudices of individual minds. All Creeds are, on the other hand, set aside as unimportant, provided only one accepts the ethical teachings of the Gospel. When one finds, in such a book as 'The Mind of the Master,' which is full of a very poetical and spiritual philosophy of religion, so marvellous a confusion of language as this: 'Among all the *creeds* of Christendom, the only one that has the authority of Jesus Christ is the Sermon on the Mount,' or, again, 'The Sermon on the Mount remains

the manifesto of Jesus' religion,' it is surely high time that minds less devout and less trained than the mind of Ian Maclaren should be taught to distinguish between such widely different things. For the Sermon on the Mount does not even propose to deal with the only subjects with which a Creed must deal, namely, the facts and the attributes of God; and it is perfectly unjust and unfair, therefore, to put the eight beatitudes in the place of the twelve articles of Christian faith, or to fancy that a man proves himself a Christian by facing Eastward and saying, 'Blessed are the poor in spirit, for theirs is the Kingdom of Heaven,' instead of, or apart from, 'I believe in God, the Father Almighty, Maker of Heaven and earth.' As there is neither contrast nor contradiction, there ought to be no confusion between the revelation of the faith and the revelation of the character of the Christian man, nor between the belief that moulds the life, and the life which expresses the belief. Too much stress cannot be laid upon the distinctions with which the sharp outlines of belief are set forth with crystal clearness in the Catholic Creeds. Of course, the statements of the Creed called the Apostles', which is the baptismal profession, must be taken in connection with the fuller announcement of the same doctrine, in the Creed commonly called the Nicene. Their absolute similarity and oneness need to be shown, and the variations of harmony, through which the unchanged melody of the whole truth runs, and by which it is enriched with fulness and clearness and definition, must be shown to be only the one old faith asserting itself against this or that attack of error: development, in its true sense, not in its Newmanian perversion; the unfolding, that is to say, of something that was enfolded, not the invention of something never contained in, and absolutely contradictory to, the old truth."

On the mysterious "change" wrought by the consecration of the Holy Eucharist, the bishop speaks most fully and clearly.

"The later answers in the Catechism are crowded full with very important accuracies of teaching. It will be pointed out, for instance, that, while in dealing with the sacrament of Holy Baptism only two things are noted, 'the outward visible sign and the inward spiritual grace,' when the other sacrament is spoken of, there are three answers, because there are three distinct points: the outward part, or sign, of bread and wine; the inward part—not grace, but part, or thing signified—namely, the Body and Blood of Christ; and then the benefits, which are, of course, the inward and spiritual grace, namely, 'the strengthening and refreshing of our souls by the body and blood of Christ,' (with certainly some suggestion added of natural benefit beside, because the definite article is used), 'as our bodies are by *the* bread and wine.' And this is of the essence of truth. The element of water before and after consecration is absolutely the same. The elements of bread and wine are not. Indefinable, and therefore never to be defined; yet, somehow, there is a change,

and they are other, and are to be treated as other than they were; still bread and wine, and also the Body and the Blood. It is the old theological statement of the *signum*, the *res*, and the *virtus*, the sign, the thing signified and the grace of the sacrament.

"Attention will be also called to the plain teaching of the Church that it is the consecration of the elements, and not the faith of the receiver, which makes them what they are. 'Only by the faithful' are 'they received spiritually' as well as sacramentally; but they are *taken*, the Body and Blood of *Christ* are taken; or, as the Article of Religion still more distinctly states, the Body of Christ is *given*, *taken* and eaten. The manner of that giving is well described further in the Article, as 'heavenly and spiritual'; asserting its reality as against any theory of mere imagination and emotion, (as real *because* heavenly), and asserting its spirituality as against any thought of the carnal materialist."

Nothing could be more full, plain and satisfactory than this setting forth of the real objective presence of the Body and Blood of our Lord and God and Saviour Jesus Christ in the Holy Eucharist under the forms of bread and wine. We wish that all that the bishop said in this connection was equally worthy of admiration. We feel sure that at the time of writing his "Charge" he had forgotten certain facts which, had he remembered, he could not have written as he did, and we further have no doubt that he will acquit us of any hostile feeling towards himself or of any intention in writing as we feel constrained to do, other than the setting forth of the truth.

In speaking of fasting reception of the Holy Communion, the bishop says:

"Two or three matters of minor importance may well be spoken of first, to make way for the more important matters.

"The receiving of the consecrated Bread in the ungloved palm of the right hand; the mere sipping of the consecrated Wine; the reverent practice—when it may be observed—of fasting reception; the wrong of considering it an obligation in such a way as either to compel the refusal of the Sacrament, where it cannot be received fasting; or to risk health and distract devotion by a sense of bodily exhaustion, rather than take a light refectio sometime before receiving. * *

"I really am constrained to add a word of warning, to the few words which I had intended to be all I said, about the matter of fasting communion. If the advocates of that old and wholesome custom were content to advise it on the ground of its ancient use, one would thankfully echo the advice; and I know that in an age which is far more addicted to self-indulgence than to self-denial, it seems needless to lift a voice of warning against any habit which tends towards the mortifying of the flesh. But the best things may not be urged or argued upon false grounds, and may not be called what they are not; and when one reads such words as these that follow, it is impossible not to plead for a

more accurate, a more moderate, a more proportionate dealing with this question, which is thrust by some people into the forefront, as though, more than repentance and faith and charity, it was the pre-eminent preparation for the right receiving of the Sacrament of the Altar.

"It is called 'the primitive *rule* of fasting before communion.' It is said 'the antiquity of the rule is beyond question; and then follows that solitary quotation from St. Augustine's letter to Januarius, which has been made to do duty in this behalf until it is absolutely worn threadbare; because it is the only Patristic authority, with the exception of a quotation from the historian Socrates, who, speaking against the custom of Saturday evening communions, among the Egyptians in the Thebaid, and those who lived near Alexandria, says: 'They do not partake of the mysteries, as is the custom of Christians;' and adds: 'For after faring sumptuously and taking their fill of all manner of eatables, about night-fall, they offer the sacrifice, and partake of the mysteries.'"

"There is always this one alternative, either faring sumptuously or physical fasting, with no thought of the simple refection, taken three or four hours before receiving, to prevent the self-assertion of physical feeling and bodily faintness.

"And it is called 'a disgusting abuse.' And on these two authorities, one 400 and the other 450 years after Christ, men are teaching that 'the rule of receiving the Holy Eucharist before other food, may almost certainly be traced to the legislative action of the Apostles,' and calling it 'a law coming from the Apostles and guarding a central institution of Christianity far more sacred than if it had been enacted at any Ecumenical Council.'

"Against this language, and against this reasoning, I protest as false and misleading. But this is not all. It is making a sort of fetish and magical charm out of fasting. It is putting this physical act over and above and instead of, the deep preparation of the soul for the reception of the Holy Food. It is materializing the Holy Food itself by comparing it and contrasting it with the food of our body. It is frightening away from the frequent participation of the Sacrament people who can neither receive early, nor go unfed until a later reception. It is encouraging the habit *for this reason only* of what is called 'non-communicating attendance.' Meanwhile there is not a syllable in Holy Scripture or in the Book of Common Prayer or in any authoritative legislation of the Church that warrants it. The importance that is given to this matter is wholly out of proportion; and while they are happy who can practise so venerable and wide-spread a custom, and while you are at liberty to commend it where it may be used; I beg that you will speak of it within the bounds of fact and of importance; and content yourself with impressing upon people committed to your cures the *requisites* which the Church lays down in the Catechism."

We wish very much the bishop had not so seri-

ously and unfortunately departed from his original intention. We are not defending the particular expressions which the bishop censures, we feel disposed to agree with him that "the importance given to this matter is sometimes wholly out of proportion," but yet the fact remains that the bishop's words seem to us calculated to give a false impression with regard to the historical and canonical authority upon which the custom of fasting reception of the Holy Communion rests.

In the first place, while the quotation from St. Augustine is the most clear and important testimony we have upon the subject, it is not the case that it and a passage from Socrates the historian are the only early writings to which we can refer, nor is it the opinion of St. Augustine with regard to the propriety of the custom that we dwell upon (valuable indeed as the opinion of that great saint and doctor would be upon any subject), but his testimony as to its universality and as to its origin. We think the bishop must have forgotten that on the first point St. Augustine says, "the sacrament is everywhere partaken of by persons fasting;" and its origin he ascribes to St. Paul himself, asserting that "we are given to understand that it was one of the things set in order by him in person; for we find its observance uniform amid all the variety of other customs." Nor does St. Augustine believe that this was a mere disciplinary measure, adopted for economic reasons by St. Paul, but he ascribes St. Paul's action to the direct inspiration of the Holy Ghost. He writes, "It pleased the Holy Ghost to appoint, for the honour of so great a sacrament, that the body of the Lord should take precedence of all other food entering the mouth of a Christian."

When we remember that this letter was written only about 300 years after the death of St. John, it seems quite impossible that fasting communion could be anything but an obligatory custom of the most primitive antiquity. Our readers can consult any book upon the subject for other authorities, we only cite one here which is of rather recent discovery. In the "Revelation of Paul," (an early work referred to and condemned by St. Augustine, but which Eusebius tells us was in his times much esteemed by the monks) we read that the Apostle saw in hell an old man suffering the torture of having his entrails drawn up through his mouth. And upon enquiring what was the sin which deserved so frightful a punishment he was told that the old man was a presbyter who offered the sacrifice after eating and drinking.*

From all this it would seem to be abundantly evident that practically the custom is as old as Christianity and its breach has been ever looked upon as a crime.

We pass now to the second point, in which we find the bishop in error. There are few laws of the Church more explicit than the law of fasting

**Ante Nicene Library* (Amer. Ed.) Vols. VIII and IX. There is a difference in the reading of the two texts.

communion. No doubt Bishop Doane will accept the statement of the Upper House of Convocation upon this point as not being likely to be warped in the rigorist direction. The statement adopted by the house reads on this point as follows:

"Fasting reception of the Communion was the prescribed rule of the Church of England during the Anglo-Saxon period and continued to be so to the time of the Reformation." The decree of the Council of Constance (A.D. 1415), at which Council the Church of England was represented, declares that the Holy Eucharist "ought not to be celebrated after supper nor received by the faithful who are not fasting, except in cases of infirmity or other necessity, on a right either granted or admitted by the Church."

Such was the law of the Church of England up to the Reformation, and unless the Bishop of Albany is ready to allow that that movement *eo ipso* annulled without any action on the part of the Church the canon law of the pre-reformation Church (a position Bishop Doane has ever been the readiest to condemn), such is still the law of the Church of England to-day, for it is certain that it has never been abrogated by her through any legislative action. Whether a National Church has the power to set aside a custom of such antiquity and universality, is a question we need not enter upon, since no one can truthfully pretend that she has ever attempted in this case to do so.

No doubt Bp. Doane when writing was under the impression that in some way the Church of England had repealed the law of the pre-reformation Church. But by maintaining such a position he would place himself in opposition to the witness of those of his brother bishops whom he most admires. Bishop Jeremy Taylor, a century after the Reformation, knew of no abrogation of the law. He writes, "the laudable customs of the Catholic Church which are in present observance do oblige the conscience of all Christians," and as an example he gives fasting communion. Bishop Anthony Sparrow, one of the revisers of the Prayer Book at the last review, knew of no such relaxation and writes, "This sacrament should be received fasting, and so was the practice of the universal Church which is authority enough to satisfy any that love not contention." It was the Puritans and the Great Rebellion which brought in the abuse of unfasting celebration and reception of the Holy Eucharist, and whatever may be the force of the prevalence of such abuse for a long period in excusing those who knew no better, it cannot be looked upon as the equivalent of legislative action attempting to abolish a law of the whole Catholic Church both East and West. It will be evident, we hope, that our criticisms have been made in no carping spirit. But we venture to think that a modest and apologetic tone would better befit those who, if they themselves do not violate the as yet unrepealed law of our Anglican Church, are ready to condone the offence of those who wilfully do so.

Will the Church Awake?

If the Episcopal Church is to be the Church of the American people the time has come for its clergy to make some effort in that direction—an effort vivid and awakening. The mere recommendation of the advantages of "being a Churchman," and the timid employment of the title "American Church" at meetings of the St. Andrew's Brotherhood are not enough. Something more seismic must be done.

Protestantism is a lamentable failure, a smoky ruin which flares up only in an occasional "revival" or in the sentimental and social bonfires kindled by the Christian Endeavor and Epworth Leagues. True it is the prevalent form of religion in this country, so far as appearances go. But there is every indication to persuade one that it is a mere shell. The Protestant ministers are put to posing as a kind of religious literateurs, to performing mental gymnastics in the pulpit, to preaching sensational and political sermons or to giving ice cream festivals and bicycle weddings in order to keep bread in the family cupboard. People desire to know what to believe, not what to disbelieve; and Protestantism answers the demand by a jangling discord of negations. Consequently Protestantism is dying a loathsome death, and there are millions of people in this country who having lost confidence in the systems of belief their fathers held, are without faith in the world. It is said that baptized children are the exception rather than the rule in this country, and that multitudes in the West especially never go to any place of worship whatever.

On the other hand it is not likely that the Roman Church is gaining ground in America. Increasing immigration may seem to swell their numbers, but it is well known, and they themselves admit it, that in reality they lose thousands every year. They have no hold upon their young man except in the great cities where the Religious Orders are at work; and as for converts from Protestantism these are as yet so rare that it is a matter for conspicuous newspaper comment when any person "goes to Rome." The quick-witted and ambitious Irishmen who find a field for their political instincts in the Roman Church in this country are known to be straining every nerve to erect the papal system upon our civilization. But the people of America are too intelligent to be blinded to the unhistorical pretensions and the greed of a worldly ecclesiasticism exhibited by Rome. It is very doubtful if the narrow training of the Roman clergy and the military discipline which makes each episcopal residence among them a petty mediæval court where every person intrigues for power, can produce priests of sufficient strength of character, of truthfulness and sobriety, of sufficient self-sacrifice to persuade intelligent Americans to follow them as sheep. If the worldly greed and unscrupulous methods of the Vatican have already lost to the Church a vast number of the Italian people themselves, it

is unlikely that honest America will long endure the schemes of the scarlet cardinals.

It is high time for the unfortunately named Episcopal Church to awake from the sleep it has so long enjoyed in its velvet cushioned pew and arise to its vocation. There has been a good deal of talk on the part of some bishops and other clergy about our high moral standards, our lofty spirituality, our authoritative system, about our being the Church for the American people. But very little has been done in the way of presenting to the nation the religion it desires and we possess. We still remain in the eyes of the majority a respectable little sect, fashionable in some of the large cities. Except in the case of a very few men—in only one notable instance—has there been seen an example of very great self-sacrifice, of a splendid effort on the part of a priest of this Church to step out of the atmosphere of conventional rectorial dignity and by a new method, in a vivid concrete way, to arouse the masses of the people of the United States to a sense of their need and opportunity of spiritual life in the Church's creed and sacraments.

The people of the country know little or nothing of the claims and possibilities of the Episcopal Church as authoritatively set forth in our formularies. The cheap literary clap-trap of Broad Churchism does not represent the Church and never will be generally accepted. The unhappy ignorance of Low Churchmen is incapable of presenting the faith. The reposeful indolence of fashionable High Churchmen who live in an aristocratic quarter as far as possible from the church where they are supposed to work when that church happens to be undesirably located of course will never do anything—except draw a salary. No effective effort will come from the priest whose idea of being an Ambassador of Christ consists in getting himself elected rector of some nice little church of the shape and not much more than the size of a kennel, with a rather larger and better furnished rectory which is surrounded by a pretty cedar hedge and contains a sickly wife and eight small children—all girls with big blue eyes and long hair—who require to be fed. Neither can we expect much from the comfortable members of the Episcopate who have all they can possibly do to keep up their social prestige in their dioceses, and who, far from showing any signs of self-sacrificing efforts and courageous adopting of unconventional methods seem to keep as close as possible to what Dean Church calls 'the place of the Episcopate in History.' But who *is* sufficient for these things? as the comfortable representative of the Apostles asks at his bountiful breakfast before he goes to administer sacraments in preparation for which the Apostles fasted. These men will never awaken the multitudes to a sense of the Kingdom of God. They cannot do it for the reason St. Paul states in 1 Cor. vii, 33, and for other reasons besides.

The young women who go into college settlements and the members of the Salvation Army are setting an example of unconventional daring

that ought to bring a blush of shame to the face of the ordinary clergyman. Of course the College Settlement people have failed to see that souls are hungry as well as bodies. And of course the Salvation Army is full of sound and fury with a suggestion of beer-hall concerts and steamboat excursions, signifying nothing in the way of permanent religion. But the courage of these people and the effectiveness with which they bring what they have to the comprehension of the people are worthy of imitation by the Church. Dr. Liddon suggests in one of his University Sermons that the labours of Mr. Moody are apostolic in comparison with the petty lives of too many of our clergy. Why is it that our clergy have so little faith that they fear to adventure something unconventional in an effort to reach the masses? Can no one devise a system which will thoroughly arouse and at the same time instruct? The Church Army is a failure as every effort must be which consists in hiring people to be your substitutes in the Sacred War. If the managers of the Church Army would go into the thing themselves instead of employing Major This and Colonel That at comfortable salaries to do the dirty work, they might at least arouse people, though they probably know too little about the Catholic Faith to convey much instruction to the world. The wealthy New York churches who have adopted the same system of hiring some religious colonel or other to do the work among the poor are unconventional it is true; but as this work among the poor consists mainly in entertaining tramps in cold weather with various absurd musical treats and in giving supper on Friday nights at the price of a disgusting travesty of religion in the shape of a "testimony" or "experience," the work can scarcely be called effective as a method of spreading the Catholic Faith.

The fact is everything depends on the clergy. "Like priest, like people." Unless some of our clergy catch the Pentecostal fire and make some great venture of faith in an effort to lift the souls of the people up to God we may well despair of seeing this Church the American Church even in name. The Catholic Religion must be put into practice and realized in lives. The Blessed Sacrament must have its proper place in devotion.

The primitive practice of reserving the Sacrament for adoration must be revived. The Religious Life, freed from the trammels of mere imitation and pettiness, must be restored. A white heat of spiritual flame must be kindled in the hearts of the clergy first and then the rest will take care of itself. God's work will be done.

It is an encouragement to note the signs of a tendency to begin a movement of extraordinary methods at this time in the Church. Two members of a religious community are giving missions this winter from town to town in a southern diocese at the invitation of the bishop, going about in their habits and preaching and visiting as they go. A number of associate missions are springing up in various parts of the country. It is a testimony to the virtue of the Catholic religion

that the bishop of a low-church diocese recently advertised for some Catholic churchmen to begin an Associate Mission in his diocese. He is known to have said that he could not get any low-churchmen who would be willing to make the necessary self-sacrifice required of those who live on an Associate Mission salary. And especially it is a cause of rejoicing to see that in Philadelphia a new Community of priests have started on the Religious Life with a plan and method so extraordinary and at the same time so sensible that we look to them for great results.

The country must be won; it must be converted; it must be evangelized. The high standards and daring methods of those saints and heroes who in the history of Western Christendom have aroused Europe again and again to a sense of God, in whatever modified form our later age demands, must be employed. We need a Francis or a Dominic to convert this country and to awaken this slumbering Church.

H. P.

Foreign Odds and Ends.

The interest in the Armenians continues. One church in London has allowed an Armenian priest to say mass according to his rite there, and despite the fact that these Armenians reject the doctrinal definitions of at least one of the Ecumenical Synods, Fr. Puller has declared his readiness to receive offerings to establish a regular performance of their worship! We must confess that all this seems to us very strange indeed. If the General Councils spoke, as we believe, by the Holy Ghost, it appears to us to be a serious thing to place one's self in fellowship in divine things with those under their anathema.

The *Daily News* says the new Armenian Patriarch was elected by 47 votes out of 62, and remarks as follows:

"He was educated at Rome as a Romish [i. e. Roman Catholic] priest, and is one of the best educated prelates in the Armenian Church. He took a leading part in the struggle years ago against the Hassounists, and returned to the Armenian National Church. He was formerly Metropolitan of Erzeroum, but for the last seven years has been superior of the Armash Monastery, near Ismid. It is believed that all Armenians will welcome his election."

The *Times* correspondent thinks he will also be acceptable to the Sultan. It would seem, however, that his election is not favourably received by the Papal curia.

While still on the subject of Armenia the following is interesting as giving a new way prelates may use their office so as to get gain thereby.

"A charity service on behalf of the Armenians was held in the Madeleine, Paris, on Sunday. The Abbé Fremont preached, and the Cardinal

Archbishop and his Vicar-General personally took part in the collection of alms."

The above we clip from the *Guardian*.

The more news that comes to us the more clear it seems that the rebellious spirit in Armenia, which has resulted in the massacres, was almost wholly, if not wholly due, to the unhappy influence of the so-called "American missionaries." The citizens of the United States seem to be fautors of rebellion wherever they go. Witness the Sandwich Islands and Cuba!

"The Archbishop of Freiburg, Dr. Christian Johann Roos, died on October 16th, at the age of sixty-eight. He was a man of peaceful disposition, and held in check any feeling of restiveness on the part of the Church against the Government. Under his rule was introduced the new Freiburg ritual, which is still very unacceptable to the older laity as depriving them of certain popular hymns and devotions in the vulgar tongue. The funeral ceremony was very imposing. Six bishops attended—Mainz (who celebrated the Mass for the defunct), Fulda, Limburg, Rottenburg, and the Assistant-Bishop of Freiburg."

We are always sorry to hear of the people being deprived of what they so justly love, the privilege of praising God in their own tongue.

In *Ami du Clerge* (Nov. 5) there is a question asked by a priest as to whether he can stop shaving because he "suffers horribly" in the operation and because it involves other "grave inconveniences." The answer given is as follows:

"You should plainly tell your bishop that considerations of health oblige you to wear your beard. He cannot give you permission to do so, because the matter is one of a universal law of the Latin Church; but he cannot prosecute you for non-observance of a law which to you is materially impossible, *Ad impossibile nemo tenetur*."

May not this principle apply to other matters of discipline beside the wearing of the beard?

Another quotation from the same weekly (Nov. 12) will also, I think, interest the reader. There seems to be an idea that only he is a saint who has been made one by the Pope. The following will show what is the ultra Roman view of the case:

"We lay down a general principle in the words of Cardinal Bellarmine, 'I maintain that any of the faithful can look upon any of the servants of God as Blessed, that is to say, to esteem them worthy of the honours of canonization and even to give them for this reason the title of "saints." They may be penetrated towards them with the veneration which saintship inspires: they may in their needs invoke them with confidence, and ask for their prayers to God: it is lawful to keep a kind of feast of rejoicing the day of their death, it is also permitted to guard

their images with devotion, and to preserve their reliques with due regard, provided it be outside of sacred places.' "

If this is the case we may well be ready to recognize him as a saint who has been enrolled by the authority of the Church of England as a martyr,

We have often wondered whether in making out the estimates of the number of members of the Roman Catholic Church any account has been taken of the radical and sad changes which have taken place during the past century in France, Spain, and Italy. We have seen communicants' lists that are kept by adding the names each year of those confirmed, and reporting to the bishop accordingly. Possibly some such method has been in vogue with regard to the counting up the strength of the Roman Communion. The following is most noteworthy in this connexion and comes from a source ultramontane of the ultramontanes—

"Writing in *L'Univers*, Pierre Veuillot deprecates the idea which many French Catholics seem to entertain that their present state of depression before the Government is only temporary, that their defeats are mere checks which will not stand in the way of a final triumph. They derive these comforting thoughts from the illusion that the Catholics of France number thirty-five million strong. Such a multitude has only to make up its mind and to move in order to overwhelm all opposition. The writer then proceeds to point out that though there may be thirty-five millions of baptized Catholics in France, there are by no means thirty-five millions who can be counted upon to rise, in case of need, against the persecutors. There are scarcely ten millions of Catholic voters, perhaps not more than five millions, if they are to be reckoned by the way in which they cast their votes for the rights and liberties of the Church. Having thus put the position squarely before his readers, he concludes that if the evil is to be remedied, Catholics must start with the knowledge that, far from numbering thirty-five millions of effective workers in the cause of liberty, they are a minority which they must turn into a majority by appealing, as the Pope has directed, with confidence to the people."

Should our supposition be correct, probably 30,000,000 of people must be deducted from the Roman Catholic total, for apostasy in France alone. M. Veuillot thinks that of the population of France less than one out of every seven would vote for the support of the Church of France. The Church of England may well congratulate herself, should this be true, on the hold she has kept over the masses.

A False Witness.

Some time ago a man attended the 11 o'clock High Mass at St. Clement's with a friend, both being strangers. This man was a low Churchman, and he was heard telling his friend that at St. Clement's "they never use the Prayer-book."

Throughout the Mass he sat up in his seat, refusing to kneel, and rapidly turned the leaves of a Prayer-book, which he frequently showed to his friend, apparently to convince him that his assertions about St. Clement's and the Prayer-book were true.

"There, I told you so," he remarked, quite audibly, at the end of the service, "I told you so. They never use the Prayer-book here in this Church. It ought to be reported to the authorities," at the same time he pointed to the end of that part of the Prayer-book where he had been trying in vain to follow the service. It was done so ostentatiously that a parishioner could not help observing the place. *The man had been following the Morning Prayer!*

The moral is that if Low Churchmen would go a little deeper into the Prayer-book and familiarize themselves with something beyond the part nearest the cover, they would be able to recognize the communion office, commonly called the Mass, when they hear it sung. We have Morning Prayer at 10.30 Sundays.—*St. Clement's Magazine.*

Light for Rome.

Church Eclectic tells of an interesting incident at Lourdes:—

"A prominent American Priest had a striking experience at Lourdes. He was one of the many who made the nightly procession to the rock on which the apparition of the Blessed Virgin was seen, and, probably owing to his unmistakable appearance, he was placed near the end of the procession, among the Priests and Bishops. Each one carried a lighted taper, and the wind was high that evening and blew many of the lights out. The American Priest's taper burned on steadily without ever going out and throughout the procession Roman priests and Bishops were constantly coming to relight their tapers from his candle. Was it a figure of the future, when Roman pride shall be humbled, and Rome shall come to the Anglican Church for light?"

Two Masses on Sunday.

The *Angelus* has two significant notes on a Priest duplicating in order to provide both Low and High Mass every Sunday:—

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Feb. 7th.—5th. Sunday after Epiphany. Low Mass, 7, 7:45, 8:30, 9:10 (German) Solemn Mass (Mozart's 1st.) 11 A. M. Vespers and Benediction, 4:30, Compline and Sermon, 8 P. M. Fr. Ritchie will preach (D. V.) morning and evening. Subjects: "Wheat and Tares," and "The Head of the Corner."

Feb. 14th.—Septuagesima. Hours of Service as on Feb. 7th. 11 A. M. Mass, *The Sacred Heart* (Gounod). Fr. Nicholas will preach in the morning; Fr. Ritchie at night. Subjects: "A Labourer's Hire," and "The right hand and the left."

Feb. 21st.—Sexagesima. Hours of Service as on Feb. 7th. 11 A. M. Mass, Lejeal. Fr. Ritchie will preach morning and evening. Subjects: "The Lamp of the body," and "The destruction of the Roll."

MEN ARE ESPECIALLY INVITED THIS SUNDAY EVENING.

Feb. 28th.—Quinquagesima. Hours of Service as on Feb. 7th. 11 A. M. Mass, Le Prevost. Fr. Ritchie will preach morning and evening. Subjects: "Dogs and Swine" and "Memories which give hope."

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Church News of the Month.

UNVEILING OF A PICTURE OF KING CHARLES THE MARTYR.

At the Church of the Evangelists, Philadelphia, on the evening of January 29th, was unveiled a life-sized portrait of King Charles the Martyr. The beautiful Church, rich in its polished marble, frescoes and images, was in festal garb and at the time of the service the candles on all the altars were lighted. First entered the choir and took their places, Hymn 428 was then begun and the clergy came in procession through the Lady Chapel followed by the Rt. Rev. William Stevens Perry, D.D., L.L. D., D. C. L., Bishop of Iowa and, by appointment of General Convention, Historiographer of the American Church. He wore his rochet and chimere and his Oxford hood of Doctor of Divinity, of which he is the senior holder in the United States. He was attended by the Rev. R. T. Nichol, C. W. R., as his chaplain, who wore over his surplice, suspended by a "puce colored ribbon," the medal of the Order of the White Rose, of which he is Prior for North America. Last came the Rt. Rev. Leighton Coleman, D.D., L.L. D., Bishop of Delaware, wearing a cloth of gold cope, and attended by his chaplain, Rev. M. L. Cowl, C. S. S. S., who acted as proxy for the Rev. Wm. McGarvey, Superior C. S. S. S., kept away by illness.

The bishops took their places in the choir and the clergy in the choir and in the front pews of the nave. Before the bishops was carried a crucifix. A third procession then entered from the sacristy composed of the Celebrant of Vespers, the Rev. Charles W. Robinson, Priest in charge of the parish, in alb and red damask cope, attended by the Rev. A. G. Mortimer, D.D, Rector of St. Mark's Church, as deacon, and the Rev. G. H. Moffett, Rector of St. Clement's, as sub-deacon, vested in albs and tunicles, preceded by their acolythes. These, having kneeled at the Altar to say their private prayer, took their places in the sanctuary and Vespers was sung. The Proper Psalms were cxlviii, cxlix, cl. The First Lesson, Wisdom iv. 7-16; and the Second Lesson, Rev. vii, 9.

At the *Magnificat* the Altar was censed, after that the Celebrant, then the Bishop, next the Clergy, then the choir and last of all the people. For the Collect was said the following prayer, licensed for the occasion by the Bishop of Pennsylvania, and adapted from the English Prayer Book.

Blessed Lord, in Whose sight the death of Thy Saints is precious, we magnify Thy Name for Thine abundant grace bestowed upon thy Servant and Martyr Charles; by which he was enabled so cheerfully to follow the steps of his blessed Master and Saviour in a constant meek suffering of all barbarous indignities, and at last resisting unto blood; and even then, according to the same pattern, praying for his murderers. Let his memory, O Lord, be ever blessed among us, that we may follow the example of his courage and consistency, his meekness and patience, and great charity. Through Jesus Christ, our only Mediator and Advocate. *Amen.*

Vespers being done, a procession was formed to the picture which hangs against the wall of the nave on the gospel side about twenty feet from the entrance door. In procession was sung Mr. Keble's Hymn to King Charles, found in "The Christian Year." Here the effect was highly dramatic, for arrived at the picture a Station was made. The cross bearer with his candle bearers standing immediately beneath the picture. The deacon and sub-deacon facing each other, on either side one, the acolythes and the Celebrant with the censor, then the Bishop, pontificating with his chaplain, the Bishop of Iowa with his chaplain standing by his side. The choir lined the nave to the altar facing each other. The picture was then unveiled, and the following office of benediction sung.

¶ Then shall the Bishop unveil the picture after which he shall say—

Our help is in the name of the Lord.

Answer. Who hath made heaven and earth.

Bishop. The King shall rejoice in thy strength, O God.

Answer. Exceeding glad shall he be of thy salvation.

Bishop. Right dear in the sight of the Lord.

Answer. Is the death of his Saints.

Bishop. Lord hear our prayer.

Answer. And let our cry come unto thee.

Bishop. The Lord be with you.

Answer. And with thy spirit.

Let us pray.

PRAYER.

(Licensed for use by the Bishop of Pennsylvania.)

O Almighty God, Who didst command Thy servant Moses to make images of the cherubim of glory, and to set them of old in Thy holy Tabernacle: Bless, we beseech thee, our work in setting up to Thy glory in this Thine house a

likeness of Thy servant and martyr Charles; and grant that all they that visit this temple may be moved by the sight thereof to a faithful copying of his constancy even unto death, through Jesus Christ our Lord. *Amen.*

This being done, the singing of the hymn was resumed the procession returned to the choir, and the Bishop of Iowa ascended the pulpit and began his panegyric, as follows:

"The scene we recall to night rises before our eyes. A king had been condemned to die. Not by any sufficient, legal tribunal. He had been, as it were, sold to the party and the forces who at that moment controlled the English nation. He could have lived had he given up the Church, hated no less than he was himself. He laid his head upon the block a willing martyr to the faith and practice of England's Church.

"We have no Congregation of Rites. Our hagiography though full of saintly striking names, numbers few since Reformation day, who have been officially ennobled in the Church's Calendar with the honor and dignity of those who in the earlier days died in faith after lives of heroic devotion to the Church and cause of Christ. But the martyrdom of King Charles I has been recognized by convocation and by parliament alike. The King and the three estates, clergy, lords and commons united in this act and throughout the mother land and in this daughter Church across the sea, the martyr's death was duly observed till within a few short years.

"The details of the last sad scene of earth are full of pathos. Old time cavaliers even in this far distant land were quick to notice how the king when about to die, was made perfect by suffering as was his Lord and Master."

The Bishop then passed on to consider King Charles's generous and tolerant treatment of the American colonies, and concluded thus:

"The source of the much vaunted Maryland toleration was no other than the martyr who laid his head on the block rather than give up the Church to his foes."

"But this kindly temper towards the American colonists shown in granting toleration to the 'Maryland Pilgrims' is seen in other instances."...

"But even this was not all that the House of Stuart had done for American liberty. The New England charters so prized by the Puritans were from this source."... "From this source, so often deemed tyrannical, opposed to personal liberty, caring only for prerogative, usurpation, and self-will, came the charter of Rhode Island, which in its broad, tolerant, principles required no change till my own day and under which I was born. In fact the American colonists mindful of benefits received never rebelled against the House of Stuart as they did so shortly against the House of Hanover.

It is with reference to the attitude taken by the martyred monarch, towards the settlers of this continent; it is in memory that this much-

villified King gave to Maryland its charter of toleration, in view of his grant of constitutional freedom to Virginia, in consideration of his kindly dealings with the New England Puritans, who abused him in life and maligned him when dead though using to the full the rights which he in his clemency and toleration had given them,) that we who have entered into his labors in Church and State may well accord to him our meed of praise. In deeds such as we have reviewed briefly and in his heroic martyr death we may accord to him a loving remembrance; we may question and refute partizan and prejudiced decisions;—we may accord to him the martyr's palm for in life as well as in death he endured as seeing Him Who is invisible and 'after life's fitful fever he' our martyr and our saint 'sleeps well' in Paradise."

The panegyric being ended Fr. Robinson read a formal blessing sent by the Rt. Rev. George F. Seymour, D.D., LL.D., Bishop of Springfield, as follows:

"As requested by the clergy of Church of the Evangelists, Philadelphia, we invoke God's blessing upon their efforts to vindicate the memory of Charles the First, King of England, known and recognized in the English Prayer Book, as 'the Blessed King Charles, the Martyr,' and we pray that God may bring the English speaking people to exalt him with honour for his great and loyal service and devotion, to the upholding of God's Church, and the principles, as then understood and embodied in the English Constitution of Law and Order." He also announced that the Rt. Rev. Dr. Nicholson, Bishop of Milwaukee sent also his blessing, and wrote:

"It would delight me to be with you and assist in the pious commemoration of our martyr king."

Fr. Robinson also read as follows: "The Rt. Rev. Dr. McLaren, Bp. of Chicago, expresses his 'regrets' at not being able to be present, and adds that 'it is an encouragement to think of Charles as a man of sanctified character.'"

"The Rt. Rev. Dr. Starkey, Bp. of Newark, expresses his 'entire and profound sympathy with the effort to do justice to the grand memory of King Charles.'"

"The Rt. Rev. Dr. Whitehead, Bp. of Pittsburgh, writes: 'It would give me great pleasure to be present at so interesting a service.'"

"The Rt. Rev. Dr. Williams, the Presiding Bishop, writes: 'I have no doubt that I entirely agree with you in your esteem of King Charles I.'"

"The Rt. Rev. Dr. Scarborough, Bp. of New Jersey, regrets that he will not be able to attend, and speaking of Charles says: 'There is much in the life and character of the Martyr King to admire and commend. His death was horrid

murder, and the Puritans who brought it about deserve only the scorn and contempt which history has laid upon them for it.'

"The Rev. Dr. Dix, President of the Lower House of General Convention, writes: 'Unfortunately, it is impossible for me to be present with you, but I am in cordial sympathy with the occasion, and if I could so I should certainly accept your invitation.'

"The Venerable, the Archdeacon of this diocese, 'regrets that a previous engagement will deprive him of the pleasure of being present at the unveiling of a portrait of the Royal Saint.'

"The Rev. Wm. McGarvey, Superior of the Congregation of the Companions of the Holy Saviour, regrets very greatly being kept away at the last moment by illness.

"The Rev. Fr. Sargent, Superior of the Order of the Holy Cross, who had also expected to have been present, has been unavoidably detained at Norwalk, Conn., where he is giving a mission. He writes to assure us of his sorrow, and that his prayers shall be with us."

After the singing of Hymn 440, "Blessed Feast of Blessed Martyrs," the Bishop of Delaware said a collect and gave his blessing from the Altar.

The function was most dignified and impressive. The church was so crowded that the doors had to be closed, but were opened again after the processions, when the aisles were filled, and it is greatly to be hoped that many will learn from this service to hold juster views of one who, whatever may have been his weaknesses as a statesman and king, was a model of purity, making the English Court a marked contrast to that of France at the time, who was scrupulous in the performance of his religious duties, and who died rather than relinquish Episcopacy.

Among the clergy present besides those already mentioned, we noticed the Rev. Arthur Cocks, Vicar of St. Bartholomew's, Brighton, England, who read the First Lesson; the Rev. Dr. Christian, of Newark, who read the Second Lesson; the Rev. Daniel Odell, Rector of the Annunciation, Philadelphia; the Rev. Robert Ritchie, Rector of St. James the Less; the Rev. G. E. Magill, Rector of Holy Innocents, Hoboken, and the Rev. R. G. Dennison, Rector of St. Timothy's, Roxborough.

The picture is very well painted, having been executed by Mr. Oswald Fleuss in London. Mr. Fleuss had requested permission to copy the Van Dyck in the private apartments of Windsor Castle, and when the Queen heard the final destination of the picture she ordered her private artist to make an exact water-colour copy, which by her command was sent to Mr. Fleuss, and

which in some respects he followed. The expenses of obtaining the picture were defrayed through the Rev. R. T. Nichol, who first thought of having such a picture in one of our churches and afterwards raised the necessary funds by his own gifts and those of his friends whom he asked to assist him.

While no doubt many of those present shared the Martyr's political opinions, at least in some degree, every care was taken to exclude from the occasion anything of a political or local character. It was not Charles the king and statesman of England that was being honored, but Charles "the model husband, the model father, the modest Christian," (as Clarendon styles him), Charles the Martyr for Episcopacy, Charles the Saint of the whole Church of God, by whose prayers may we be helped both now and evermore.

THE CHURCH OF THE REDEEMER.

Father Johnson has issued a very strong appeal to Churchmen throughout the city and country to help him to save the Church of the Redeemer to our Communion. He must raise \$65,000 in order to do this, and like the plucky faithful priest that he is, has started undauntedly to accomplish the herculean task. We quote from his articles in *The Advent*:

"I am well aware of the multitude of appeals that crowd upon you from all sides, but can it be that nothing, however worthy, is to receive attention except through the power and persistency of its voice? Is this work to go down because it has so poor a mouth-piece as myself, and this congregation to be scattered because I don't know how to make an appeal?

No! it is not consistent with the American spirit of fairness and justice that we should go to the wall with abundant help all around us, or with the far higher spirit of our Master that we should bear all the burden of this calamity, and all the responsibility of this most glorious opportunity.

"We have \$65,000 to raise, and this we cannot do unless God moves some men to write their pledges in four figures.

"I stand ready to give a more extended account of this work and its possibilities to any who may care to listen to me.

"Is not the fact that we have done our best to struggle with these difficulties without appealing to the Church generally, the very best of reasons for being heard when we can no longer meet them?

"The total amount of the debt resting on the Church property is \$90,000, divided into two mortgages, the first of \$65,000, held by the City of New York, bearing interest at 4 per cent; the second of \$25,000, bearing interest at 6 per cent., held by a citizen of New York.

"The interest on the first mortgage amounting to \$2,600 per year, has been paid entirely by this Parish since the erection of the present Church. The interest on the second mortgage,

amounting to \$1,500 a year, has been paid by Trinity Parish. Last May Trinity Parish sent us notice that the payment of the interest on this mortgage would be discontinued after May 1, 1897.

"The annual income of the Parish is about \$6,000.

"Last November our own Vestry determined that it would be disastrous to continue under present conditions, especially in view of the fact that they would soon be obliged to meet the interest on the second mortgage, as well as the first. Therefore they resolved to withhold the semi-annual payment of the interest on the first mortgage due the City on Nov. 7th. Consequently the Church has defaulted in the payment of the interest on the first mortgage, and unless the whole amount of the principal be soon paid, this mortgage will be foreclosed according to the ordinary process of law, and that in the course of a few weeks.

"The interest of the second mortgage is paid to date, so that that mortgage has nothing to do with the foreclosure, save as far as it must be involved with the first.

"This large debt was not incurred after the usual manner of church debts, but was brought upon us through a difficulty as to the title to the land upon which the Church stands. Had there been no question as to our right to this land, the building would have been erected without a funded debt. The details of the matter of title to this land require more space than we can devote to the subject; many will undoubtedly recall the unfortunate litigation connected with it, in which the City and this Church were the contesting parties.

"The Parish is capable of largely extending its work, as well as sustaining itself, if this incubus be removed.

"The work of the Parish on the East side was highly commended by the Bishop in his address at his last annual visitation.

"In case the first mortgage is paid, the second mortgage of \$25,000 can be replaced by a new loan, which can easily be secured at four per cent., making the annual interest only \$1,000, which can easily be met.

"Under these conditions the Parish will quickly respond to the opportunities that lie around it, and become a most active factor in the Church work of the city."

The Rev. Arthur Cocks, Vicar of St. Bartholomew's, Brighton, and the Rev. Frederick Pearkes, Curate of All Hallows, London, have been holding a very successful mission in Mount Calvary Church, Baltimore. The special services began on Sunday, January the tenth, with a solemn Mass. During the week there were daily masses at 6, 7, 8 and 9:15 o'clock, Instruction on the Blessed Sacrament of the Altar at 10 a. m., Litany and Intercessions at noon, Instruction on the Creed at 3 o'clock, and Children's Service at 4:15. The night service at eight o'clock was

largely attended and a series of wonderful sermons was preached by Father Cocks. The Catholic Religion was taught fearlessly and without compromise. However this was not without opposition. On Tuesday, January the nineteenth, without warning, the missionaries were commanded by Bishop Paret to close the mission that day or forfeit their licenses. This was most unexpected as both the Fathers had before the beginning of the mission obtained the Bishop's consent and license to officiate in the Diocese, and furthermore Bishop Paret would not state his reasons for this action. Accordingly on Tuesday night the mission was closed. There was some stir when the Rector, in obedience to the Bishop's will, announced the fact. After a splendid sermon by Father Cocks the memorials of the mission were given out. The missionaries sat, vested in copes, in the midst of the choir, and the congregation came forward in order to receive the card. Then followed a procession around the Church, with crucifer, choir, acolytes and clergy. A solemn Te Deum was sung before the Altar all ablaze of light. Father Cocks sang the blessing. One could feel the tone of sadness throughout the service and the missionaries and clergy of the parish have the sympathy of all who have attended the mission. Many confessions were heard and there was a large communion at the Mass of Thanksgiving celebrated at 7 o'clock on Wednesday morning.

The Rev. E. B. Taylor, the practical head of the Cathedral at Fond-du-Lac, Wis., has resigned his canonry and has accepted the rectorship of Westminster, Md. This will be a most severe loss to Fond du-Lac, for Canon Taylor has laboured patiently, bravely, and with uncompromising honesty for the Catholic religion, and his wholesome influence has been widely felt throughout the Diocese and beyond its confines. Indeed his work at Fond-du-Lac, in the most difficult field in the Diocese, has made it possible for the mission priest to catholicize the Diocese. The especial characteristic of his work has been the downright honesty of his teaching and practice. How mightily the cause would advance with more such teachers—men with less of what the world calls prudence and with more of the courage of the Confessors.

THE ENGLISH CHURCH ARMY.

Archdeacon Sinclair and Prebendary Reynolds, the examiners appointed by the Bishop of London, have just completed their examination of the Church Army evangelists and mission nurses who finish their training this month. All the fifteen men passed, and eight out of the nine women, and these begin work at once in different parts of the country, ranging from Perthshire in the north to Jersey in the south. It is found impossible to supply all the parishes asking for officers, and a special appeal is made to clergymen and others to recommend to the hon. sec., for

free training, any young men or women anxious to devote their whole lives to mission work. "The harvest truly is great, but the labourers are few." A new mission and colportage van, costing 100*l*., has just been presented to the Society for work in the Liverpool diocese. Thirty-three of these vans are now continually at work, summer and winter, but many archdeaconries are still pressing for one to be sent to them. The Huntingdonshire Clerical Society have warmly welcomed the new Huntingdon van, and have forwarded, through Archdeacon Vesey their hearty thanks to the donor, one of the Society's honorary staff.—The distressed Armenians still remaining at Marseilles, are being assisted as far possible by the Society's evangelists there, under the direction of the local chaplain, the Rev. T. S. Skeggs. The Rev. Manley Power, Precentor of Leeds, and Mr. Robert Armitage, of Farnley, have just been added to the large lists of vice-presidents of the Society.—St. Thomas's Day was kept as a day of thanksgiving at the various Labour Homes of the Society throughout the provinces, amongst those taking part in the services being the Rev. Professor Stanton, D. D. of Cambridge, and the Rev. E. G. C. Parr, formerly chaplain H. M. prison, Northampton.—A generous friend has promised 1,500*l*. for the special purpose of extending the Society's work amongst the outcast, on condition that a further 8,500*l*. is subscribed for the same purpose, in sums of 25*l*. and upwards, by the end of February. In response to an appeal issued, over 2,600*l*. of the required amount has already been received. For some weeks the Society has been compelled to daily turn away from its doors numbers of really helpable persons for want of means and space. As an illustration of the distress at present existing in London, it may be stated that during the last week hundreds of letters have been sent every day to Bow-street Police Court imploring help—over 500 being received last Tuesday alone. In one respect these letters are all alike—they all speak of poverty and pain. Each case is carefully investigated, and up to the present only three instances of misrepresentation have been discovered. The Church Army are arranging to open more Homes, both in London and the provinces, and the Society's efforts in this direction are limited only by the extent of the financial support accorded by the public.

PHILADELPHIA.

The funeral services of the late Mr. Peter Wainwright, took place at St. Clement's Church on Tuesday, January fifth at 10 A. M. The burial office which was said by Rev. G. Wharton McMullin was followed by a Requiem Celebration of the Holy Eucharist. The Rev. Geo. H. Moffett, rector of the Church, acting as celebrant, the Rev. Chas. C. Quinn as deacon, and the Rev. Erskine Wright as sub-deacon. The music was rendered by the vested choir of St. Clement's Church.

The body remained in the Church until 5:30 p. m., surrounded by lighted tapers, when it was removed to Boston for interment. Upon the arrival in Boston the body was taken to the Church of the Advent, where a low requiem Eucharist was said by Rev. Dr. Frisby, the rector, after which the committal was said by Rev. Fr. Field of the Church of St. John the Evangelist. The remains were then interred in the Memorial Chapel of the Church of the Advent, where the light of the memorial windows of the Wainwright family, fall upon his resting place.

A Correction.

The writer of the article in our last issue (January) on "The Chair of Dogmatics in an American Seminary," wishes to say that the initial of his Christian name was omitted. The article should have been signed "E. W.," and not simply "W."

Notes.

What a hard time Bishop Doane does have about fasting Communion! How mightily he labours to get rid of the law of the Church, but there it is confronting him every time he writes a convention address. What is the use of being a Bishop if one has to apologize annually to these pernicious ritualists for taking a light breakfast before Communion? The simple minded Apostles did not know how hard it would be for a nineteenth century Bishop to maintain his ponderous dignity on an empty stomach.—*Angelus*.

On Sunday last the Right Reverend the Bishop of Fond du Lac, acting for the Bishop of New York, confirmed a class of 56 adults and children at St. Ignatius' Church. The confirmation took place during the celebration of the eleven o'clock Solemn Mass, immediately after the Creed. The Bishop was vested in Cope and Mitre, and addressed the newly confirmed in a most touching and fatherly way. The Church was crowded to the sidewalk, and everyone seemed edified by the impressive and Catholic function.

Christian Science.

The Young Churchman Co. has published a very useful pamphlet in a reprint from recent numbers of the "*Church Eclectic*," under the title of "The Claims of Christian Science" as so styled, and its "Peculiar Philosophy" by the Rev. Prof. Jewell, S. T. D.

These papers are based upon a critical study of the work of "supreme authority" among the 'Christian Scientists'—a book of some 600 pages, entitled "Science and Health," by Mrs. Eddy.

The manifest utter folly of the whole scheme of "Christian Science" might lead one to reckon its serious consideration beside the mark—but that it has really laid hold on a dangerously large number of minds is evidenced by the fact that "Science and Health" has now reached its 105th edition.

Prof. Jewell has, in what must indeed have been "a laborious task, and but for the hope of rendering others a helpful service, as thankless as laborious," presented in concise and readable form a refutation of the whole scheme, showing it to be alas, neither Christian nor scientific,—rather a mass of absurdity and evil, that takes origin from the notion of "Mind Healing, which is really the one ever-recurring burden, or refrain, of Christian Science."

Those who are so unfortunate as to be obliged to deal with the painful silliness of "Christian Science" will find Prof. Jewell's little work of especial usefulness.

Letter to the Editor.

"Will the Church Awake."

To the Editor of CATHOLIC CHAMPION:

The article "Will the Church Awake" in your January number ought to claim the attention of every Churchman. May I be permitted from the standpoint of a layman to enlarge on one very potent reason for the apparent inability of the Episcopal Church to become not only in name but in reality—the American Church. To some, doubtless, it will be treading debatable ground to assert that our inefficiency is due to the fact that the celibate life is the exception rather than the rule among our clergy. The writer does not wish to be construed into being either personal or discourteous in touching on this subject, for such is not the spirit which animates the thoughts herein expressed. Loyalty to our Spiritual Mother should always eliminate narrow or personal considerations in viewing questions which concern the well-being of that Mother. If we face the facts we cannot fail to acknowledge the greater efficiency of a well trained clergy—not necessarily, of course, members of religious orders—whose one aim in entering the Holy Ministry is to save souls, and build up Christ's Holy Catholic Church, be their lot to reach those souls in lonely country districts or among the surroundings of city life. Given a celibate priesthood, and there will be more earnest burning zeal for the harvest. "Prop-ter Te Domine" will be the watchword, and there should be no reason to prevent the Church from so extending her usefulness that she would be acknowledged as the Church of the land. Is it not clear that a priest untrammelled by family and household cares and anxieties can give more individual attention to the souls committed to his charge, for whom, too, he will be accountable? Moreover, from a practical and economical point; the expense of a priest's family, the education and clothing of his generally numerous progeny—what would it not do in carrying the Gospel to other places! Take, for instance, a small salary for a priest—say \$1,200 and a rectory. It would be extremely difficult for a married man to raise his family, and educate them as he would wish, on such a stipend; but let two celibate priests live together, and on that amount they could be

comfortably, fed, housed and clothed, in addition to which there would be the spiritual advantages of the ability to have daily Mass, two Masses on Sunday and holy days, and they could also extend their sphere of influence to outlying missions which could not support a priest. There is absolutely no excuse now a days for clerical marriages among those who pose as Catholics. If there ever was a time when our Anglican Mother needed that her priests should go unfettered into the fight, it is now.

To the low Churchman, or even the high Churchman, the objective point of the holy ministry frequently is to secure a parish and a wife (often the wife is secured first) and settle down. From a Catholic however better things are expected. If his heart be full of love for his Master, and devotion to the Catholic Church and Faith, there will be no time in his routine for clerical courting, than which there would seem to be nothing less dignified. Certainly we cannot imagine St. Paul indulging in such pastime. A few days ago the writer met a priest now in the sixties who unburdened some of his family troubles. He appeared utterly broken down and discouraged. He remarked that he had recently said to his wife "It is in no spirit of reflection upon you as a wife, but had I my time to go over, I would remain single. I do not think a priest should marry." This from a man who would rank as an old-fashioned high Churchman. How very many doubtless, in the clerical ranks could endorse this experience! Trollope evidently understood this aspect of clerical life when he delineated Rev. Mr. Crawley of Hogglestock, a by no means overdrawn picture of a poor distracted priest. The bishop as well as his diocese, governed by Mrs. Proudie, also had more than likely a foundation in fact.

"Will the Church Awake"? Yes when the clergy are willing to follow in the footsteps of their Divine Master, who certainly did not beguile His Apostles with any visions of wife, children, or comfortable house. Of course the ideal of the celibate life is severe, but then is there not a sacrifice involved in the very conception of the priestly life? Unless it is chosen simply as a profession, it must be owned as a life which is supposed to set the example of self-denial. Many a layman has willingly surrendered his hopes and aspiration for wife and family, to undertake the support and care of an invalid parent. If a layman can do this for a human parent, ought not a priest to be willing to do as much in the way of self-denial, for the honor and glory of his Lord?

A priest well known in Catholic circles once said to a brother priest who was arguing with him on the subject of a married clergy, "I am already married to the Church, and my penitents are the family whom God has given me, whose souls are my constant care and charge; therefore any other married estate is for me out of the question."

B. A.

Sermon.**Homage and Departure.**

"And when they were come into the house, they saw the Young Child with Mary His mother, and fell down and worshipped Him: and when they had opened their treasures, they presented unto Him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way."

ST. MATT. ii, 11, 12.

We are very apt to speak of the Gospel at one time, and of the Gospels at another. Of course the Gospel considered as God's message of salvation to mankind is but one, yet the authoritative and official settings forth of it, are four. Why should there be four versions of the Gospel story differing very considerably one from another? Most obviously they were written for different classes of people and not all of them at first for the same readers. St. Matthew almost certainly wrote for the Jews. Indeed there is much reason for the opinion that his Gospel was originally written in the Hebrew language, and not in Greek as we have it now. St. Mark's Gospel is much shorter, yet very like St. Matthew's in many particulars. It was probably written for Gentile Christians, under the guidance of St. Peter. Then St. Luke's Gospel was prepared at first for the edification of a distinguished man named Theophilus, and the writer was no doubt largely influenced by his association with St. Paul. St. John wrote long after the other Evangelists, and we may well believe that he was inspired to put his Gospel into its unique shape by the needs of the Eastern Christians of his day, who were confronted by many subtle and deadly heresies. The fact that St. Matthew prepared his account of our Lord's life, under the inspiration of the Holy Ghost, especially for the Jews, explains the fact that a number of things are related by him which not even St. Mark mentions. The story of the Wise Men, who came to worship our Lord at Bethlehem, is an instance of this. For in that narrative we have the plain confirmation and fulfilment of several of the most notable prophecies of the Old Testament. The Jews were very familiar with their Scriptures, and they could not miss the force of the practical illustration of the striking language of those Scriptures in the case of our Lord's birth and the circumstances which attended it. For in that second chapter of St. Matthew we have the magnificent realization of the 60th chapter of Isaiah, of which the refrain is "The Gentiles shall come to Thy light, and kings to the brightness of Thy rising." There is also the marvellous solution of Balaam's prophetic mystery, "There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel." There again is found the testimony by which the Jewish priests were obliged to convict themselves, for when Herod demanded of them where Christ should be born, they could only answer in Micah's words; "And thou Bethlehem, in the land of Juda; are not the least among the princes of Juda: for out of thee shall come a Governor, That shall rule my people Israel." Once again, in the homage of the Wise Men not only was the 60th chapter of Isaiah fulfilled but likewise the glorious words of the 72d Psalm. Isaiah said,

"They shall bring gold and incense," and the psalmist's words were, "The King of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts." It is plain enough that the story of the Magi was an important feature in a Gospel written for the Jews.

I Yet the Church has felt it had so much wider significance than its evidential value to the Hebrew inquirer that she has made the Epiphany, or Manifestation of Christ to the Gentiles, one of her great feasts. There is the consciousness that these Wise Men were the forerunners, the advance guard, of that countless host of the Gentile people which should come to bow down themselves at the Saviour's manger throne. We are Gentiles, and thus the three kings belong in a peculiar way to the vast majority of the Christian world, to all indeed who are not of Jewish descent in the faith. One does not grow weary of meditating upon the story of those wonderful men. Watching night after night in their own country for the mysterious star, until at last they beheld it. Then leaving all to take their journey into the land of Israel to find Him Who was born King of the Jews. We do not suppose that the star led them to Jerusalem. They went there because it was the capital of the Jewish nation, and was the natural place in which to seek the new born King. After they had been directed to Bethlehem, and were setting out for that small town, the star which they had seen in the east reappeared, and went before them till it came and stood over where the Young Child was. They rejoiced with exceeding great joy at the sight of their celestial guide, and when they had entered the humble dwelling of the Holy Family, they worshipped, presenting their gifts, and then went home again. That is all we know from the Bible about the Wise Men. At the first reading there is something disappointing in their story. If one were composing the sacred narrative with the thought of making it very effective, he ought to introduce the Magi again later on, as followers of the Master in the days of His ministry.

There is an appropriateness, of course, in the introduction of any of God's creatures upon the stage of the incarnate life of the eternal Word to bear witness to His glory, His grace and truth. It were honour enough for the Wise Men to have been permitted to come to Bethlehem, and to offer their gold and frankincense and myrrh, though they were never afterwards vouchsafed any further knowledge of our Lord Christ upon earth. The consciousness of a fact like this reconciles us to the tragic fate of the little children of Bethlehem, the holy Innocents, slain by cruel Herod in his mad dread of the Christ Child. People were constantly moved by the Spirit to bear their witness concerning our Lord during the days of His humiliation. Even the devils were compelled to acknowledge Him the Son of God. There could be no fault found with the Gospel story if we knew that the Magi never were permitted to hear anything more of our Lord in this world. Nevertheless we feel the strongest sympathy for and interest in them as individuals. It appears to us a remarkable thing that they should be thus dramatically brought upon the stage for a moment and then lost to view ever afterwards.

Besides—and it is in a way a greater difficulty—their wonderful testimony seems to have been without any effect. As a stage spectacle their entrance is superb, but then the incident was quite barren of results. The cavalcade was a nine days wonder in Jerusalem, perhaps, with its startling inquiry, “Where is He That is born King of the Jews?” There is no reason to think that it made any of the rulers undertake a pilgrimage—and it needed not to be a long one—to Bethlehem to verify their tale. Nobody cared one way or the other, so far as one can gather from the Bible story, except that suspicious tyrant Herod, who ordered all the babies to be slain. The Wise Men might as well have stayed at home for any apparent good their journey did. We do not find the story of their coming anywhere made use of in the preaching of the Apostles, nor indeed is it so much as alluded to in evidence of our Lord’s messiahship. If one were not restrained by his reverence for everything in Holy Writ he might reasonably characterize the visit of the Magi to the manger as an interesting but valueless episode of the Nativity. It could not even have had much effect upon the men of Bethlehem, because the Holy Family almost immediately left there, and after their return from Egypt settled far away in Galilee.

II. Every one is prone to theorize, and I suppose we do so more in religious matters than in any others. Each man has his own notion about what is essential and what is non-essential in the faith; each man has his private opinion about duty and morals. There are some human theories however which seem to find common acceptance. One of them is that worship, that is outward observance generally, is useless unless accompanied by practical piety. The life, in other words, must be conformed to the profession if true religion is to be acknowledged.

1. If one were to theorize about the Wise Men he certainly would have had them act very differently from that which is recorded of them. They might naturally have settled down in Bethlehem to watch the Divine Child, and the manner of His growth to man’s estate. They might have offered their services to the Blessed Virgin and St Joseph as patrons and protectors of the Holy Family. When the removal was made to Nazareth they would have also gone there. If duty had called them back to their own land, one would picture them going in and out among their friends and endeavouring to arouse enthusiasm for the Redeemer born into the world, and then to lead a great company to Palestine to be His disciples all their days. Certainly when we consider the greatness of the revelation vouchsafed these holy men such conduct would not have been extravagant on their part.

2. Then, if in the same vein, one were to give rein to his imaginations about the influence which knowledge of the Incarnation ought to have upon men’s lives, it were easy to declare that all true believers now in the world ought to embrace the religious life, or in some sort of way give themselves up wholly, in body, soul and mind, to follow Christ and Him alone. The ideal which the Master set in His burning words to that rich young man, whom we are told He

loved, “Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me”—that ought to be the type of life which all true lovers of the Lord should lead. You can hardly find fault with such a theory. Certainly the thought of discipleship under Christ ought so to fire the heart that all other things in life should cease to attract. As a matter of fact we know that this is not the way in which the larger part of the Christian world is called to live, any more than the Wise Men were expected to conform themselves to any theory we might frame concerning them. As a matter of fact the Magi paid their homage and departed into their own country. As a matter of fact the greater number of Christian folk give a certain amount of time to God in daily prayer, worship Him to greater or less extent on Sundays, and devote a small portion of their lives to heavenly concerns, while the rest of their attention is absorbed by temporal interests. One finds one’s self asking whether this is not wrong, whether it does not indicate a degeneration in modern Christianity from a pure and original type.

III. There is a difference of course between the case of the Wise Men and our own. They paid their homage once for all, so far as the Bible tells us, and departed, never again to worship the Saviour outwardly in this world. We have His abiding presence, and His ordinances perpetually with us, and are called upon daily and weekly to do Him honour. Yet it is not hard to perceive a certain similarity of underlying principle in both cases. It is to offer homage and to depart.

1. Many Christians feel that there is an unreality about the homage rendered under such circumstances. It approaches superstition perhaps. There is no reason, as it appears to them, why one should go to Church merely or chiefly with the notion of worshipping God, that is doing in principle what we are told the Wise Men did in the presence of the Infant Saviour. They fell down and worshipped Him: and when they had opened their treasures, they presented unto Him gifts; gold, and frankincense and myrrh. There is no reason now, say some, to think of our Lord as so present in His Church that He ought to be outwardly adored and presented with gifts of homage as in the manger at Bethlehem. Indeed so far as the Magi are concerned it may be said it is rather a singular thing that they should have prostrated themselves in this lowly manner of worship before an unconscious, perhaps sleeping infant, only twelve days old. To worship so was the manner of their time no doubt, and the Oriental peoples are accustomed to such elaborate reverences, but one questions whether there is not an element of superstition in profoundly prostrating one’s self before Deity, revealing Himself in an *unresponsive* manner of presence.

2. We cannot but recall in this connection that splendid narrative of Elijah and the prophets of Baal at Mount Carmel. The false prophets builded their altar and offered their sacrifice. Then they prayed and entreated their god to hear and show by a sign his consciousness of

their worship. Very expressively the Scripture says, "There was neither voice, nor any to answer, nor any that regarded." But when Jehovah was invoked by Elijah, He quickly gave tremendous sign of His interest by sending down fire from on high to consume the sacrifice. Why should one in these days continually sacrifice to a Deity Who gives us no response of any sort by voice and sign, that He hears and cares? It may be urged, of course, that all earnest Christians believe that God answers prayers and interposes in many ways to bless and help His people who call upon Him. That is a good argument for prayer, and all denominations still retain prayer in their public services as well as in their private devotional life. The Catholic Church however makes a great point of offering worship, acts of adoration, and gifts of homage, with which prayer may indeed be associated but not as the prominent feature of the service. The Holy Child certainly beheld and blessed the Wise Men as they knelt in adoration before Him, yet there is no reason to believe that He showed any outward evidence of so doing. One might quite well fancy that He slept calmly on His mother's knees during the interview; nevertheless we do not on that account think that their worship was uncalled for or unacceptable. The Lord vouchsafing His presence in the Blessed Sacrament upon Christian altars, gives no outward sign of hearing and receiving the praises which we offer Him, yet we do not doubt that He cares for and has pleasure in those praises when they are heartfelt and devout. The story of the Wise Men may teach us that there is something more in religion than the mere approach to the Almighty to obtain favours from Him, or to deprecate His anger because of our sins. Prayer is edifying, and preaching may be edifying, but something more than the offering of prayer and the hearkening to preaching belongs to Christ's religion if we may be guided by the example of the holy Magi, who adored and gave gifts to the infant Christ.

IV. For from acts of homage a loftier edification should be wrought in the soul than the mere consciousness of God's fatherly care, and the staying of the spirit upon exceeding great and precious promises. It may not be our calling, it is not the calling of most people to forsake all, as the rich young man was told to do, and to embrace the life of religion under the three vows; yet every true-hearted Christian may find in loyal worship two root principles which effectually characterize and distinguish the system of the Catholic Church.

1. The first of these is *obedience*. It is a cardinal conception of the Gospel that Christ is our gracious Master Who is to be absolutely and unhesitatingly obeyed. The notion of sovereignty as vested in an individual, holding authority over his subjects by divine right, may not be acceptable to many in political systems, but in religion it must be allowed the only possible one; and nothing fosters and perpetuates the thought of sovereign authority, which calls for obedience even unto death, as acts of homage, reverent ceremonies of worship. It is for this reason that the tyrants of the world exact constant worship and acts of obeisance from their subjects in

order that their majesty may not be lost sight of. In religion as in the other affairs of life, human nature does not like to acknowledge authority which must be obeyed. We would ever be our own masters. We boast that no human being can coerce our hearts and minds. Some unhappily boast that no supernatural authority can exact obedience of them in their beliefs and affections. Yet God demands this sort of submission on the part of His creatures to His blessed will. I do not believe there is anything that can bring home to us constantly so practically and forcibly the truth of our subjection to the divine will and our obligation to loyally obey it, as frequent acts of worship. The very bending down of the body before the altar, the reverent language of adoration, the gifts offered as the tribute justly due our divine Master, these things keep the believer from forgetting that he may not live for himself, to do his own will; but only for his Lord, fulfilling that Lord's gracious purpose for him. You see it makes the whole principle of life different when one's mind is pervaded with the spirit of worship. He offers his homage and departs into the ways of the world, but he cannot forget Whose he is and Whom he must serve.

2. The second principle of the true Christian life which worship brings home to us is the consciousness of our own littleness, the lesson of *humility*. It was the opinion held by many in old time that the sin of Lucifer, which caused his miserable fall, was refusing to bow down before the Son of God revealed to the angelic hosts as in the Incarnation, a human babe. The fiat was "Let all the angels of God worship Him." But Lucifer would not. If God had been pleased to reveal Himself as He will at the last day in awful majesty and overwhelming glory, it would be no exercise of man's humility to bend before Him, all would perforce worship. In the weakness of human infancy, or as He now reveals Himself to us, under the sacramental forms of bread and wine, our souls realize no compulsion of worship. The world scorns such homage as the Catholic pays to the Blessed Sacrament, accounting it puerile and superstitious. Nevertheless when one does prostrate himself before the sacred Host, with hearty appreciation of what he is doing, he cannot but feel his own littleness and God's greatness. In that consciousness of personal littleness lies the secret of true Christ-likeness. When we acknowledge our unworthiness and our utter dependence, we are in a condition to be taken up by His grace and made strong with unearthly strength. We offer our homage and pass out of the church to our manifold world duties, but the spirit of our worship remains upon us, and we cannot assert ourselves haughtily or act with selfishness and unfeeling hardness towards our neighbours. We cannot be tenacious of our rights and aflame with human ambitions. Like the Wise Men we have adored and departed, yet like the Wise Men we have so adored that the spirit of our homage remains upon our lives, and the Master Whom we have had apparently to leave for a little while, in reality goes with us, and so ineffably unites Himself to us that we may not be separated from Him for evermore.

Catholic Champion

"So David prevailed over the Philistines with a sling and with a stone."—1. SAMUEL, xviii. 50.

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Canon Mason's Paddock Lectures.

In June last we commented on these Lectures, using a report of them as they were delivered at the General Seminary. The report was carefully made by a learned and discreet clergyman, so that we felt secure in founding our criticisms upon it. In July also we published some additional remarks based upon the same report. We were obliged to speak of the Lectures with great severity. They appeared, from the information we had, to be a very bold and bad setting forth of the Kenosis heresy. Since then Canon Mason has published them, with some additional matter and a preface in which he refers to his American critics by way of self defence. He says; "It is one thing to listen to spoken words . . . and another to look at them quietly in the study. In the *Churchman* of Jan. 9, the volume of Lectures is noticed with commendation, and with implied censure of the ignorant "heresy-hunters" who had dared to speak against such good words. The writer in the *Churchman*, having looked at them "quietly in the study," gives Canon Mason a certificate of perfect orthodoxy.

Naturally this made us very uncomfortable. What if we had unwittingly misrepresented a sound divine? What if we had falsely accused a reverend brother of heresy? We lost no time in getting the Lectures and comparing them with our former report of them. Alas! though we were relieved from all fear of having done an injustice, we found that the imperfection of our report lay in the fact that it was not bad enough. Never, we should think, has a more subtle and dangerous promulgation of the fashionable heresy been put forth. We fear that it is not only clever enough to have deceived the perspicuity of the *Churchman*, but even to have poisoned the minds of some of the theological students.

Canon Mason is not lacking in professions of Catholic orthodoxy. He seems to be willing, in a general way, to say all that any one could ask in that direction, except that he avoids committing himself to the proposition that an interpretation of Holy Scripture which has been received by the whole Church must be regarded as final and unquestionable. But he does say that the Church is "the judge of doctrine." "The definitions of Nicea and Chalcedon are binding upon us" he says, but he gives these two reasons why they are binding and no more: first, that we

have consented to them, and second, that our own investigations show that the Catholic theory of the Person of the Redeemer is the only one that answers to the facts. From negative evidence in these Lectures, we should say that Canon Mason rejects the chief reason which is that the definitions of Nicea and Chalcedon have been accepted by the whole Church and by that fact are known to be the very Word of God. In this defective view of the authority of the Church as "the judge of doctrine," we think the root of Canon Mason's errors is to be found. The two reasons which he accepts are not sufficient to establish an obligation to believe. Our "consent" to a belief is an absurdity, for it is a matter with which our wills have nothing to do. A conviction of truth compels us to believe, and without it we cannot believe no matter what we have consented to. Our investigations, by which we form an idea as to whether the theory will answer to the observed facts, can, at the best, only give us what in our day is known as science, the product of the inductive way of learning, which does very well for this present life, but is not a fit foundation for our spiritual hopes.

He has, in fact, gone back to what we suppose to have been the attitude of the early Lutheran Protestants as to channels of doctrine. He holds that we must accept nothing as co-ordinate with Holy Scripture, even by way of interpretation, and that we must be continually investigating the Scriptures anew for new dogmatic propositions. The authority of the Scriptures he holds to be absolute; but, with a striking likeness to Luther, he does not hesitate for a moment to cut out of Scripture anything that stands in the way of a theory he has adopted. For example, referring on page 178 to St. John iii, 13, he ends with the words "Son of Man" and says in a note:

The words which follow in the Received Text, "which is in heaven," are no part of the original, and suggest a conception of Christ's life on earth which has no support in any other part of the Gospels.

We do not quarrel with the opinion that the words are not genuine, but with Canon Mason's erection of that opinion to the position of a dogma. It is not and cannot be certain that they are not genuine. In regard to these words we do not know that either proposition can be established beyond question, although the probability of their genuineness seems to us overwhelming. But what Canon Mason rejects is the doctrine of the words, and therefore their genuineness. Sound believers who think the well-known text, 1 St. John v, 7, an interpolation, nevertheless say that it is true, and is in harmony with the other parts of the Bible. Canon Mason says of this crucial passage, which would destroy his theory, It is untrue and at variance with the Gospels. In like manner Luther rejected the Epistle of St. James because Luther taught that the Gospel denies the efficacy of good works, and St. James taught the opposite. This way of using the Scripture has only one advantage, and that a questionable one; it

gives the person who adopts it an incredible boldness in maintaining his own theories—a sort of Dutch courage, as it were. And no wonder. If we can only rid ourselves of the feeling of proportion, a very light reason may seem to do a great deal of work, and a very heavy one to accomplish but little.

So when Canon Mason has reached the subject of our Lord's knowledge, he proceeds, apparently without misgiving, to "premise" (p. 118.)

That all Christ's knowledge, as conveyed to us in the Gospel teaching, was, in its form, human knowledge, not Divine.

Although we have here an "*a priori* doctrine," the author, in the published lectures thinks well to lend it the support of the following statements:

This may sound strange, but it will be easier to grasp if we distinguish between the source of His knowledge and its form. Before knowledge which was Divine in its origin could come through Him to us, it must needs be translated into human knowledge, by passing through His human mind, expressed by His human lips in human language. If during His life on earth, He had a Divine form of knowledge along with a human form, such Divine form of knowledge must be beyond our powers of discernment. The knowledge which is available for us may be Divine in its origin, but is human in its form.

We are mystified by this passage. We do not know why the author should speak of knowledge "conveyed to us," when the question is of knowledge possessed by Christ. We do not know what he means by "a form" of knowledge. We do not see why the argument, if so it may be called, does not prove equally that we cannot be told of any knowledge of God the Father which is not "human in its form." Nor can we see what connection the passage has with what goes before or what follows. This we do observe: *our report* of the Lectures, upon which we commented in June, gave the above transcribed "*a priori* doctrine" thus:

The Gospel only shows that Christ's knowledge was human, not divine.

This we at that time declared to be the leading proposition of those we quoted, with which all the others would stand or fall. It was a clear statement, and it is still true that the propositions of the published Lectures all stand or fall with it. How does it differ from the "*a priori* doctrine" of the printed volume? Chiefly if not entirely by the insertion of the words "in its form," words which we confess we do not understand in this connection, and which we therefore speak of as an insertion, whether inserted before or after the Lectures were first delivered.

Without pressing this point any further, let us go on to acknowledge, as we do with great thankfulness, that Canon Mason does not make use of St. Mark xiii, 32, for his purpose, but gives very good reasons for holding that that text has nothing to do with his subject. We are thankful especially for reasons of reverence, as we think that Canon Mason must also be.

As to the other parts which we quoted, or par-

aphrased, or condensed from Canon Mason shortly after the Lectures were delivered, we find our report to have been a very exact one. Speaking of St. Luke ii, 52, he said, on p. 127:

*The main effect of the text is to set before us the picture of a perfect development in every department of life—ethical and intellectual, physical, religious.**

On p. 130:

He continued—if I may reverently say so—to live and learn as other men do. He was aware of a thing at one instant, of which He was not aware the instant before. P. 133.

Speaking of the Agony, Canon Mason said:

He had not fully realised beforehand what He was then experiencing . . . even then He was not absolutely certain of the future. He could hardly have prayed, "If it be possible," with that reiteration and at such length, and with so heart-piercing an appeal, if it had been clear to Him all the time that there was positively no other way. P. 138.

Not only does Canon Mason speak of our Lord's *bewilderment* (p. 153) upon the Cross as causing "the last question of His earthly life," but he says more awfully distinct things, which we forbear to repeat.

On p. 155 he says:

"There were things which He perceived for the first time, and things which caused Him surprise and *perplexity*, sometimes even an anguish of *perplexity*.*"

And coming to the matter of the operation of the Holy Spirit in our Lord's earthly life, concerning which Canon Mason says an English priest who has an American parish thought the lecturer had subjected himself to the ninth anathema of Cyril, we find our report to have been true and substantially correct, except that the half was not told. Witness the words that follow:

To that Holy Spirit's influence we may probably ascribe those kinds of special knowledge which (in a sense) were common to the Lord Jesus and to the prophets. To His influence upon our Lord's unique humanity we may perhaps ascribe our Lord's penetration into the hearts and minds of men. To Him, the inspirer of the men of old, may perhaps be traced our Lord's perfect understanding of the Scriptures. It was by Him that, even after the Resurrection, Christ continued to give commandments to His disciples. We saw in the first lecture that it was by Him that our Lord's miracles were wrought. Whether we are to go further still in the same direction is not made clear. It is possible that we are to believe that it was to the witness of the Holy Ghost that our Saviour upon earth owed His knowledge even of Himself, and of God, and of His connexion with God, and of His Sonship; that it was

* To this statement taken by itself there could be no objection. It appears from other parts of the Lectures that Canon Mason holds that this "picture" was all—that to hold He had the fulness of Divine knowledge at the same time would be Nestorianism.

* Our somewhat singular use of italics during this comparison of our report with the published lectures, is due to the fact that we printed the corresponding words in italics in June, for convenience of showing what we believed to have been the very words of Canon Mason.

the Holy Ghost who brought to His inward as well as His outward ears the assurance, "Thou art my beloved Son, in whom I am well pleased." Thus, at last, even the knowledge of those things which our blessed Saviour knew by virtue of His own unchanged personality—His wondrous remembrances brought with Him from afar—may have been due to the action of Him who brings all necessary things to the remembrance of the Christian, and whose great office in the eternal Godhead is to search the depths of the Divine self-consciousness, and to unite the Father with the Son. Pages 191-193.

We doubt whether this last clause has ever been surpassed in daring. Who told Canon Mason what is the great office of the Holy Spirit in the eternal Godhead? He thinks perhaps that he is referring to 1 Cor. ii, 10. But then the context makes it very clear that it is for us men, and in order that He may reveal to us the glories that we could not otherwise know, the Spirit of God is said to "search the deep things of God." Canon Mason means that our Lord may have owed His knowledge of His Father and Himself, not to speak of other things, to the action of the Holy Ghost. Let us see how the anathema of Cyril runs:

If any one says that the one Lord Jesus Christ was glorified by the Spirit, and that He used the power which was through Him as one not His own, and received from Him the prevailing power against unclean spirits and the fulfilling the divine wonders unto men, and does not rather confess the Spirit to be His own through which He also worked in the divine wonders, let him be anathema.

We prefer the translation we have used to Canon Mason's, as being closer to the Greek, but there is really no important question between the two. Canon Mason says that Cyril's anathema was not directed by Cyril or by the Councils against the Kenosis, but against Nestorianism; which is true in a limited sense. The Kenosis heresy had not come before Cyril or the Councils. But the pronouncement is not that of Cyril, or of the bishops attending the Councils, only. It has been accepted by the Church as the word of the Holy Spirit interpreting the Scriptures. It may therefore be expected to have a wider application than the fathers in their day knew there would be occasion for. Nestorius taught that in Christ were two persons, divine and human, and that His human person was enabled by the Holy Ghost, as by a power not His own, to do great things. Canon Mason rejects Nestorianism, and says that in Christ was only one Person, having two natures, the divine and the human, but that He was, or may have been, by His own will deprived of the perfections properly inherent in His Divine nature. In other words, God, in the Person of the Son, deprived Himself of His Godhead. All the old heresies—Arianism, Nestorianism, Monophysitism, even Adoptionism—Canon Mason repudiates in set terms; but then he says (in effect), Nevertheless there was once upon earth for thirty three years a being very like the Christ of Arius; a being who although he was begotten of the Father before all worlds, yet having become incarnate ceased to work the works of God and live the life of God in order that he might perfectly iden-

tify himself with the creature. He says further (we are not quoting, but giving the idea), If this Christ at the same time knew as God but was ignorant as man, he was made up of two persons; that on the other hand if his human nature was filled with divine knowledge because it was his, then that human nature was only a figment. He further says that this being received his "definite unction to the Messiahship" † from the Holy Ghost when he was baptized. Thus we find that while repudiating all those ancient heresies, Canon Mason opens the way for every one of them. They are only apparently opposed to each other. They are all the inventions of the same evil power. They all mean the same thing in their resultant, which is the denial of God Himself made Man. Canon Mason distinctly contends that the Scriptures do not require us to believe that God cannot cease to live as God, all knowing, all powerful, unlimited. To those who can thus divest words of their meaning, no achievement in the way of mental jugglery and doctrinal confusion is impossible, even to doing away with the idea of God. The ingenuity with which he treats the Scriptures is unnecessary. The dogmatism with which he insists upon certain translations and certain grammatical points only serves to cloud the minds of readers. The real issue, stated almost in his own words, is this: Whether One Divine Person "can voluntarily exclude His knowledge from consciousness, and only gradually win it back for Himself by a process of learning." * If He can do so, Canon Mason may be right. But where is our God? He replies, The Bible does not tell you that our God cannot do that, and we are now searching the Bible afresh to see whether that is what He did. But ah! dear Canon Mason, why do you depend on the Bible if you can suspect that God is like that? If, as you say, "in sleep, His knowledge of all that He knew was, like ours, in abeyance," † how can we tell when He may not go to sleep? Wherein is He a better God than the Baal of Elijah's days? Will you dare to say that the Father and the Holy Spirit watch while the Son sleeps? Then you fall into Tritheism. We cannot believe in the Triune God except by believing the Three Sacred Persons to be necessarily and forever equal in all knowledge, power and Godhead. But this new doctrine of Christ is, as it has been well put, "God without Godhead."

The claim of Canon Mason, as of others who think with him, is that they are trying to increase the light of the Church upon the essential subject of our Lord's true and perfect Humanity. A like claim is generally made by those who bring in new doctrine. In this case at least, the special effort is unnecessary. That matter may be left to our habitual preaching. Except among those who reject the teaching of the Cross or of the Incarnation, neither the verity,

* See Note 1 on p. 117. P. 102.

* P. 116. P. 180.

nor the perfection, nor the unspeakable practical value to us of His Humanity seem to be out of sight. From our earliest childhood to our latest breath the Man Jesus is the one true and perfect friend who can sympathize thoroughly in all our needs, whose Hand we hold, whose Flesh we eat, to Whom our dying eyes are turned; and we can conceive of nothing more likely to destroy our perfect trust in Him than a doctrine like this of the Kenosis. That would indeed be a new Jesus.

Because their declared purpose is to make His Humanity more evident, we are exhorted not to be bitter against these teachers, these Kenoticists as they are now beginning to be called, but to treat them kindly. We have no wish to do otherwise. We are sincerely sorry for them. We attribute to them nothing of the wickedness of what the Enemy of truth is doing through their words. But how can we hold our peace at their doctrine? How can priests who have taken a solemn vow to do all they can to banish and drive a w strange doctrine, sit down quietly and say, The intentions of the dear brethren are good, let them babble on as they will? People who are in earnest are not worried by contradiction. Not long since there were fierce words uttered in this Church against those who preached and practised the Catholic Revival. Perhaps it is not going too far to say that there were oburgations and execrations and threats of expulsion. We did not mind. But in those days the leading Church papers did not say Peace! Peace! They rather swelled the outcry. And yet very great extremes even in the Roman direction cannot be compared, as causes of danger and unfaithfulness, to the introduction of teaching whose logical effect would be to overthrow the very first article of every Creed we have, and its practical effect to make us practical Arians, believing in the restoration of man by means of an Influence rather than by an Incorporation with the Godhead in Christ.

Our Next Door Neighbours.

"I am convinced that some of the bishops complained of, and others not yet publicly complained of, sometimes through race prejudice, sometimes under the urgency of ambitious vicar-generals, and sometimes in response to the wretched whims of women, have acted in the most unreasonable and tyrannous way towards their priests and concerning their parishes; and I would give their names and the facts right here, were I not warring *for principles* and not against any *man*."

"Things are going on in the Catholic management of the Church in America, in view of which Judas and the most termagant of his stepmothers would surely blush for shame."

"Notwithstanding these assertions, my own loyalty to the Catholic Church is as fast and true to-day as the first moment I was received into its communion; but for the ignorant casuistry, the hypocritical duplicity, the foxy shuffling,

the pig-headed sycophancy, the cringing mendacity, and the boorish tyranny of some of its so-called editors and prelates, I feel a contempt and scorn such as I have always felt for that petty traitor who, for thirty pieces of silver, flung a pearl away of more value than all his tribe. And if these modern Judases think that they can frighten or freeze me, I here defy them in the name of God and the truth, to which I have given my life."

We have quoted the foregoing from the December number of *The Globe Quarterly Review*, and we have quoted it not because we attach any particular importance to the facts alleged or to the opinion of the editor, nor do we suppose that his utterances have any great weight with his co-religionists, we have quoted them that our readers may see that Roman Catholics are sometimes no better pleased with the actions and sayings of their bishops than we are with those of ours, and further that, as among ourselves, once in a while some one is found willing publicly to give voice to this dissatisfaction. God forbid that we should rejoice that there should exist such dissatisfaction! We lament it most bitterly but it is well that we should not rest under a false impression and suppose that while our bishops are often (shall we say) disappointing, and occasionally distressing, the bishops of the Roman Church are models of wisdom and grace. We quote again.

"Of course, if the *New World* is published to pander to every Irish prejudice, and to hide every Irish vice and weakness, and distort every line of English history—why, such paragraphs may be tolerated; but that such childish expressions in both lines should appear in an American Catholic weekly paper called the *New World* and under the special patronage of the Archbishop of Chicago and two or three neighbouring Bishops, is—why—yes—it is very exasperating 'you know'."

"Very exasperating"—that is a good expression. Does it not exactly set forth the real underlying reason of ninety-nine hundredths of all the goings over to Rome from the time of Newman down to to-day. The condemnation of Tract xc., by the Heads was "very exasperating", and Newman went over. The Gorham judgment was "very exasperating" and dozens went over. And so on.

The *Globe* finds Archbishop Ireland, the bishop of the Roman Catholics in Minnesota "very exasperating." The *Catholic Telegraph* of Cincinnati had announced that "Archbishop Ireland is on the right tack," to which the *Globe* remarks:

"But why did His Grace ever get on the wrong 'tack' regarding parochial schools? And what credit is it to a great prelate to allow himself to be nudged, pushed, jostled, and forced on the right 'tack' on a subject concerning which the Holy Father and all the ripest minds of the Church have given their utterances over and over again?

"Better late than never, however; and perhaps

all this Catholic newspaper rejoicing over the fact that Archbishop Ireland is on the right 'tack' may be scriptural and Catholic, on the principle that there is more joy, even in heaven, over one sinner that repenteth, than over ninety and nine just persons who need not repentance."

But it is not only the R. C. bishops in New England whom the *Globe* somewhat irreverently (as it seems to us) styles "Yankee prelates," and Archbishop Ireland that the *Globe* finds "very exasperating," but also Bishop Keane the rector of the [R.] Catholic University at Washington. This much-esteemed bishop had written:

"Since my withdrawal from the rectorship of the Catholic University of America will probably be regarded by a considerable portion of the American public as a matter of some interest to them, and since unauthorized statements are apt to be misleading, I deem it my duty to state briefly and clearly the facts of the case."

Upon this the *Globe* remarks,—

"In the first place it was not a 'withdrawal' but a removal—peremptory, if you please—no matter how delicately done.

"In the next place 'the facts of the case' are very wisely not even hinted at in the Pope's communication, and Bishop Keane utterly mistakes the foresight and hindsight of any parties really interested and capable of judging when he presumes that the case as stated is in any measure explained. In truth it needs no explanation and it in no manner or degree concerns 'the American public.'

"This is the point of my criticism and suggestion. Why this appeal to the 'American public'? Is it Catholic? Is it dignified? Is it in good taste?

"Almost every year the scholarly and accomplished heads, presidents, rectors, etc., of Catholic institutions of learning—of far greater importance than the Catholic University at Washington—are quietly transferred from one college to another, or mapahap transplanted to humbler or more important positions; but they make no noise about it, no explanation, no appeal to 'the American public.' And why should Bishop Keane have acted with less modesty?"

"In truth this very manner of his exit is what made the exit necessary."

CATHOLIC CHAMPION inclines to the opinion that the point is well taken.

So much then for a Roman Catholic's opinion of some of the bishops of his communion in the United States. Our readers will be interested we feel quite sure, in hearing further what he thinks of the Paulists (for whom some among us seem to have a strange admiration) and of their literary efforts. The following is certainly not dull.

"I had intended to make the leading article of this issue the severest critique of the Paulists and their so-called *Catholic World* that it was in my power to write. I meant to show that there never was any need of, scarcely any excuse for

the existence of the Paulists; that any and all of them now extant, or ever to be extant, could just as well have been members of any one of the numerous orders of missionary or extra preaching fathers now and long ago organized in the Catholic Church, and that to add another preaching order to those already in existence was only to increase the petty ambitions and jealousies, and not at all to increase the effective service of the preaching and working power of the Church as a whole.

"I also intended, by actual and minute criticism of the *Catholic World* for the past few years, to show that it was weak and sickly, petty and insignificant beyond contempt, and to prove by actual citation of many of its articles, positions and stories, that it ought to cease its useless life, apologize to the real Catholic world, for having so long presumed to be a leading Catholic organ; and that unless it employed the services of some competent Catholic laymen to edit and write for it in the future, it ought to call itself the Catholic gosling, duckling, chick, kitten, kid, or some other name adequate to its present infantile proportions. But where is the use?"

All this but represents a deep undercurrent of discontent that exists throughout the Roman Church. Mr. Thorne in *The Globe* expresses himself less guardedly than most writers, but yet in France, in Germany, and in this country there are constantly appearing articles, pamphlets, even books attacking the hierarchy and the ruling spirit of the Roman Curia. It is true that the Roman papers in this country have tried to hush the matter up and to pooh-pooh its gravity, but the papers on the continent are full of what they call "the troubles in the Catholic Church in America," and while by some Archbishop Ireland's utterances are praised and Bishop Keane made much of, by others the sayings of the former are distinctly declared to be contrary to the Syllabus of Pius IX, while an attempt is made to shew that the latter has never allied himself in any way with "liberalism." Meanwhile Rome is full of canards about Mgr. Satolli and his piano, and his bicycle! That there is trouble, deep and semi-rebellious there can be no doubt. That for the present it may be checked and kept under seems probable, but a spirit of liberalism, revolt against hierarchial pretensions, and foreign dictation is strong among American Roman Catholic clergymen to-day, and what may be its outcome who can tell! Meanwhile we may thank God that our lot has not been cast in such troubled waters. We have indeed our own domestic trials but each glimpse we get of the inner workings of our neighbours

"makes us rather bear those ills we have
Than fly to others that we know not of."

Foreign Odds and Ends.

According to custom on Christmas Eve all the Cardinals and the bishops in Rome at the time, all the ecclesiastical and lay dignitaries of the

Pope's family, deputations from all the various colleges and the Heads of the Religious Orders assembled in the throne room of the Vatican to wish the Supreme Pontiff the compliments of the season. The Pope made his entry about midday preceded by the noble guard, and accompanied by the Majordomo, the Master of the Camera, the Privy almoner, the Sacristan, and the Privy chamberlains. His Holiness was apparently in splendid health, and seemed radiant (to use the word of *L'Univers*) at the spectacle of so brilliant an assemblage. He advanced to the throne, bestowing his blessing and remained standing while he delivered the address which has been produced in the secular papers.

From another source we learn that he said a midnight mass, but an hour or two before the time by anticipation. Those curious on this matter as connected with fasting celebration of the Holy Sacrament may well read the careful treatment of the point by Benedict XIV in his *De Synod. Dioces.*

In Paris the Rector of the Church of the Madeleine said mass in the chapel of the Elysee Palace at 7 A. M. The President of the French Republic together with Mme. and Mlle. Faure assisted. The families of the officers of the household were also present and such of the civil cabinet as live in the palace.

We commend to the consideration of our Roman Catholic friends the following from *L'Ami du Clerge*.

"No matter how convenient it may be it is not allowable to rebaptize children conditionally without a previous examination of the manner in which they were baptized. Such is the formal teaching of Benedict XIV (*De Synodo*. 1. 7. c. 2, *De Baptismo*).

"If it shall be proved that the baptism has been validly conferred, it cannot without mortal sin be repeated conditionally.

"If it shall be shewn that the baptism was invalid, then the baptism must be without condition.

"If there is a doubt, baptism should be administered *sub conditione*.

"For certitude, which should be complete, one competent witness is sufficient. . . .

"To be sure, it would be more convenient to rebaptize always conditionally without making any enquiries; but this would be contrary to the reverence due to the Sacrament and contrary also to the obedience which is owing to the laws of the Church.

"That this abuse may be common is possible; but it is irregular," etc.

We are glad to insert in this column the fol-
letter from an esteemed correspondent and learned and pious layman, who (we are informed) has just issued anonymously a helpful and beautiful little volume of Thanksgivings after Holy Communion (Jas. Pott & Co.); and answer it as best we know:

11 East Thirty-Sixth St., New York, Jan. 3, 1896.
To the Editor of CATHOLIC CHAMPION:
Sir:

In your January issue, under the heading of "Foreign Odds and Ends," you refer to the fact of Father Puller's readiness to receive offerings to establish the regular performance of the Armenian worship in London, and say that it appears to you to be a serious thing to place one's self in fellowship, in divine things, with those under the anathema of the General Councils.

But can the Armenians be shown to come fairly within the scope of these anathemas?

Dr. Neale in "History of the Holy Eastern Church," introduction, Vol. 2d, page 1079, in a "Dissertation" devoted to the subject says:

"It is because I believe that the Armenians, however much unhappily separated from the Eastern Church are not really heretical, that I propose in the following pages to discuss the 'question of their orthodoxy.'"

In Fortescue's work on "The Armenian Church" (which is dedicated to the Eastern Church Association), under the heading of "Doctrine," page 211, it is stated

"Europeans generally, at least those who are 'aware of the existence of this Church, believe that the Armenian Church teaches heresy regarding the two natures of Christ.

"This is not really the case; on matters of 'faith the Armenian Church is, without doubt, 'at one with the orthodox Eastern Church, and 'only separated by questions of jurisdiction and 'matters of discipline There seems but 'little reason to doubt that, in the course of the 'next few years, the much to be desired and 'often sought for reunion between the two 'Churches will at last be accomplished, without 'any sacrifice on the part of the Armenians of 'their national rites and custom,' etc.

Surely the fact that in the orthodox Patriarchate of Constantinople, the clergy are now authorized and directed, under certain circumstances to administer the Holy Communion and other Sacraments to Armenians—See report of Committee on Ecclesiastical Relations to General Convention of 1886, No. X, page 6—and that the same is true in Jerusalem, at least as regards the Holy Communion, (see "Six months in Jerusalem," by the Rev. Chas. Biggs, M.A., published in 1896, page 209), would lead one to suppose that, although the Armenian Church has not as yet formally accepted the decrees of Chalcedon, and the three succeeding Ecumenical Councils, yet her doctrine is so closely in accord with that of the Orthodox Church, that she cannot be considered to come fairly within the range of the anathema of the seven General Councils.

She certainly anathematizes Eutyches.

I am, etc.

STUART A. COATS.

As to whether the Armenians are sound in the faith at present, or as to whether they have always been so, is not for us as individuals to judge. Mr. Fortescue, Dr. Neale and others have been

of this opinion, and the opinion is quite permissible, but in no way changes the fact which we have stated, and until some official action is taken we certainly are assuming a grave responsibility on our own private judgment to encourage the religious services of a Church whose history is as follows: The Armenian Council of Feyn (A. D. 527) anathematized the General Council of Chlacedon. This decree was renewed by another synod in the same city in 596, which also added an anathema against all those who should accept that Council. In the year 645 the decrees of Chalcedon were declared to be Nestorian and were anathematized, this was under the Patriarch Nerses V; and this decree was renewed in 648. In 651 a further step was taken, and under the Patriarch John not only the decrees of Chalcedon but Leo's Epistle and the Council at Garin adopting the decisions of Chalcedon were anathematized. Since then several attempts have been made to draw the Armenians to the Catholic faith, especially at the Council of Sis, which actually accepted the Chalcedonian decrees, and afterwards at the Council of Florence, but all these were unsuccessful and the Armenian Church to-day rejects as strongly as she ever did the Council of Chalcedon. (The foregoing facts are taken from Drs. Welzer and Wette's *Kirchenlexicon sub voce Armenia*.)

That this places the whole Armenian Communion under the anathema of the IV Council and of its successor, the II of Constantinople, needs no proof for those familiar with the subject, others we refer to Appendix I of Percival's *A Digest of Theology* where they will find the decrees in full, translated into English.

Book Notices.

SYSTEMATIC CATECHIZING. Directions and Suggestions for Catechists and Teachers. Handbook. 16 mo. 41 pp. 20 cts. Lessons on the Prayer Book Catechism, 16 mo. 93 pp. 10 cts. By the Rev. H. H. Oberly, M. A., with a preface by the Rt. Rev. John Scarborough, D.D. New York: James Pott & Co.

In this little hand-book which introduces the first of a series of three Catechisms which Fr. Oberly has prepared, we find some timely observations on the duty of sponsors and parents to instruct the young in the Faith, and the fact that their common neglect puts more imperatively upon the Priest the duty of Catechizing. It is folly and a wrong for the Priest to delegate this work to uncommissioned Sunday School teachers and to yield to the temptation to cut the Catechism in favor of the sermon. The author pays just tribute to the French method of Catechizing, but seems to think that the system must be greatly modified for use in this country, and proposes "a plan for systematic catechizing" which some priests may find useful, but it is not the French system. The author rightly emphasizes the importance of the study of the Bible and the sacredness of the Book, but it is rash to

give children portions of the Bible to "think out the meaning." The Ethiopian understood the need of a guide. The author well observes that the Catechist should be a Priest, and that the Sunday School should be a permanent confirmation class.

Part II. is the first of three courses of lessons on the Prayer Book Catechism and treats of Doctrine. The others, which are still to be published, are to deal with Conduct or Morals and Worship. We wish the doctrinal teaching were more Catholic.

CHRIST AND HIS TIME, by Dallas Lore Sharp. A Magazine Biography, Illustrated from Master-Pieces by the Greatest Artists. Beginning in the November issue of the National Magazine. \$1 per year. Boston. The Boston Pub. Co.

It is a departure from our usual course to note in this column the first issues of a magazine serial, but the work under review seems so full of promise of good to religion, is so beautifully and reverently done, and is enriched by such a profusion of famous pictures that it demands appreciative attention. As far as the biography has proceeded it is most helpful in its presentation of the perfect humanity and the unique personality of the Lord Christ, and there prevades the pages a clear appreciation of His Divinity. In an age when men and women know their Bibles little and would forget even the chief events of the Lord's Life were it not for the Church Year, we must welcome a popular presentation of that life in word and picture.

AN INTRODUCTION TO THE HISTORY OF THE CHURCH OF ENGLAND, from the Earliest Times to the Present Day. By Henry Offley Wakeman, M.A., Fellow of All Souls' College, and Tutor of Keble College, Oxford. 12 mo. xx. 505 pp. \$2.00. New York: The Macmillan Co.

This volume has received a most unusual reception both in England and in this country arousing genuine and deserved enthusiasm, being welcomed by the learned as the most scholarly review of the whole history of the Church of England which has thus far been produced, and being received with gladness by the unlearned because it is a clear, intelligible and interesting setting forth of the checkered and stormy yet glorious career of our Mother Church. It is not a mere chronological record of the events which have marked the course of the Church of England, but it presents those events in their logical order, with due appreciation of their causes, their relative importance, and their effects. Instead of the reader feeling that he is being shown the dusty and musty records of a dead past, he finds in these pages the life and action of a stirring tale, more real because it is true, and more understandable because of the clear light which the author throws upon the vexed questions of English Church history, the luminous passages in which he sums up the result of events and strug-

gles, and his admirable grasp of the workings of those contending forces which have entered into the history of the English Church. It is impossible to review a book of such scope as a history, but we must note that the author's work is not warped by any theological bias, that he evidently holds the Catholic Faith in its entirety, but is ever mindful of the fact that he is writing history and not theology, is scrupulously fair toward all, and never attempts to prejudice the faith of his hearers, as many of the best English historians have done, by little thrusts at doctrines and practices which are unpopular. He solves the vexed problem of the early history of the Church of England by recognizing that there was in Britain "a duly settled and regularly organized branch of the Catholic Church," truly great and yet weak. The British Church receded before the advances of the English, whose conversion was begun by the missionaries of Rome, strong in organization and discipline, and "from the union of the two the Church of England derived its full and natural life," under the great Archbishop Theodore. For the first five centuries after the coming of St. Augustine the Church of England had but slight connection with the Church of Rome, and "no serious attempts had been made by the Popes, since the days of Wilfrid, to impose their own will unasked, upon the English Church, or to interfere with her own management of her own business." In the fifty years which followed the Norman conquest papal influence came in with the conquerors, and the Church began to grow in temporal power until in the beginning of the 12th century, it "gained a position of independence in the realm at once commanding and unique," and became the champion of English liberty, wresting from the crown the Great Charter and the constitutional government which England now enjoys while Pope and King made an unholy alliance, offensive and defensive, against the Church of England, the result of which was the extension of the papal power in England, until at length a king's quarrel afforded the Church an opportunity to win the unremitted struggle of nearly five centuries against the encroachments of the Papacy. A very clear note sets forth the position of the Church of England with regard to the Papal Supremacy. But the foreign oppressor was succeeded by a royal tyrant, and at the same time that the Church was despoiled of its properties by the king and his favourites, it had to fight for its faith against the Protestant influences which entered in from abroad and which became so powerful that but for the hand of God in the affairs of men, England would have lost its Catholic heritage. Thus the Church entered upon a struggle for faith from which it is just emerging. "From the point of view of history the Church revival of the present century is seen to be nothing more than the complete reaction against the Protestant movement of the 16th century. From the moment that it became clear that Protestant theology and discipline were not

going to oust the Prayer Book from the religious life of England in the reign of Queen Elizabeth, the reaction was certain." It began with the Canons of 1604, but "the Caroline revival was far from being complete when the whole movement was checked by the Latitudinarian and Evangelical influences of the 18th century. The Tractarians took up the movement where Ken and Sancroft had laid it down, and in their hands and in those of their successors it has naturally developed," making the Church "essentially Catholic in the fulness of historic right and practice, . . . no longer clothed in the sober garb of resignation, but bright with the promises of half-won victory, . . . and ready to face the coming century with undiminished hope."

This is the bare outline of the great picture which the author paints for his readers, and which he fills in so admirably. A good chronological table, a fairly complete index, and frequent and well expressed side headings add materially to the usefulness of a work for which every Catholic must be grateful.

THE BELIEF AND WORSHIP OF THE ANGLICAN CHURCH, by Archibald Campbell Knowles. With an Introduction by the Bishop of Milwaukee. 2d edition revised and enlarged. 24mo. 319 pp. 50c. Philadelphia. George W. Jacobs & Co.

That this little manual, the work of a layman, has proved popular, is shown by the appearance and ready sale of a second edition. We see the secret of its success in the simple and easy style of the author, and the pleasant, persuasive way in which he teaches doctrines and practices which men ought to love but alas too often they reject and deny. For a layman to teach clearly and strongly the duty of adoring the Lord Jesus present in the Blessed Sacrament, the obligation of fasting Communion, the seven Sacraments, and all the chief doctrines of the Catholic Faith, —for a layman to write such a book, gives it a power for a good which is peculiarly its own. And it is because this little volume has a mission and is so well fitted for it that we wish the author would remove some inaccuracies and blemishes which mar the work. A dozen slight changes which a competent theologian would at once suggest, would add very much to the value of the book.

Mother Harriet, C. S. M.

HARRIET STARR CANNON: First Mother Superior of the Sisterhood of Saint Mary. A Brief Memoir by the Revd. Morgan Dix, D.D., some time Pastor of the Community. 12mo. cloth, 149 pp. \$1.25. New York: Longmans, Green & Co.

That the foremost Priest and Doctor of the American Church should write a Memoir of the Reverend Mother Foundress of the Community of Saint Mary, is in itself a witness to the esteem in which the Religious Life is held in our Church.

and Dr. Dix's brief sketch indicates how much the late Mother Harriet did to win for Religion an abiding place in our Communion and to firmly establish a large and noble Order, which has made itself dear to the hearts of American Churchmen by its faith and good works, by the consecrated lives of its Sisters, and by its heroic martyrs who fell in the yellow fever scourge at Memphis in 1878.

A beautiful description of the location of the Convent at Peekskill, and of the awe and wonder with which the procession of Sisters, Associates and Priests withdrew from Mother Harriet's new made grave, on April 9 last, forms a fitting prelude to this story of the "revival of the life hidden with Christ in God." The author traces with sympathetic appreciation the circumstances which shaped the life of Harriet Starr Cannon, pointing out that in God's Providence "vocations are determined in many and various ways. Some go to God from the unclouded brightness of happy morning hours; some through the heavy shadow of sorrow; some after bitter trial of the instability of temporal things, and some without one painful memory to darken the retrospect. In this case it was intense sorrow [the death of her only sister] which prompted action." With a graceful tribute to the late Dr. Muhlenberg and a just indication of his limitations, Dr. Dix tells us how Harriet Starr Cannon entered the Sisterhood of the Holy Communion on Feb. 6, 1856, at the age of 32 years. Here she laboured for seven years as a nursing sister, while God gradually developed in her heart and mind the ideal of "a life of complete and unconditional surrender to our Lord, led by a number of women in community, bound to God by a vow, and to each other by a rule, forming a family and a household, governing themselves, under the sanction of Church authority, but holding no allegiance to earthly master, board, or trustee, or to any other but the Sovereign Himself, realized in institutions for carrying on all works of mercy that women can do, and living a retired, sacramental life, in abstinence, discipline, prayer and constant worship." The Sisterhood of the Holy Communion and the work at St. Luke's Hospital did not afford an opportunity to realize this ideal, and in 1863 the Sisterhood was dissolved, Sister Anne remaining to carry on the work at the hospital, while Sister Harriet and three others returned to their homes, whence they were called by Bishop Horatio Potter, in September 1863, to take charge of the House of Mercy. The institution was in great disorder and the five Sisters who began the work suffered the direst poverty. Under Mother Harriet's wise and strong guidance order, industry and religion soon began to mark the interior life of the House, and in the thirty-three years that have passed this first work of the order has been developed into the great institution at Inwood-on-Hudson.

On the most fitting of all days, Candlemas 1865, the Community of St. Mary was duly formed by the profession of Sisters Harriet, Jane,

Sarah, Mary and Amelia, in St. Michael's, New York, Bishop Horatio Potter receiving their vows. "It was the first instance of the profession of Sisters by a Bishop since the time of the Reformation, in our Communion." In September of the same year Sister Harriet was elected Mother, and was re-elected to that office every third year, until at length, at the expressed wish of the Sisters in Chapter that she should hold the office for life, the formality of re-election was dispensed with.

The Sisters took charge of the Sheltering Arms in '64 and St. Barnabas House in '67. The author tells plainly of the petty persecutions through which the Sisters passed and which so grandly disciplined the little Community. The Protestantism of the day took alarm and the Trustees of St. Barnabas House constituted themselves a court of inquisition and formally demanded "access to the Sisters' private apartments as visitors, with the right to inspect all books and manuals used by them in their prayers, and that no books should be so used except such as were approved by the trustees." The Sisters promptly withdrew, but Protestantism gloated over this and pursued these devoted women to the Sheltering Arms, raising a clamor which threatened to deprive the institution of support, and "with sad hearts and a burning sense of injustice" they withdrew from this institution also. The meddlesome persecutors did their best to drive the Sisters from the House of Mercy too, but the trustees had the courage and independence to stand firm. This opposition but served to secure the firm foundation of the Community in houses of their own, and to chasten and discipline the Sisters, and to fit them for the great extension of their work, which is told in the next chapter. Since the days of opposition the Community has increased ten-fold, with branches firmly established in the South and West, and its works comprise four schools for girls, four hospitals and a convalescent home, four summer houses, two orphanages, a training school for girls, mission work in two cities, two Houses of Mercy, and the Mother House and Novitiate at Peekskill.

A separate chapter tells the stirring story of Memphis in '78, and in another chapter we are given a glimpse—far too scant—into the life and character of the Reverend Mother, as shown in her letters. We read these bits of scarce forty letters with the feeling that the Sisters of St. Mary owe to the Church a much fuller picture of the great woman who founded their order and guided it with such signal success through a third of a century, and who restored to our American Church one of its most precious jewels—the Religious Life for women. Her's was a great life, given unreservedly to God, and her life belongs to the Church in all its greatness, in all its glory as a "burning and a shining light," sent by God to illumine the darkness of this century, and the story of her devoted years ought to be told in all its fulness by the one who is best able to fulfil

this task of love—one of the survivors of the little band who embarked upon this enterprise—the present Reverend Mother of St. Mary's. She can give us more than a mere exterior view of the great Religious whom God gave to us and whom He took to Himself last Easter: she can inspire souls and win them to lives of complete surrender to God by pictures of the life so dear to God and so well exemplified by the Sisters of St. Mary.

Dr. Dix has told us the exterior life-works of Mother Harriet, but she was greatest not in works of charity, nor in advancing Christian education, nor in conducting large enterprises, but in living and in teaching others to live the "life hidden with Christ in God," a life properly hidden from the outside world while she was in the body, but now to be written out in all its glory for the edification of the faithful and the good of Holy Religion, so that many of the daughters of Christ may walk in the light of her glorious example.

CATHOLIC FAITH AND PRACTICE: A Manual of Theological Instruction for Confirmation and First Communion. By the Rev. Alfred G. Mortimer, D. D., Rector of S. Mark's, Philadelphia. Small 8vo. cloth, xlvii., 340 pp. \$2. New York: Longmans, Green & Co.

This volume at once supplies the Clergy with matter for the systematic instruction of the faithful, and furnishes the laity with "a simple but full and accurate statement of the Church's teaching on all the chief points connected with the practical life of the Catholic." Taking "as the standard of doctrine, wherever possible, the teaching of the Catholic Church before the division of East and West, and in those subjects which had not then received full and definite treatment, the consensus of the Eastern and Western Churches of the present day." The author makes "no attempt to prove, but only to state, the doctrines of the Faith," and the work includes "all that is needed for the intelligent use of the principal Sacraments."

The table of contents occupies 24 pages, and is supplemented by a very full marginal analysis and a copious index. The list of authorities used in the preparation of the book is a guarantee of the learned character of the work and of the wide reading of the author. The ordinary reader will be grateful for the omission of particular references to these authorities in footnotes.

From the very first chapter, which opens with the striking story of the question of S. Thomas Aquinas, "Quid est Deus?" the author imparts exact dogmatic instruction in a popular and fascinating style, which is sustained throughout the volume, and he deserves special credit for having produced a book abounding in theological definitions, most clearly arrayed in their logical order, and which nevertheless has the easy flow of a graceful sermon.

The opening chapters treat in crisp, pregnant

paragraphs of (I.) the doctrine of God, His essence, attributes and love; the doctrine of the Holy Trinity in itself and in contrast with the other chief notions of God which have obtained currency in the world; (II.) the creation of the world, the hierarchy of the Angels and their offices, the trial of the Angels and the fall of some of them; (III.) the creation and nature of man, Adam's trial and the nature of his temptation, the fall and its consequences, in introducing discord in man's nature and depriving man of supernatural grace and preternatural gifts.

The chapter (IV.) on the Incarnation states briefly the Thomist view, and then presents with great ability the Scotist view of the purpose of the Incarnation, clearly defines the mystery of God made man, and the consequences of Human Nature being assumed by God, with a strong assertion of the fulness of our Lord's knowledge.

The Atonement (Chapter V.) is presented as "the necessary working out of the Incarnation in relation to sin." There is in man a twofold conception of sin—a sense of alienation from God and a conviction of guilt, and likewise a twofold idea of sacrifice as the expression of love and penitence, and in his notion of God's relation to sin man recognizes the play of two essential attributes of God, Love and Justice, or Mercy and Truth. This paradox the Cross reconciles, showing us how "God is a God of love and pity and mercy, and yet a God of infinite justice." An admirable note on "the wrath of God" removes the difficulty so many feel, differentiating the Catholic truth of God's necessary hatred of sin from the Calvinistic error which makes a hideous monstrosity of God's justice. The Atonement is further treated as "the propitiation for our sins," a vicarious sacrifice, and the reconciliation of God and man, through the three stages of Redemption—deliverance from sin, the gift of Divine life, and the imparting of the Righteousness of Christ through the Sacraments, the merits of the Atonement availing nothing unless appropriated by the individual through faith, by which is meant "not only that objective belief in the fact of the Atonement, but that subjective trust in the merits and person of Christ which leads to obedience shown in using the means of grace instituted by Christ and in keeping the commandments of Christ and His Church."

Chapter VI. deals with the formation and constitution of the Church and its Ministry, and its functions as the Guardian and Teacher of Truth, Guide in Morals, Dispenser of Grace, and Director of Worship. 'The Church teaches authoritatively by her Creeds, the dogmatic decrees of the undisputed Œcumenical Councils, and the *consensus* of her theologians and faithful children.'

"The Origin of the Church's Doctrine" (Chapter VII.) is shown to be the infallible Revelation of God, perpetuated by Tradition, witnessed to by Holy Scripture, and accepted by Human Reason.

These chapters not only state positively the fundamental doctrines of the Catholic Faith, but take into account the chief objections of heresy and unbelief, and they constitute the best sort of a brief for the Catholic Religion. The strength of these chapters lies in the fact that while the author follows Authority faithfully, his *appeal* is not to mere Authority but to the undoubted facts of human experience and divine revelation, and his conclusions are clearly shown to be the only conclusions which will harmonize with and explain these facts. The book is really unique in the admirable way in which it lays the foundations of Catholic Faith—in the cumulative force of its teaching, and in the confidence which it inspires.

The balance of the book is the necessary consequence of the first chapters. The Atonement would have been futile without Grace, without the Church's great work as the Dispenser of Grace, and without the Seven Sacraments as "the channels by which the spiritual gift is conveyed to man." Chapter VIII. deals admirably with "Grace and the Sacraments in General;" Chapters IX. and X. with Baptism and Confirmation.

The next forty pages constitute the best treatise on the Sacrament of Penance in Anglican Theology. It is divided into three chapters, the first (XI.) treats of the need of a Sacrament for post-baptismal sin, the institution of the Sacrament of Penance, its nature and effects, the forms of Absolution, and the history of Absolutions in the Liturgy, showing clearly that the declaratory form at Matins and Evensong is not an Absolution, that the precatory form in the Liturgy avails only for the pardon of venial sin, and that nowhere does the Church imply anything so absurd as that a public prayer said over a number of people can give them Absolution from mortal sin. The Church does not compel her children to make confession, but warns them that before Communion their peace with God must be made, and "we know of no *revealed* way by which the mortal sin which we have committed since Baptism can be remitted, save by Absolution."

Chapter XII. is a clear instruction upon sin, its nature and malice, its divisions, kinds, and consequences, and upon self-examination. Chapter XIII. deals with the Conditions Required for Penitence—Contrition, Confession and Satisfaction. The tests of Contrition are readiness to confess, amend, avoid temptation, forgive, and make satisfaction. The practical benefits of Confession and the reasons for making confession to a Priest are given fully, with the great reason "that we may obtain Absolution; for *to no one else* did Christ give the power to remit sin." Practical directions are given for making a good Confession, and this portion of the work concludes with a good treatment of the vexed question of Satisfaction.

The next 83 pages (five chapters) are devoted to the Holy Eucharist. Its Institution, its dignity as the Sacrament of Sacraments, its essentials and effects are set forth in order. Then a

chapter is devoted to the Real Presence. By virtue of Consecration, the bread and wine without *sensibly* ceasing to be what they were, become what they were not before—the Body and Blood of Christ." This the author proves "from our Lord's own words and from the consistent and universal teaching of His Church at all times," distinguishing the truth from the four erroneous views. The Positive teaching of the Church is that "under each kind is present whole Christ, His Body and Blood, His Soul and Divinity." The Mode of the Presence is discussed, and the duty of adoring the Divine Presence is enforced. "A necessary result of our Lord's Real Presence in the Blessed Sacrament is the practice of Eucharistic Adoration." The Reservation of the Blessed Sacrament is defended against a misinterpretation of the Rubric and Article, and the blessing of the Reserved Sacrament is pointed out.

Chapter XVI. shows that "the Holy Eucharist, the central act of Christian worship, by which God is most glorified and man most blessed, is a propitiatory sacrifice for the quick and dead;" perpetuating, but not repeating, the Sacrifice of the Cross; *applying* the Redemption and Satisfaction of Christ *to individual needs*. The consecration of the two species is the essential act of sacrifice, but there are three other sacrificial actions, the oblation of the Body and Blood of Christ, the breaking of the consecrated Host and placing a portion in the Precious Blood, and the Communion of the Priest. These acts complete the Sacrifice, and 'there is no essential reason why the faithful should make their Communion at every Mass.' 'The faithful who are present at Mass assist in this offering only by uniting their intention with that of the Priest.' The chapter concludes with the explanation of the three fruits and four ends of the Sacrifice.

The Chapter (XVI.) on the Communion treats of the effects and fruits of the reception of the Blessed Sacrament and of the dispositions and preparation with which we must come to Holy Communion to obtain these fruits. The soul is to be prepared with faith, penance and prayer, and the body by fasting.

The Liturgy is fully illustrated and explained in Chapter XVIII. It is a pity that this chapter is marred by an error as to the structure of our Liturgy, which consists of two distinct offices, the Mass proper and the Order of Communion, as the history of the Prayer Book shows. While the parts were shuffled together in the revision of 1552, history and the rubrics preserve the distinction between these separable parts of the Liturgy, and it is both inaccurate and misleading to describe "the Exhortation, Confession, Absolution and Comfortable Words" as part of "the Offertory." The Chapter concludes with some good notes on ritual.

The Chapter (X X) on Prayer deals practically with the nature, purpose, conditions, joy, structure and kinds of prayer, and with distractions.

Chapter XX. deals with the Rule of Life and the cultivation of habits of virtue and devotion, and the book which began with the story of St. Thomas' question, "What is God?" fittingly concludes with the same Saint's reply, when the Lord asked him what reward he desired, and St. Thomas said, "Nothing but Thyself, Lord." And truly he who follows the admirable teaching of this book will learn so to know God that God will necessarily be first in all his thoughts, and in the practice of the Catholic Religion he will draw ever closer to God and learn to live in Him, for Him, and by Him.

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Mar. 14th.—2nd Sunday in Lent. Hours of Service as on Mar. 7th. 11 A. M. Mass, (Mozart's 12th.) Fr. Nicholas will preach in the morning; Fr. Ritchie at night. Subjects: "Humility, Faith, Perseverance," and "Conversion."

Mar. 21st.—3rd Sunday in Lent. Hours of Service as on Mar. 7th. 11 A. M. Mass, Von La Hâche. Fr. Ritchie will preach morning and evening. Subjects: "Days of Questioning," and "Vocation."

MEN ARE ESPECIALLY INVITED THIS SUNDAY EVENING.

Mar. 28th.—4th Sunday in Lent. Hours of Service as on Mar. 7th. 11 A. M. Mass, Haydn's 1st. Fr. Ritchie will preach morning and evening. Subjects: "Possibilities of Wasted Lives," and "Repentance." *Corporate Communion of the Men's Guild at 7:45 A. M.*

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Church News of the Month.

The American Church League.

SECOND ANNUAL REPORT.

January 24, 1896, to January 25, 1897.

During the year ending January 25, 1897, the American Church League has prosecuted the work of Church Defence with the utmost diligence, replying to such attacks and misrepresentations of the Church as have been brought to its attention, and using every opportunity to secure a better understanding of the position and principles of the American Church.

1. Fifty-five letters have been written to secular papers in various parts of the country in explanation and defence of the Church and its principles. In most cases the editors have very courteously published these letters.

2. In a number of instances the attitude of important papers has been made more favourable to the Church, by the correction of misconceptions of the Church and its Faith, and in some of these journals favourable treatment has taken the place of hostile comment, while in others attacks upon the Church have become less frequent.

3. In one case in particular the Roman influence in a prominent daily paper has been counteracted.

4. In another city a large and influential daily paper has been enlisted in the cause of Church Defence and is doing notable and efficient work for the Church.

5. The American Church League had the honour to print in the New York *Sun* the first specific replies made in this country to the Papal Bull on Anglican Orders, these articles being reprinted in many of the local Church papers. In this connection we secured from Dr. Brand, and published as the leading article in the December *Church Eclectic*, a notable paper on the variations of Rome in dealing with the re-ordination of Anglicans and in the matter of intention.

6. Eight hundred notes and longer articles in the line of Church Defence or serving for the honour and advancement of the Church, have been furnished the Church papers, and many of these have been widely reprinted in Diocesan and Parish papers.

7. Seventy-one reviews of Church books have been furnished the Church papers in order to secure a better knowledge and wider use of sound Church books.

8. One hundred and sixty priests and forty of the laity have been furnished with information, data for Church Defence, and pamphlets, and thus aided in their own controversies in behalf of the Church.

9. We have usually refrained from answering the time worn libels on the Church published repeatedly in sectarian papers, Roman and Protestant, as we do not think that the papers have an influence outside their own sects, and we have found that their columns are resolutely closed to corrections of their own statements, but we have helped through the Church papers to show the mendacity of these papers. In one case, after repeated effort, the Rev. J. S. Littell secured the insertion in the *Outlook* of a refutation of some of that paper's favourite libels on the American Church.

10. The League has secured important corrections in new editions of several influential books.

The year's work included the writing of about 1200 items and longer articles, and about 1400 letters.

The League has been splendidly aided in its work by about a score of corresponding members, mostly laymen, who have furnished the Secretary with clippings of newspaper articles which have needed attention, and the League has had the active co-operation of most of the Church magazines.

This large work has been done at but small cost, no salaries being paid and the burden of the work being carried by the Secretary.

In order that this work may be still further extended and developed, and pushed with vigor, the American Church League asks the earnest co-operation of the clergy and laity. They may help in two ways:—

1. As Corresponding Members, by scanning the papers of their locality for any item bearing upon the Church, whether it call for defence or may serve in the promulgation of Church principles, and by sending such clippings promptly to the Secretary, with the name and date of the paper carefully marked.

2. As Honorary Members, by contributing one dollar per year or more to the work of the League.

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TENTH ANNIVERSARY OF THE NEW YORK CATHOLIC CLUB.

The celebration of its tenth anniversary by the New York Catholic Club took place on January 31st, and February 1st and 2d. On Sunday evening at eight o'clock the celebration began at the Church of St. Mary the Virgin. A vast congregation filled the whole of the large building and overflowed into the spacious chapels, opening from the aisles. Fully 1400 persons including many priests were present, though some were obliged to stand throughout the whole service. As the next day was the feast of St. Ignatius of Antioch, the Vespers sung were the First Vespers of that festival, rendered solemnly by the Right Rev. C. C. Grafton, Bishop of Fond du Lac, Wis., and one of the vice presidents of the club, attended by Fathers Hall and Cole as deacons, the Rev. Father Brown, rector of the church, acting as Bishop's chaplain.

Within the sanctuary were some seventeen

priests, besides the Bishop, and many acolytes. After vespers there was a solemn procession through the long aisles of the church. The clouds of incense and the light of the torches gave a picturesque effect, which was heightened by the bright scarlet cassocks of the acolytes, and at the end of the procession came the venerable Bishop of Fond du Lac, his hand raised in blessing.

The Rev Fr. Huntington, of the Order of the Holy Cross, well known for his fifteen years' work on the east side, preached the sermon.

On Monday all the members of the Club, so far as possible, celebrated with special intention at early masses, and at eleven o'clock solemn mass was sung at St. Ignatius' Church, the music being Schubert in B flat. There was no sermon at this service, and after it a collation was served to the reverend clergy in the parish rooms.

On Tuesday night a social meeting for members of the Club was held in St. Joseph's Hall, parish of St. Mary the Virgin, at which several capital speeches were made, and some very delightful music helped to entertain the guests. After some refreshments had been served the meeting came to an end, all the members of the Club feeling that they had had a thoroughly satisfactory anniversary.

The New York Catholic Club has now upon its roll just 75 priests who live near enough to the city to attend the monthly meetings, besides eighteen others scattered over the country, one of whom is the honoured Bishop of Los Angeles.

There is a similar Club in Philadelphia with a membership of about 80, and one in Baltimore with some 15 members.

Augustine the Monk.

We would not for a moment ignore the earlier work of the British Church, nor yield to any in our affectionate veneration for the names which brought fresh missionary energy into England from Ireland and Scotland, nor forget the streams of holy influence which flowed round the work of Birinus and of Felix. We can also admit readily that Augustine's outlook was, from his earlier circumstances, rather a narrow one, and that he cannot, as a missionary, stand beside some greater heralds of the Gospel. But when all this has been said (and its general force is of more cumulative strength than some partisans are prepared to admit) the fact remains that a unique halo of glory shines round Augustine's name. He indisputably did build upon a foundation that was no other man's; he did, first of all, bring Christianity to our Saxon forefathers, whom the British bishops had no sort of intention of evangelizing; he did begin a line in the hierarchy which for now thirteen hundred years has been an uninterrupted blessing to the Church and nation of England; he did make that beginning which placed us within the reach of the civilized organization of Western Christendom, which made the remarkable work

of such men as Benedict Biscop possible, and which delivered us from the uncatholic insularity of Celtic enthusiasm. For this beneficent initiatory work Augustine's name shall live in the hearts of English Churchmen while the Church of England lasts.—*Ch. Quarterly Review*

Ottley's 'Doctrine of the Incarnation'

Mr. Ottley's work resembles in one respect Canon Gore's "Dissertations on Subjects connected with the Incarnation.*" In both books an attempt is made to set aside the traditional teaching of the Church in the East and in the West. Canon Gore repudiates the beliefs of the Fathers and the Schoolmen because they are inconsistent with his theory that the Son of God surrendered His Divine knowledge within the sphere of His incarnate life; Mr. Ottley describes a series of great theologians as tainted with monophysitism because their view of Christ's Humanity is not in all respects his own belief. Is it not possible that the fault is on the other side? May not the great doctors of theology and the Church's tradition be right and Mr. Ottley wrong? May it not be that instead of describing them as minimizing the Manhood we ought to look on him as failing to realize all the consequences to the Manhood of its union with God?

There is a valuable sentence on this subject in Dr. Mozley's "Treatise on the Augustinian Doctrine of Predestination." Writing on the Pelagian taunt that Catholic theologians impaired the Humanity of our Lord, Dr. Mozley says:

'The doctrine of our Lord's Divinity modifies the truths connected with His Humanity in this way, that He Who was both God and Man cannot be thought of even as Man exactly the same as if He were not God.'

This truth will bear application to our Lord's whole human life. His temptation cannot be quite the same as if He were not God. His human knowledge is not properly considered unless it is viewed as the knowledge of One who is personally Divine. The relation of His Manhood to the ordinary infirmities of human life must be regarded in the light of the fact that He is God as well as Man.

To fail to take due account of this truth is to incur serious risk. For a time the force of habit and the influence of traditional ways of thought may maintain a belief in the Infallibility and Impeccability of our Lord as Man; in proportion as the truth referred to is ignored, the way is made clear for denials of His Human Infallibility and Impeccability, leading in their turn to a

* Mr. Ottley does not say how far he follows Canon Gore's theory that God the Son parted from His Divine knowledge within the sphere of the Incarnation. Some of the language he uses appears to approximate to it, and while the growth in knowledge discussed in ii. 298-303 seems to be that of our Lord's humanity, we notice that he refers to Canon Gore's works 'on all this subject' (ii. 299, note 1).

Nestorian view of the Incarnation, which, again, will open the door for the assertion that He is merely Man.

Mr. Ottley's theory of the Incarnation, then, so far as it is formulated, appears to us to be faulty in two respects, connected with one another. His view of the Divine Sacrifice accomplished in the Incarnation seems to amount to an assertion of a modification in the Divine attributes themselves. Such a modification would be inconsistent with the immutability of God, and would defeat the object for which the human life of Christ was taken into personal union with the Word. His view of Christ's Humanity fails to allow for the new and higher powers received by man when personally united with God.

On the grounds both of authority and of inferential theology we are constrained to differ from him. From the standpoint of authority, a practical consensus of Christian teachers is not to be so lightly set aside as he appears to think. † If the scholastic theology needs to be 'revised,' the patristic theology remains. Even if the schoolmen shut their eyes to the Gospels—an idea we do not for a moment accept—the Fathers at least had knowledge of the Bible. The historic life of our Lord itself in no way calls for this new view.—*Ch. Quarterly Review*.

† It is not contended that any individual teacher in the East or the West, whether in the Patristic or in the Mediæval period, was free from all error. But there is a general way of regarding the Incarnation which is common to the great theologians of the Church which we do not find in the parts of Mr. Ottley's book which we have criticized.

No story of a hymn is more striking than that of Mr. Sankey's "There were ninety and nine." When leaving Glasgow for Edinburgh with Mr. Moody, Mr. Sankey stopped at a news-stand and bought a penny religious paper. Glancing over it, his eye fell upon a few little verses in the corner of the page. Turning to Mr. Moody he said, "I've found my hymn." But Mr. Moody was busily engaged, and did not hear a word. Mr. Sankey did not find time to make a tune for the verses, so he pasted them in his music scrap-book. One day they had an unusually impressive meeting in Edinburgh, in which Dr. Bonar had spoken with great effect on "The Good Shepherd." At the close of the address Mr. Moody beckoned to his partner to sing something appropriate. At first Mr. Sankey could think of nothing but the 23d Psalm, but that he had sung so often; his second thought was to sing the verses he had found in the newspaper, but how could that be done when he had no tune for them? Then the thought came, and that was to sing the verses anyway. He put them before him, touched the keys of the organ, and sang, not knowing where he was going to come out. He finished the first verse amid profound silence. He took a long breath and wondered if he could sing the second the same

way. He tried and succeeded. After that it was easy to sing it. When he finished the hymn the meeting was—to use an Americanism—"broken down." Mr. Sankey says it was the most intense moment of his life. From that moment it was a popular hymn.—*Exchange*.

Bishops Thorold and Harvey Goodwin.

So long as the Church is permitted to breed such men and to place them at her helm, so long as the varied gifts of a complex race and civilization are freely accepted when made manifest and are consecrated to her service, so long may she go on her way with humble confidence and trust in the Divine blessing, despite the internal distractions which trouble her and those occasional defections to the Italian schism by which she is pained. In the selection of her bishops the Church is liable to the caprice of a Prime Minister, who can force a nominee whose convictions are utterly at variance with a whole diocese, lay and clerical, upon a vacant See, or to court influence, which may thrust a valetudinarian favourite into a chair which might tax all the energies of the strongest. But these are mere passing accidents: and the Church which can present among her overseers such men as Benson and Temple, and Ellicott and Wescott, and Stubbs and Creighton—to name only the first half-dozen that occur to us—may calm her heart. Hers is no mean inheritance nor inglorious position, and we need to bear it constantly in mind, not for mere idle boasting, but as a stimulus to renewed exertion. Nor, with this thought in our minds, can we close our paper more fitly than with Bishop Goodwin's paraphrase of Newman's words at the Church Congress at Carlisle. When speaking of the Church of England he said passionately:

'Oh, my mother! sorrows have been thine in time past and are thine now. Thou hast foes without, lukewarm hearts, divided counsels, and too much of the world within; thy face is scarred, thy garments are soiled and torn; but thine is not the curse of the miscarrying womb and the dry breasts; God hath given thee the blessings of sons and daughters, and the wide-world is their possession and inheritance'.—*Ch. Quarterly Review*.

Atheism in France.

The state of things in France which Mr. Lecky describes as the *proselytizing type of atheism*, under Paul Bert, Minister for Public Worship (!) is truly appalling. Among addresses delivered in the presence of children, we read that the following words were uttered: 'It is said that we have expelled God from schools. It is an error. One can only expel that which exists, and God does not exist.' The severe repression of all religion; the melancholy condition of the curé with his miserable pittance—with the mayor, the municipality, the national schoolmaster, the vil-

lage doctor, all commonly hostile to him; the impediments thrown in the way of all ministrations, even in the hospitals—all this forms a ghastly picture. It is some relief to be told that more recently this violence has defeated its object; that many Frenchmen, though themselves sceptics, do wish their children to be taught some religion; and that in the field of education at the present moment the tension of conflict has been so far relaxed that, although there is still much aggressive atheism in France, it does not appear, as far as a stranger can judge, to be positively encouraged in the public schools.—*Ch. Quarterly Review*.

Mrs. Rose Hawthorne Lathrop, daughter of Nathaniel Hawthorne, has taken humble rooms in a poor old East Side tenement house, New York city, where she will make her home with the purpose of devoting the rest of her life to the sympathetic care and nursing of poor women and girls afflicted with cancer and unable to get admission to hospitals or discharged therefrom after the experimental six months' treatment shall have shown them to be incurable.

M. Horace Noel, of Woking, England, commends to the attention of any whose faith has been shaken by Evolution theories a work by Sir J. W. Dawson, entitled "Modern Ideas of Evolution," and published by the Religious Tract Society, London. There is also a pamphlet of great interest and importance, by the same writer, to be found in the society's list of "Present-day Tracts," which ought to be in the hands of every well-educated reader.

Church Times Notes.

The rubric in the Sarum Missal directs the priest to kiss the altar at the commencement of the Mass, at the oblation, and again at the consecration; the act denoting reverence and affection for that which is the throne of Jesus Christ, present in the Blessed Sacrament.

The statement, made we believe by Fr. Benson, conveys a fair estimate of the rate of progress of Christianity. The figures now, according to the most recent estimate, give about 448,000,000 Christians out of a total world population of about 1,452 millions.

Good Friday hot cross buns are the relics of the days when the fast was more severe than now, and the only food taken was an unleavened cake made probably from the dough from which the altar breads were made, and stamped with a cross.

The use of incense is referred to by St. Ambrose, A. D. 360, and is mentioned in the two oldest liturgies, viz., those of SS. James and Mark.

Letter to the Editor.**THE ARMENIAN CHURCH.**

To the Editor of CATHOLIC CHAMPION:

Without attempting to discuss in detail the action of the various Armenian Synods in regard to the doctrinal decrees of Chalcedon which are referred to by Neale, in addition to those mentioned in your editorial note in this month's issue, there are one or two points in the history of the Armenian Church to which he draws attention, that seem to throw some light on the subject. At the Synod of Ani, the legate of the patriarch Photius of Constantinople secured the passage of a declaration by the Armenians, which resulted in a tacit inter-communion of a century. At the Councils of Tarsus and Roumkla the union of the Armenian and Orthodox Churches was actually effected, and the synodal act was subscribed by thirty-three Armenian bishops; but before it could be ratified at Constantinople, the Emperor Manuel died, and the city falling shortly after into the hands of the Crusaders, the Armenian Church lost all sympathy with the Greek, and came under the influence of the West. (I have used Dr. Neale's own language as far as possible.) It seems almost incredible that the Orthodox Church of Constantinople, which has the most favorable opportunity for judging rightly in regard to this matter, could have acted as she did at those two periods, and as she does at present in giving the sacraments to Armenians in the absence of their own clergy, (this course having been decided upon at the meeting of a Synod under the presidency of the Ecumenical Patriarch, held at Constantinople in 1885 or 1886), if she considered the Armenian Communion to be properly included under the anathemas of Chalcedon and II. Constantinople.

In this connection a passage from the address of Dr. Hale, Bishop of Cairo, delivered Feb. 27, 1896, before the Church Club of Connecticut, is of much interest:—"It is asserted by leading Greek and Russian theologians, who have carefully studied the matter, that its (the Armenian Church's) belief on all important points of doctrine, is practically at one with that of the Orthodox Churches. The Armenians being at war with the Persians when the Council of Chalcedon met, were not there represented, and erroneous reports of its doings reaching them, they denounced the Council while, as there is good reason for saying, holding fast the faith as there established."

STUART A. COATS.

New York, Feb. 11, 1897.

P. S. The following which has been kindly supplied to me by a friend, appeared in the *Union Chretienne* of Paris, Dec. 2d, 1866. You will observe that the writer, Wladimir Guettée, "Prêtre et docteur en Théologie del'Eglise Orthodoxe de Russie," is one of those whose works appear under the heading of "authorities cited" in Percival's "Digest of Theology."

"Pour en revenir à l'Eglise arménienne grec-orienne, il est bien certain qu'elle ne s'est iso-

lée de l'Eglise universelle au cinquième siècle, que par suite d'un malentendu, et qu'elle est très orthodoxe dans la foi. Aussi est-elle en parfait accord avec l'Eglise Catholique d'Orient sur la doctrine, et est-elle aussi éloignée qu'elle de l'Eglise romaine.

"Si une union parfaite est possible entre deux Eglises c'est bien entre les Eglises orthodoxe et arménienne, puis qu'elles ne sont isolées, l'une de l'autre, que par des circonstances purement extérieures."

[We do not think that any further discussion of this subject, important though it be, would interest our readers. We may simply commend to our correspondent a consideration of this question, Would the Protestant Episcopal Church place itself under the anathema of the General Councils if the General Convention were by definite action to reject the Council of Chalcedon, and anathematize all those who accepted its doctrinal decisions? We think that out of fairness to Dr. Percival it should be stated that on p. ix of the "Digest," he carefully warns the reader that M. Guettée's book "can claim no authority other than is given it by the learning of the author and the manner in which it has been received." It is not unnatural that Orthodox and Romans alike should, as it suited their purposes, minimise or magnify doctrinal differences, but this will not affect the historical fact that in its corporate capacity the Armenian Church rejects the Fourth Ecumenical Council.

—Ed. CATHOLIC CHAMPION.]

An Appeal for St. Michael's Home.

The Rev. Dr. Houghton, rector of the Church of the Transfiguration, is also chaplain of St. Michael's Home, Mamaroneck. St. Michael's Home is the outgrowth of the Midnight Mission. At present there are more than fifty young women in this home, cared for and taught to lead useful, pure lives. The home is in great need of money to carry on the good work. Dr. Houghton, who is deeply interested, asks that everyone who reads this appeal will do what he or she can even if ever so little in yearly subscriptions, or donations which may be sent to him marked for St. Michael's Home, at the rectory, 1 East 29th street, New York city.

Letter from England.

Dear *Theophilus Americanus*:

1. We are still full of our new Archbishop. He is a wonderful combination of what is Catholic and what is, well, not quite so. It has long been his custom, in addressing his candidates for Holy Orders, to bid them: "If you have not yet made your confession, the sooner you seek out the holiest priest you know and make it the better." He is also understood always to administer the Sacrament of Orders, fasting, and to have generally a firm intellectual grasp on Catholic verities, yet he does not take the "Eastward Position" and is thought rather to have "Law" on the brain. This would be all right were it

always *ecclesiastical* law, but unfortunately it is not always. As one however who knows him rather well from having worked under him in London for seven years I can only say that I believe we are, on the whole, fortunate in having him as Primate. He is intense in everything whether in earnestness, vigour or readiness of speech. A London cabby drove him from Westminster to Lambeth Palace and on receiving the legal fare, two shillings (half a dollar, for four miles, think of that O New Yorkers) scornfully cried "Bishop, indeed, do you think St. Peter would have given me *that*." "Certainly not," was the reply, he'd have been Archbishop of Canterbury and the fare to Lambeth Palace is one shilling." The cabby thought a moment and drove away.

A further incident will shew the anticipations of the Episcopal Bench on the general policy of the new Primate. When the news reached the Palace of one of the oldest of our Bishops—his lordship sprung to his feet and tore open the newspaper. Seeing the name, he dropped back into his chair again and went on writing. His chaplain heard him murmur the words "As you was." So you see things are expected to go on much as usual.

1. Do not, whatever you do over your way let the race of thick-skulled Protestants wholly die out. Believe me we should be the losers, for what would we do for something to laugh at. The other day a certain new Vicar of a town parish found it necessary to supersede an antique Calvinistic lay-reader, who had long misguided the congregation of a Church mission chapel. The excellent man appointed in his place carried on the services with Prayer Book as well as Bible. So startling an innovation gave pain but the majority acquiesced. A few Protestant malcontents however watched carefully. They had borne with a quasi-altar, they had endured a reddish cloth thrown over it, with the dangerous symbolical initials of "Jesus" worked thereon. But one day the missionary arrived with his Prayer Book in hand; in that book was seen a bookmarker; on that bookmarker was described the I. H. S.; and right across the first letter (you will hardly believe it) was actually detected a small line. Their vigilance had been rewarded. It was a Cross. I hear "the Pure Faith" can now be obtained a few doors further on. Pews at the usual prices.

VICAR OF ST. MARTIN'S.

England, February, 1897.

At Last!

If we may credit the *New York Journal* of the 14th and 15th inst. Bishop Scarborough of the Diocese of New Jersey has by the eager propagandism of his Associate Mission called forth from the ranks of our protestant friends a statement which however implicitly it has been believed by them has never before been so explicitly stated.

It seems that the good Bishop requested the trustees of the "Union Chapel" at a place called

Deans to allow his Associate Missionaries the use of the chapel on one Sunday in the month in view of the fact that a considerable number of Churchmen lived in the neighborhood. The reply of the trustees was to the effect that while the charter granted the occasional use of the chapel to "any protestant minister," yet the Episcopal Church not being a protestant church, and its clergy not being "protestant ministers" they could not consistently grant the request.

Now we are not in a position to say whether this view of the matter has hurt the Bishop's feelings or not, but it looks very much as though the mask with which a protestant Jesuit has long disguised the American Catholic Church has been roughly pushed aside at Deans, and that from henceforth "this Church" must stand or fall, at least at Deans, on her own Catholic merits.

We most ardently hope that the Deans ultimatum may be caught up and passed on from town to town until at last it shall become the universal answer of all protestant sects to any and all such ecclesiastical overtures made by us to them.

Growing Pains.

A Church which can show such evidences of spiritual growth as were manifested so signally in the last General Convention ought to have "twinges" now and then. Lately we have experienced two twinges. One about the shoulder blades, up in the diocese of Albany, and the other somewhere in the hollow of the back, down in Maryland. We must not complain if persons so afflicted cry "Ouch!" occasionally, when on the whole they are bearing up manfully under the visitation of "growing pains." Hence, we need not be alarmed if we have had two Episcopal charges differing from S. Augustine and the holy Church throughout all the world on the subject of "Fasting Communion."

It is especially cheering to know that these twinges are felt in Albany and Maryland. They are, perhaps, the two parts of our ecclesiastical anatomy in which we can best welcome a little hardening and enlarging of the muscles. Possibly in no other parts of the system would a local development be likely to extend itself so beneficially to the whole body. Sincerely do we trust that the growth in the practice of Fasting Communion, now happily manifesting itself in Albany and Maryland, will continue in both of those localities, and that its contagion will spread until a like growth shall call forth like symptoms in every diocese in the land.—*Angelus*.

The Church Times says, that last year, so clear-headed and fair-minded a prelate as the Bishop of Manchester endeavored to squeeze out the vestments. The English Church Union just showed its teeth by quietly intimating that it was prepared to support the priest, and the episcopal opposition as quietly vanished into thin air.—*Arrow*.

Sermon.

"Whence Knowest Thou Me?"

"Jesus saw Nathanael coming to Him, and saith of him, Behold an Israelite indeed, in whom is no guile! Nathanael saith unto Him, Whence knowest Thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee."

ST. JOHN I, 47, 48.

One who reads the Bible with any attention cannot fail to observe the way in which our Lord in the very beginning of His ministry takes His stand at once as supreme and divine. An earthly prophet or great teacher would mount gradually into pre eminence; or if he easily surpassed all rivals at the first he would not be likely to attain immediately to the zenith of his power and fame. There are not wanting those who actually maintain this gradual development of dignity and glory for our Lord. They hold such progression in the conscious exercise of His powers to be implied in that which is said of Him by the Evangelist, that He increased in wisdom and stature, and in favour with God and man.

These commentators actually teach that our Lord in the beginning of His ministry was not omniscient, that He had in becoming incarnate voluntarily laid aside the attributes of divinity and had submitted Himself to the limitations of creature life. But we do not find evidence of this in the gospels. Nothing is more conspicuous than His immediate declaration of the fullness of His divine power and knowledge. He speaks as Lord from the very first.

St. Matthew points Him out to us as coming to St. John Baptist to receive baptism. The meek forerunner felt his unworthiness to perform such a function for his Master. "I have need to be baptized of Thee," he cried, "and comest Thou to me?" But our Lord overruled his objection. "Suffer it to be so now," He said, "for thus it becometh us to fulfil all righteousness."

St. Mark is not less impressive in his narrative. Our Lord, walking by the sea of Galilee, beholds Simon and Andrew casting a net into the sea. He speaks to them at once with indisputable authority; "Come ye after me, and I will make you to become fishers of men." They felt the spell of His majesty; "Straightway they forsook their nets and followed Him."

St. Luke in turn tells us something equally striking, equally impressive. The Master enters the synagogue of Nazareth, where He had been brought up, where doubtless everyone had known Him from childhood. He reads a passage from Esaias, and preaches from it warning His hearers of the judgment which shall come upon them if they do not accept Him as the prophet of the Most High. They are filled with wrath; they thrust Him out of the city, and leading Him unto the brow of the hill, are about to cast Him down headlong; but He, calmly passing through the midst of them, goes His way.

St. John is in some respects most distinct of all the Evangelists in bringing out the divine knowledge of our Lord in the very beginning of His ministry. He tells us of the way in which

the Master began to call disciples to Him. First there were St. Andrew and another, probably the beloved John himself, who were led by the words of the holy Baptist to follow Him Whom that inspired one declared to be the Lamb of God. Then St. Andrew brought his brother Simon Peter to our Lord, and the Master gave him the name Cephas. The next day St. Philip is called, with the simple words, "Follow me." "Philip findeth Nathanael, and saith unto him, We have found Him of Whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to Him, and saith of Him, Behold an Israelite indeed, in whom is no guile! Nathanael saith unto Him, Whence knowest Thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree I saw thee." This was a miracle. It was so marvellous a proof of the Master's omniscience that devout Nathanael cried, "Rabbi, Thou art the Son of God; Thou art the King of Israel." It was in the very beginning of His ministry that our Lord thus displayed His knowledge of all things. St. John does not stop with this one significant illustration of the omniscience of Mary's Son. He tells us in the very next chapter that when at Jerusalem many believed in His name, beholding His miracles, our Lord did not commit Himself unto them, "because He knew all men, and needed not that any should testify of man: for He knew what was in man." It is certain that there was no development in knowledge on His part in such sort as that He gradually came to know things He had at first been ignorant of. When it is said of Him in His childhood that He increased in wisdom, we are only to understand that those things which He already knew divinely and by perfect intuition, He willed also to learn by the processes of human experience. There never could have been an instant in His earthly life in which our Lord surrendered His omniscience, nor one in which He did not know in His human mind by intuition all things which are within the possibility of human knowledge. His followers only learned gradually to appreciate His divinity. It was not until towards the end of His ministerial career that they said to Him, "Now are we sure that Thou knowest all things, and needest not that any man should ask Thee." But that was because they had not the faith to appreciate His omniscience at the first, not because it was not always His.

I. Nathanael's question is a pregnant one, "Whence knowest Thou me?" because man does not easily realize that God must of necessity know everything instantly and perfectly. The first answer to be made to the question. Whence does God know us—what are the sources of His information with regard to our most secret affairs—is, *He is divine*. As St. Peter so touchingly pleaded when the Master, restoring him to apostleship after the resurrection, required him to confess his love three times; "Lord, Thou knowest all things; Thou knowest that I love Thee." It is natural for us in the human way of looking at divine things, to somehow fancy that

it is beneath the greatness of divinity to comprehend intimately the small things of creature life. Yet the moment one stops to reason about it with himself he perceives that God's greatness is only truly realized when we think of the infinitesimal matters, as we reckon them, of the universe, being equally clear and in their place important in His sight as the greatest things.

The soul may never escape from the consciousness of the precise and absolute knowledge of all its concerns on the part of God. Our inmost thoughts, the swiftest flashes of our intuition never in the least degree escape Him, nor fail to occupy their proper place in the record of our lives. There is no such thing as knowledge of the future with Him, any more than there is knowledge of the past. Everything is eternal present with God, and all of that which shall be, as we say, is now recognized distinctly by Him. Yet we may not suppose for a moment that His complete foreknowledge in any sense interferes with our free agency. The way in which we choose right or wrong all through our days is included in His foreknowledge and is not in any sense over-ruled by it in such sort as that we are not genuinely free. Thus the first and simplest answer to Nathanael's question is, Our Lord knows everything because He is divine.

II. Yet there is quite another sense in which we may take the omniscience of God for consideration to our edification. He knows all, for in Him all live and move and have their being. Yet there are many whom He does not know in the sense of acknowledging them for His own, His elect children. Our Lord represents Himself, in the parable of the ten virgins, as replying to those foolish ones who took their lamps but took no oil with them—when they had come late to the wedding place, and found the door shut—as they cried “Lord, Lord, open to us;” “Verily I say unto you, I know you not.” It might be thought that the wise virgins in the parable were outward professors of religion, and the foolish virgins those who did not so avow their loyalty. But in another saying of the Master, very much akin to this one concerning the foolish virgins, there can be no doubt as to His meaning.

In the sermon on the mount He declares, “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father Which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.” You see He knows them so perfectly that in spite of all their preaching of the Gospel, and casting out of devils and doing of miracles, He perceives them to be workers of iniquity, literally *lawless* workers, and therefore He never *knew* them. His knowledge of them is so perfect that He cannot acknowledge them as His own.

III. Once again in His wonderful sayings about His sheep and their good Shepherd, He declares, “I know my sheep and am known of mine.” I suppose there are few professing

Christians who do not think they know our Lord, who are not persuaded that they are His just because they feel that they know Him so well. That is one of the commonest mistakes of modern Christianity, the feeling of certainty about one's spiritual state because one is so familiar with our Lord, and in a way cares about Him so much. We think that if we know Him, He must know us. It is a very natural thing to argue that when one gives himself up quite heartily to serve God and to do His will, he must be in the right way. And I am not prepared to say that such a notion may not have foundation in certain instances. We cannot forget that the Master said, “He that is not against us is on our part.” Yet one feels that when people are zealous in serving God without making use of the ordinances and system which He has appointed, their devotion can only be acceptable to Him, *if they know no better*, that is when they are honestly living up to all the light which He has vouchsafed them. Yet apart from such exceptional cases as those of Eldad and Medad in Old Testament days, who prophesied in the camp and not round about the Tabernacle with Moses and the other sixty-eight elders, and the man in Gospel days who cast out devils in our Lord's name but did not follow Him as a disciple, it is a very important thing to make sure that our Lord knows us as truly as we think we know Him. The question of Nathanael ought often to come up in our lives in our colloquies with the Master. We are fain to answer it from the consciousness of our devotion to Him, just as He represents certain unhappy ones as doing at the last day.

1. We are sure that He must know us because we are prophesying in His name. Prophesying in the New Testament very often means simply preaching, though perhaps preaching under divine inspiration. It is of course hard to say how far the Spirit of God may inspire preachers who are not of the true Church, to proclaim with power the Word of the Lord. One can hardly doubt that there is a divine energy supplied in the case of earnest men who are in good faith preaching Christianity as they understand it, at least in such parts of their doctrine as are not inconsistent with the Catholic faith. We are not concerned to deny that their word may often be with power to draw their hearers into the way of salvation. The point we are interested in is as to how far our fidelity and the success of our preaching may be a proof that God knows us for His own. The Master declares in the sermon on the mount, that at the day of judgment He will say “I never knew you” to some who have prophesied, that is proclaimed the Gospel, in His name. One cannot suppose that we are to understand Him to mean hypocritical preachers, but only those whose lives have in some important way not corresponded to the word they set forth so eloquently.

2. Others are satisfied that our Lord knows them for His own because they are casting out devils in His name. It is noteworthy that this is distinctly a good and pious deed. It is not dealing with devils, and having power over them to effect by their agency lying wonders to deceive

men, as antichrist shall do at the last day. To destroy the power of the Evil One over men's hearts and lives is as distinctly a Christ-like work as we can easily conceive. Certainly if one might appeal to anything in demonstration of the divine favour resting upon his work, it would be to one's power to cast out devils in Christ's name. To view the matter practically; look at the devils of strong drink, and sensuality, and covetousness, which are being cast out of men's lives to-day by devoted ministers and Christian workers, labouring in the cause of temperance, or of purity, or of social regeneration. Could there be anything more convincing than such evident tokens of the divine approval? One may quite freely acknowledge the good that is being done by hundreds of workers, one may altogether heartily admit that whole legions of devils are being driven out to man's great profit and consolation, yet one may still question whether the ability to put the Evil One to flight in this fashion necessarily means that the exorcist himself is known to our Lord as one of His elect. I suppose there can be little doubt that Judas sometimes cast out devils along with his fellow Apostles. In any event we have the Master's solemn words that at the last day He shall say "I never knew you" to some who in His name have cast out devils.

3. Yet again there are found many people who persuade themselves that the Master knows them for His own because they have power to work miracles. Because their prayers are answered so signally, so miraculously often; because they are enabled to accomplish such immense things for the Church and for the Christian cause in all sorts of ways; it seems indisputable that they are personally pleasing to the Lord, and counted among His elect. I do not doubt that many miracles are being wrought in the world to-day, in the Church and outside of the Church, miracles of prayer, miracles of grace, miracles of self-denying love; nevertheless one cannot feel any certainty that on that account the miracle-workers themselves are known of Christ, forasmuch as He expressly declares that to some miracle-workers He shall say at the last day, "I never knew you."

IV. We are brought back you see from all our well constructed arguments out of the verse "By their fruits ye shall know them," to asking reverently of our Master, as Nathanael did of old, "Whence knowest Thou me?" For it may not be overlooked that our Lord uttered this startling verse about not knowing those who had prophesied and cast out devils and done miracles in His name, immediately after and in direct connection with that much quoted and much misapplied word "By their fruits ye shall know them." It would seem that He referred to a different sort of fruits from those which men are so quick to recognize. I believe we shall find the solution of the matter best if we revert to the story of Nathanael's call. The Master did know him to be of the number of His chosen ones, for He said of him, "Behold an Israelite indeed, in whom is no guile."

1. What then is an Israelite indeed but one

who is quite faithful to the divine law? One may despise the ancient law in these days, and look down with fine scorn upon those who think we are to take it in any sense as a guide in Christian times. No doubt the law itself has been changed in many respects, not destroyed indeed but fulfilled, howbeit we are still under law, the law of Christ, and the principles of obedience and loyalty have never been abrogated. Do you remember on what ground it is said that Zacharias and Elisabeth, the parents of St. John Baptist, were both righteous before God? It was because they walked "in all the commandments and ordinances of the Lord blameless." Nathanael was praised because he was a faithful Israelite. And it is certainly significant that the Master represents Himself as saying to the lost ones in the day of judgment, "I never knew you; depart from me, ye that work iniquity," literally *lawlessness*. That must be still true in our times, which was true in the days of Saul, when the prophet said; "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." It is certain we are to be known by our Lord because of our obedience to what He has revealed in His holy religion, rather than by heart-moving preaching, the casting-out of devils, and the working of miracles.

2. And then Nathanael was known by the Master because of his guilelessness, that is his innocence, his freedom from sin. The man who has never conquered his sins may preach well, may cast out devils, may do wonderful works, but he will not be known of Christ. The Apostle writes: "The foundation of God standeth sure, having this seal" (or inscription) "the Lord knoweth them that are His. And, Let every one that nameth the name of Christ depart from iniquity." It is far more important for the preacher that he should have a clean heart and forgiven sins than that he should speak as if inspired. It is far more important for the social regenerator that he should have been washed in the precious Blood than that he should have reformed a thousand drunkards and uplifted a host of harlots. It is far more important for the man with gifts of prayer and faith-healing that he should be quite white-souled himself than that he should have brought hundreds of sick persons back to health, and have opened the eyes of the blind.

"Whence knowest Thou me?" asked Nathanael of the Master. "Whence knowest Thou me?" ought every one of us often to cry to that same Master. And we may rest assured the only way in which He can know us to our profit is as Israelites indeed, that is as humbly obedient to His religion as He has revealed it, in all its ordinances, its faith and its practice; and as without guile, that is as unceasingly fighting with our sins, and constantly cleansing our souls by systematic repentance.

The title "Father," as applied to the clergy, is of ancient origin, and denotes their spiritual relation to their flocks. It is, moreover, a part of the formal title of our Bishops—*Church Times*.

Catholic Champion

"The Devil preached over the *Publication* with a sling and with a stone."—L. S. BARNES, with lib.

REV. ARTHUR RITCHIE, EDITOR.

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The Catholic Club.

On the fourth of November (fortunately for the nerves of our Protestant brethren not on the fifth) 1886, half a dozen clergymen met in this city who discussed the question of the formation of an association of priests throughout the country for the defence and propagation of Catholic principles. All but one of them are to-day members of the New York Catholic Club which was organized on the first day of the following February and has just celebrated its tenth anniversary. The Club has grown to large proportions and is associated with the Clubs of Philadelphia and Maryland. These three constitute the Clerical Union for the Maintenance and Defence of Catholic Principles. We do not propose to write a history of this Club, or of the Union of which it is a part; but it may well be observed that their development has made it clear that a considerable number of the clergy believed such an organization to be desirable and also found themselves in agreement upon the important principles which the Union upholds. This involves a doctrinal unity such as we suppose it would be impossible to find in any section of the clergy of this Church not composed of what are often called "advanced men." It is true that there is a school which probably agrees upon just one proposition, namely, that doctrinal agreement is not desirable because doctrine, if it ought to exist at all, should always be kept in a fluid state. It is true that there may have been a time when a hundred or more clergymen of this Church could have been found united upon a low-church Calvinistic platform; but we apprehend it is at least equally true that that day has gone by. Now however we know that considerably over a hundred priests are thoroughly and practically as one man in maintaining certain definite principles, and in the desire to put down certain definite errors which infest the Church to-day. We know that these men have continued so united for ten years, and are constantly receiving accessions to their number. We hope that we may look for the continued prosperity of the Catholic Club, though that is only a means of promoting important ends, and we have at least an assured confidence that those priests whose dearest wish is the promotion of those im-

portant ends are in this Church and are in spirit as one man.

What are the principles of the Catholic Club, and what are the objects of its desire? From the outset there has been no vagueness, nor even any toleration of vagueness on this head. Ten years ago the members had agreed upon the Principles now stated in Article II. of the Constitution as follows:

1. We hold that to be Catholic in doctrine, which can be proved to have been implicitly believed from the beginning, and that which has been from time to time explicitly declared by the whole Church.

2. We hold that to be Catholic in Practice, which can be proved to have been used by authority in all parts of the Church at any one time.

But we hold that national Churches have a certain power over matters of Practice. (See the XXXIV Article of Religion.)

3. We hold that to be lawful in Ritual, which can be proved to have been part of the authorized ritual of the Church of England in the second year of the reign of King Edward the Sixth.

These Principles put the Club into a position diametrically opposite to those who say "*Catholic* means Universal, and therefore Catholic Doctrine is so much Doctrine as every body can agree upon, something like the Creed of Ian Maclaren." The point is not to find out how little we are required to believe, and how many people there are over whom we can stretch the cloak of an attenuated "orthodoxy;" but rather to see more and more of the truth which God has revealed in and to His Church, in order that we may both know it ourselves and bring others to know it. And although our oponents are always talking of the inspiration of the men of to-day, who they say are continually being led into new truth, we find that under that profession they are in fact only learning to deny more and more of the traditional Faith, and becoming more and more possessed of the idea that there is no infallible fountain of truth. We get a clear and consistent body of doctrine; they get a ragged edge of uncertain speculation. Which of the two is that which we may reasonably think that our Father in Heaven has given us? The word '*Catholic*,' as has been well said, is a proper name, not a mere adjective like the word '*general*.' The Catholic Church is a body. It is *sui generis*. It is unique. It is or may be well known and easily distinguished. Catholic doctrine is the truth which has been revealed to that body and which it can never fail to believe and teach. From those who say that it may not be known exactly what the Catholic Church is, and where it is, the Catholic Club differs *in toto*. It differs just as much from those who say that a variety of doctrines may be held in the Catholic Church.

At an early period of the history of the Club it became necessary to assert and accentuate this difference. At the cost of parting company with dear friends who sympathised with it in many things, the Clerical Union unhesitatingly drew the boundary lines at points where to many eyes in these days the definitions of Revelation

do not seem clear. We were told that we were trying to make new articles of Faith. We knew that we were only pointing out the old ones. We were asked why men who accepted every dogma of the undisputed General Councils could not be members of our clubs even though they did not think it necessary to believe what we believe as to the Real Presence, as to the Priesthood, as to the state of the soul after death, and as to the Bible. Our reply was, in effect, that no one ought to believe anything that is not true or to deny anything that is true; and that although God in His mercy allows many to continue in His Church and to share in her life who nevertheless are ignorant or adrift about some of the things which He has revealed, yet He does not allow us to pretend that we agree with them, or to acquiesce in their mistakes. We are, one and all, compelled, by the Truth itself, to contend against error; and, having been moved to unite for the purpose of doing more effectually that which we are bound to do individually, we must refuse to receive into our union those who do not feel the obligation.

With these views the Catholic Clubs proceeded to consider at what points they should give battle to the forces of error. Where, in particular, along the whole line of doctrinal controversy was it most important to break through them or to outflank them? After very careful consideration four points were settled upon as the chief exponents of the falsehood that is now troubling our part of the family of God. They are:

1. The denial of our Lord's real objective presence in the Eucharist both as God and Man.
2. The denial of the necessity of the Apostolical succession.
3. The denial of the sufficiency of our Lord's Atonement for every soul of man in this life.
4. The denial of the infallible authority of the Bible.

In pursuance of these four denials, which are vigorously and persistently made by persons in this Church, we find many refusing to yield adoration to our Lord in His Sacramental presence, even while they declare that His Body and Blood are given in Holy Communion. We find many insisting that Confirmation, Ordination and Holy Communion may be given by persons who have not received the Apostolic commission, and that no priestly Absolution is ever necessary to the forgiveness of sins committed after Baptism. We find many contending that a multitude of souls have no sufficient opportunity while they are in the body to turn to God and receive the benefit of Christ's Blood, and that some, or even all who die unrepentant will therefore have another chance after death. We find very many refusing to accept the Scriptures as a guide in faith and morals, and even maintaining that in these matters there is and can be no infallible authority. In short, they deny the ver-

acity of our Lord, the power of His Commission, the perfection of His speaking to us. When reduced to a philosophical point, these denials mean that as things seem to us in the natural world so in fact they are in the spiritual world: or, that there is in truth no difference between natural and supernatural, and that we can only know anything after the same fashion as we know the material things of the present. True Sacrifice, true Priest hood, true Atonement, true Oracles are taken away from us.

In order to meet these gross and deadly errors and to guard themselves against the weakness of being associated with any who could not fully and fairly stand with them, the Catholic Clubs adopted the four *Credenda*, requiring that all who become members of the Union should first have signed them. They are as follows:

1. I believe that our Lord, really and objectively present in the Eucharist under the forms of bread and wine, is to be adored.
2. I believe the Priesthood received from Bishops in the Apostolical Succession to be necessary to the valid administration of all Sacraments except Baptism and Matrimony.
3. I believe that to every human soul God gives during the time of this life sufficient grace to escape damnation: I believe that as Probation consists in the struggle of the soul against sin and Satan, it is limited to this life; and at that hour of death every soul passes into "an endless and unchangeable state." (*vide* Form of Prayer for Visitation of Prisoners, exhortation to a criminal under sentence of death).

1. I believe the Holy Scriptures of the Old and New Testaments to be inspired by God in a manner wholly different from all other writings, and so that they are "the infallible and un-deceivable Word of God,"* and whatever is contained in them is true.

*(Book of Homilies, Sermon of Obedience.)

These articles have proved a stumbling-block. They have been ridiculed and declared theological absurdities by many of various schools of thought. They have prevented men from joining the Clubs who would otherwise gladly have done so. They have caused the resignation of some who were already members. They have been considered again and again with a view to some possible modification by which the difficulties that men found in them might be overcome; but each time the careful deliberations of the members have resulted in the conviction that the difficulties of any proposed modification were greater than those which were thought already to exist, and no change has ever been made. They stand more firmly now as the deliberate judgment of the members than they did at the first. They have been explained and explained; they have been read, marked, learned and inwardly digested by the members; and those members as a consequence, are more perfectly united than we believe they would have been without the bond of such a stubborn form of words.

The article which has given occasion to the greatest amount of discussion is the third, and in it especially the Prayer Book words, "an endless and unchangeable state." Even men who admit that there can be no probation after death object to this expression, because they believe

there is a Purgatory. They ask how the state can be unchangeable if in it occurs the change from Purgatory to Paradise, and that from a disembodied soul to a soul in a glorified body. The answer of course is that the word 'change,' like many other words, may be used in two senses; there may be a change arising from growth in an unchangeable direction, and also it is conceivable that there might be a change of direction. In respect of direction the condition of the future life is unchangeable, because the judgment of God is to be for the deeds done in the body. It must be true therefore that to every soul He who died for all men "gives during the time of this life sufficient grace to escape damnation." No other form of words has been found by the Clubs so fit to express the doctrinal point they wish to uphold, although many amendments have been carefully considered. It is to be hoped that those who have found difficulty because of their belief in Purgatory will be moved by the knowledge that probably every one of the members has signed these *Credenda* fully believing that there is a Purgatory, and by the clear and radical distinction of meaning between Probation and Purgation. But if there is any who, while agreeing with the Catholic Club in other things, yet has stored away in some corner of his mind a notion that perhaps some disembodied souls may be brought out of the condition of damnation into that of salvation, he is the very brother with whom we dare not profess agreement, and whom our third article is intended to keep out because he would weaken our line of battle. His doubt overthrows the unity and perfection of the Gospel as the Church has received it from the beginning; for it will not be disputed that the whole Church for a long period believed and taught that there is no probation after death.

It is also true, of course, that some have been offended by our fourth article, on Holy Scripture. A statement of what they have thought and how they are to be answered would amount to nothing less than a *resume* of the whole controversy about Inspiration, with which our readers are already familiar, and therefore we do not now attempt such a statement. But the Catholic Clubs are most desirous to explain everything and not to be misunderstood. They have therefore set forth officially, by the Council of the whole Union, an explanatory letter as to the *Credenda* which thus deals with the fourth article:

4th. We accept the Holy Scriptures as inspired in such a sense as that God the Holy Ghost is the Author of all the books in all their parts, and we are of opinion that this inspiration has saved the writers from making any statement which is not true; but we do not intend to assert that the Holy Spirit decided the words used or the order of the sentences, etc. Nor do we look for a scientific statement therein of Theology, far less of the facts in any branch of Natural Science.

Besides those to which we have referred, there are other printed documents, adopted and authorized by the Clerical Union as a body, which define both its position and its purposes. Of somewhat recent origin is a carefully drawn

and very interesting interpretation of the second Article of the Constitution, which treats of Catholic Practices. This paper was the occasion of the resignation of a very few members, but it is nevertheless an element of great strength, according to the idea which has animated the Clubs from the outset, and which has been officially expressed as follows:

To confine our membership to those Clergy who are not merely well disposed to Catholic truth, but who are themselves Catholics in their convictions and practices. We are not desirous of having a large number of names on our roll at the sacrifice of definiteness, because we feel that a united body, though small, can accomplish far more than a much larger society in which numbers have been obtained at the cost of unity, of sympathy, and of faith.

It will be seen that the third and fourth articles of the *Credenda*, referring to the errors of Probation after Death and of an imperfect Inspiration of the Bible, are intended to exclude all who have any tendency to broad churchmanship, and that the first two, referring to the Real Presence and Apostolic Succession, equally exclude the low church brethren. Is it the desire of the Catholic Club to push these two great parties out of the Church? As to the views and practices of those parties, Yes: as to the people, No. There is no other church. If the Catholics should be excommunicated by the authorities of this Church they would have no place to flee unto. Rome is not available, for reasons which the Clubs fully appreciate. They cannot wish to see their brethren driven to that evil case of being without the Church, even though those brethren may not share their views of the need of Apostolical Succession and sound doctrine. But it is their hope and prayer that by God's goodness at last every vestige of broad and low church doctrine may be dropped or driven out. They see in those doctrines unmixed evils, which are no part of our Catholic heritage, but have been foisted upon the Church by intruding Protestantism. They believe that it is nothing else than the fulfilment of his ordination vow that every priest should always be ready with all faithful diligence to banish and drive away from the Church all broad and low church doctrines. For this purpose they are combined in this Union.

Nevertheless they gladly acknowledge the very large amount of faith and love and good works which are continually manifested by brethren of those two schools, and even by the amorphous brethren who are skilled in straddling. They rejoice that Christ is preached even among the accompaniments of false doctrine. They give thanks for the magnificent examples of many who put Catholics to shame by their generous giving and life-long devotion. They are glad to meet with brethren of both the Protestant Schools and to discuss differences in weakness and fear and brotherly-kindness, but without any misunderstanding to the effect that the distinctive principles of those schools have any rightful place in the Church of God.

Such being the purposes of the Catholic Clubs

it is natural to inquire how they are carrying them out. Is the Union a means of greater strength than the same men would possess and put forth without this special bond? There are a great many bishops and priests, entirely Catholic, and very good friends of this Union, who do not belong to it. Would they be doing their duty more thoroughly if they were members? It is impossible to answer these questions with confidence. There are often personal and special reasons why clergymen who are united in heart should not in fact become members of this body. The members of the Clerical Union are probably conscious that by no means all has been done that might have been done by them, and that their achievements fall very far short of their aims and professions. Nevertheless we do think that the Union has been an element of strength and power. It does not tell all that has been accomplished to say that in New York and Philadelphia priests have met together ninety times in ten years, and have prayed and conferred together, and have formulated their common thought, and have felt the support of the links that bind them; but if this were all surely it would be no little advantage. Whose ideas are not enlarged, whose grasp is not strengthened by intercourse with like-minded and earnest brethren? The meetings of the Clubs have been of a very social character. The New York Club always has a lunch or dinner; the Philadelphia Club often does so. Is this unwise? We think not; but that on the contrary the good fellowship of such meetings is most helpful to the purposes of the Union. In the early days of the Church it was a universal custom to eat and drink together at the *agape*. The blessed Apostles must have believed that such meetings promoted fellowship and unity. If men sit at a common table they learn to love and depend upon each other, to know and help each other as they cannot otherwise learn it. The cheerful table talk is a means of interchanging thought of which nothing else quite takes the place. What would become of the unity of a family if all the members took their food apart from each other? This feature then of the customs of the Club, and whatever else tends to promote fraternal feeling among the members, we believe to be good and already to have been of great service towards carrying out its purposes.

Nothing has been done in the way of direct political working, so to speak. Sometimes, before Conventions, the Clubs have agreed upon certain nominations or lines of policy; but we do not remember that any signal success has crowned these attempts. No plan has been adopted for promoting unions between parishes and priests of the right stripe; it has been talked of but has not met with general approval among members of the Union. As a "machine" the Clubs have not shone. But we believe that they have done far better than that. Besides the

demonstration of strength and perfect union which we are sure has been something like a revelation to the members themselves, as well as rather confounding to our opponents in the Church, there has been the educating effect of the meetings, the careful study which in some instances has been given to the preparation of papers, the encouragement of young men whom the older ones have received into the most friendly confidence, the stirring up of the elders by the zealous examples of those same young men, the cheering of solitary priests by the hearty hand-grasp of the monthly meeting at a distance from their sometimes hard and sullen country parishes and, not the least, the rubbing off of the rust and tarnish of self-conceit and melancholy. Surely these men have done more both towards defining the issue with Protestantism and fighting on that issue than they would have done if they had not been thus united. Surely the Clerical Union for the Maintenance and Defence of Catholic Principles ought to feel both thankfulness and hope for the future, together with some self-reproach for slack performance of its proposed task. Surely there are many Catholic priests in this Church who would both be benefitted and benefit others by becoming members. Surely New York, Philadelphia and Baltimore ought not to be only cities which as yet have Catholic Clubs. We cannot see why it would not be just the thing for the unhappy diocese of Massachusetts.

The Clubs now have it in mind, (all their plans are adopted together, through their central Council,) to seek for conferences with brethren who are not like-minded, but yet have many things in common with them, for eirenic discussion and interchange of thought. From this we should think nothing but good can result; and there must be not a few centres throughout this country where a stout, well-united little Catholic Club, even if of only half a dozen members, could promote such discussion between the thoroughly defined and consistent positions of the Catholic Religion and the ideas of Protestantism.

"United we stand, divided we fall."

The advanced movement has often lost much by wishing to be too "advanced," or rather to advance too rapidly. *Festina lente*, although an adage containing a great danger, also contains a great truth, and one which we should do well to keep in mind at the present juncture in regard to the marriage question. If we as Churchmen are to be able really to affect and mould public opinion we must present a solid front, we must be willing to lay aside our private preferences and even convictions, so as to work with others whose preferences and convictions differ from us. Too often have ritualists rushed forward with a red flag and shouting the words, "All or nothing," and have been forced ignominiously to accept nothing!

Look at our elections to the episcopate and to diocesan offices, why is it that we so often are defeated? It is because we are not willing to work with any who do not go along with us the whole way. The phenomenal stupidity of such a course is evident to everyone of common sense. In most dioceses we, and by 'we' we mean persons in sympathy with CATHOLIC CHAMPION, are in a hopeless minority, but in a large number of dioceses were we willing to unite with conservatives we could save the disgrace and misery, of a radical victory. It is true that the conservatives often are little better than obstructionists who are "conservatives" simply because they lack either the back-bone or the brains to take a definite position, but even so if they hold the balance of power we should work with them, vote for their candidates and thus defeat the enemy, rather than set up our own little candidate—whom we are absolutely certain cannot be elected—for the fun of seeing him defeated. This sort of thing some people call 'consistency,' but common-sense people call it 'silliness,' if they do not use a stronger term.

To bring these general observations to bear upon the matter about which we wish to speak, viz., the law of marriage and divorce.

We suppose that it is almost absolutely true that all Churchmen agree upon these two points;

1. That all marriage of either divorced party while the other is living is adultery, and null and void, except in the case of a divorce for adultery.
2. That marriage within the degrees forbidden in Leviticus should be forbidden by the law of the Church and of the land.

On these two points there is agreement. Let us then fight for these two points first, and show the world how great is our agreement on these grave issues.

Let no reader of ours for a moment suppose that we are advising any surrender. Far from it. We are firmly convinced that the witness of Holy Scripture, and of the Fathers, and of all Church History is to the fact that marriage is absolutely indissoluble. To us the "innocent party" device seems untenable, exegetically, historically, practically. In our experience "the innocent party" is always the one who wants to marry somebody else. And many of the most eminent jurists have declared that such a device is only a temptation to vice, perjury and collusion. But while this is our firm opinion, while we know that this is at present the law of the Church of England, while to our minds it is clearly the teaching of the Prayer Book marriage service, yet we cannot close our eyes to the fact that for many centuries the East and the West have not had a like tradition or practice upon this point. The Council of Trent, at the request of the Patriarch of Venice, most carefully refrained from condemning the Eastern practice, and while we may and do hold that it is but a relaxation and corruption of our Lord's law upon the subject, yet it is absurd in the

presence of such a fact as the practice of the entire East to sneer at or wave to one side the opposite opinion.

But our agreement is as compared to the law of most parts of the United States absolute. Out of the dozen or more causes for which in most places a divorce *a vinculo* can be obtained, there is but one which some of us think a sound one, and that one, those who so think, desire but should be used only in favour of the so called "innocent party". We are not called upon to give our approval of this one ground of divorce *a vinculo* (which we are firmly convinced is forbidden by our Lord), all that we are asked to do is to work with those who on this one point differ from us, to have all the other causes stricken out. Surely this we can do with a good conscience, and by not doing so we are not advancing pure morals but hindering them.

On the other point our course should also be one of wise co-operation. Here the divergence of *principle* is wider, for many of us—and in doing so we are supported by many of the greatest theologians—hold that the Levitical legislation in the matter is merely ceremonial and not moral, and therefore does not *eo ipso* bind the Christian Church. If this be so, then these degrees are of ecclesiastical and not of divine institution, and therefore they rightly fall within the power of the Church and may be dispensed. Of course this does not apply to such degrees as are forbidden by the law of nature. But while all this seems very abstruse and indefinite, it ceases to be so when we come to practice, for all agree that the Levitical degrees have been accepted by the Christian Church and made part of her law. Whatever may be our private opinion as to whether "affinity" is to be considered as of similar force to "consanguinity" or no, we are all agreed that the Church and State alike should forbid marriages declared by the Mosaic law to be incestuous. In this matter the only two degrees about which there is likely to be any difference of opinion are wife's sister, and niece by marriage.

Here then is a case in which we may also well lay aside our differences of opinion and fight bravely for those numerous and important points upon which we are agreed. And in doing so we must remember that while the authority of the Christian Church and, in part, of the heathen Roman Law is against the marriage of a man with his wife's sister, yet that according to the prevailing views in the Catholic schools it is at most an ecclesiastical degree which can be dispensed; and moreover that it is not explicitly, nor possibly even implicitly contained in Holy Scripture. We are firm in our conviction that such a marriage should be forbidden for the sake of good morals and for the preventing of jealousy and unhappiness in families, but that such prohibition rests upon any command of God, even to His ancient people, is most doubtful.

With regard to the other degree of which we

have spoken, we would do well to remember that the doctrine that all the Scriptural prohibitions were to be filled out and completed by supposed likeness, consanguinity and affinity being considered as of equal force, finds its great champions in the camp of our bitterest foes, the Protestants of the Reformation period, and is refuted at length by Catholic writers, notably Cardinal Bellarmine.

In view of these facts we urge upon all Catholics the duty of working with those who in some particulars do not agree with us, to bring up the law of the Church and of the State at least to their level. Not indeed in furthering legislation which would assert that divorce *a vinculo* was lawful for the cause of adultery, nor that marriage with their wife's sisters and with their nieces by marriage were allowed to men; but such legislation as on these heads is silent, and which forbids those abominations upon the heinousness of which we are all agreed.

"United we stand, divided we fall." We have no chance *at present* of passing in General Convention, far less in Congress, such a law as we would desire, let us then throw all our power to get one adopted which shall be in conformity with what we believe to be the Law of God, as far as possible.

Foreign Odds and Ends.

The *Bulletin du Vœu National* is the authority for the following statement:

On the 1st of June, 1881, there was begun the all night watch before the Blessed Sacrament at the Church of the Sacred Heart, Montmartre, Paris. The object of this intercession is to implore the blessing of God upon France. During these fifteen years and a half there have been 101,916 worshippers who have passed the entire night in prayer before the Tabernacle, at first in the temporary chapel and now in the great basilica. During the first seven months of the first year there were 977, and during 1896 the number has exceeded 18,000! This certainly looks as if some faith was left, even in Paris.

Speaking of France brings to my mind the extraordinary sermon delivered at Rheims by the Rev. Canon Brettes. Although rather long back, as I have not seen it reported in the American papers, I give a few quotations, taken from *The Guardian*:

"For an army that has unity, organisation, and direction, there lacks yet one thing for beginning the campaign—a flag. . . . It cannot be said that God has an immediate and exclusive right over a nation's flag. . . . but it is different with the flag of France, because France is the only nation of its kind in the universe. . . . The French people, as a people, are the property of Jesus Christ. . . . France, by its origin belongs specially to Jesus Christ. It has taken the authentic place of the Jewish people, and has succeeded to the Jews by direct inheritance. . . . O nations of the world, mourn not the death of

the Jewish people: see, the French people exist! Here is always the people of God, and its flag is the flag of Jesus Christ. . . . Yes, people of France, thou art greater and holier than the people of the Jews, for they served Christ only in the obscurity that preceded His birth; but thou servest Him in the glory that has followed His Resurrection. . . . I compare the vocation of Clovis with that of Abraham, and esteem it the more glorious. I do not find a Moses in France, nor do I find a Charlemagne in Judea. I look for an age of the Crusades among the Jews, and I find it nowhere. David is a great king; St. Louis seems to me to be holier. . . . I salute thee, O holy France! Thou art the people of God, the holy nation *par excellence*, the priest people for other nations, in the service of Jesus Christ. Thou wilt love Him like Peter, or thou wilt betray Him like Judas; but, faithful or apostate, priest thou art and priest thou wilt remain, priest ever, apostle for Jesus Christ or apostle against Jesus Christ, but apostle ever. *Sacerdos in æternum*. So long as there is a people of France, there will be the people of God. . . . After the Cross of Jesus Christ there is nothing on earth greater and holier than the flag of France. The glory of the flag is the halo of the Cross. The Cross and the French flag are inseparable, and by them Jesus Christ, Master of both, wills to save the world."

That flag is the standard which gave courage to the murder and outrage of the French Revolution! That flag is the flag that wherever it went carried with it bloodshed, rape, extortion, vulgarity, profanity, infidelity, immorality, heathenism! If God had not humbled that flag: at the victory of Waterloo what might not have been the state of the so-called civilized world to-day! That was the flag, which, stained with the blood of his royal forefather, Henry V refused to reign under! And yet that is the flag which Catholic France salutes to-day!

A very interesting bit of news comes from China.

During the massacre at Tientsin in 1870 the French Cathedral was burned down, nothing being left standing except the facade. From that time nothing of any avail has been done in the matter, but now it is announced that Mr. Gérard, the French Minister has persuaded the government of China to rebuild at its own cost the Cathedral. This cannot fail to have a good effect upon the native population.

The Cardinal Archbishop of Paris has just issued the following circular letter to his clergy which is of such interest that I translate it in full. "Mr. Rector:—

"We have found it necessary to complete by a special addition the particular directions of our ordinance of May 22, 1852, which every year is printed in the *Ordo*.

"For many years it has been customary in Paris to give literary conferences in theatres, fol-

lowed by dramatic representations illustrating the lecture.

"Some ecclesiastics have been of opinion that they could be present at these literary and dramatic matinees, wearing their cassocks. Their presence in a theatre in this connection has not only caused astonishment but scandal.

"We cannot allow a custom such as this to become established, a custom so opposed to the gravity of priestly life.

"Accordingly, with the advice of our Archiepiscopal council, we amend and complete Article 3 of our Ordinance relative to the ecclesiastical habit, as follows:

"We forbid, under pain of suspension, any priest living in our diocese and licensed therein to celebrate the Holy Mysteries, to appear even on a single occasion out of doors in any part of our whole diocese without a cassock, either long or short; and we forbid any priest under the same pain, to appear at the theatre in the ecclesiastical habit.

"Priests of other dioceses who are celebrating here, are subject to the same obligations after one month of residence.

"You will be careful, M. Rector, to inform any priests in your parish of this order.

"Pray believe me, M. Rector,

"Very affectionately yours,

[Signed] "† Francis, Card. Richard,
"Archbishop of Paris."

The following sketch of the life of the new Armenian Patriarch is not without deep interest; it is taken from the *Deutscher Merkur*.

"Among the losses sustained by Rome through her conduct at the Vatican Council was that of the monk in the Antonian monastery there, who is now Armenian Patriarch of Constantinople. What he then witnessed, especially the maltreatment of prelates of his rite, impressed him indelibly.

"Pius IX. had already perturbed the Armenian Uniats by the Bull *Reversurus* of 1867, which overthrew their canonical constitution. Hassûn, their then Patriarch, as thoroughgoing an Ultramontane as Manning, looked to the calling of a general council as a means of crushing his opponents. At the head of these was his own Vicar-General, Archbishop Gasparian; at the close of 1869 he was displaced by the interference of the Propaganda and cited to Rome. Undaunted hereby, in January afterwards the anti-Infallibilist protest of the minority in the council was signed by the following Armenian fathers;—The Mechitarist Archbishop Edward Hurmaz and George Hurmaz from Venice, and Archbishop Casangian, abbot-general of the Antonian monastery of Rome. Casangian next complained of the Bull *Reversurus*, and demanded redress of its grievances. This act brought matters to a head—an open persecution of the Armenians at Rome ensued. On February 12th an official from the Propaganda threatened Casangian with deposition, and, in fact, in a few days, Mgr. Pluym, a

Latin Bishop, was appointed in his stead Superior of the Antonian Order. A violent scene in the streets embittered the Armenians yet more. Stephanian, the Vicar-General of Archbishop Badiarian, of Diarbekr, had ventured to say what he thought of the Patriarch Hassûn; Cardinal Barnabo, on hearing of this, sent a message to him to enter a Passionist monastery for 'a course of spiritual exercises.' Badiarian refused to let him comply without a written command from the Pope. Barnabo angered, bade four *gendarmes* arrest him in the street. So some days latter, when the Archbishop was walking forth to early service, followed by his Vicar-General and other priests, these *gendarmes* suddenly rushed out on Stephanian and tried to push him into a carriage they had in waiting. He stoutly resisted, the Archbishop turned back to save him, and the *gendarmes* went off. Badiarian and his Vicar-General took refuge in the Antonian monastery.

"The next attempt was made upon Casangian. On March 25th they succeeded in immuring him in the Dominican convent of St. Sabina. Meanwhile the Armenians had called the Turkish Ambassador Rustem Bey from Florence to Rome, and his arrival obtained for the prisoner better treatment, though not release, Cardinal Antonelli insisting that 'all Catholic clergy in Rome are subject only to the Pope and Inquisition.' Casangian fell ill, but was still refused liberty, and told he should never quit Rome alive. All the Armenians now took alarm and got out of the city by the end of April, except Casangian, who, however, contrived to escape soon after.

"The consequence of these proceedings was an open schism among the Armenian Uniats, and among the seceders was the Ormanian who is now the Patriarch at Constantinople. He put forth pamphlets in defence of the cause, expressing views much like those of the Old Catholics in Germany. He visited Döllinger at Tegernsee in 1876, being sufficiently versed in German to converse in it. For some time he was confident that the secession would win over the Uniats altogether, but Rome's tactics prevailed. Ormanian resolved to join the Gregorian, or Old National Armenian Church, wherein his abilities have won him rapid advance; but his affection for the Old Catholics remains unchanged, as evinced by his attending the Congress at Lucern in 1872.

The Power and Place of the Mass.

No one even faintly imbued with the spirit of the ancient Liturgies, can fail to see how profound was the sense of the power of the Holy Eucharist among the early Christians, and how entirely its sacrificial nature belonged to the true worship of Almighty God in the Church. The Anglican Liturgy, which of course is our own, has kept the canon of the Holy Eucharist for us. With a profound sense of our Lord's presence and protection, we say this, as our thoughts revert to times when convulsions shook the political and social state of England to its foundations, and the birthright, Catholic inheritance

and character of the Church were threatened by time-servers, cowards and plunderers, the intrigues and craft of continental reformers, and the conclusions of their false teaching everywhere. That there should have been left in the Eucharistic service the traces of conflict, in transpositions, anachronisms, double meanings, omissions, ingenious uncertainties and gratuitous notices, was perhaps inevitable. That these notices especially, were utterly foreign to the spirit of the ancient Liturgies of the Church, that they have done much to mislead the faithful concerning the nature of the Holy Eucharist, as the worship of the Holy Catholic and Apostolic Church of the Creed, goes without saying. But, deeply as they are to be regretted, we have the certainty that the Canon of the Holy Eucharist was kept in its integrity, though often displaced in practice to the verge of apostasy, by the substitution of Matins, for the benefit of semi-Christians — *The Rev. Charles Argy, D D., in Church Eclectic.*

Book Notices.

THE PRACTICE OF THE INTERIOR LIFE. By the Rt. Rev. William E. McLaren, S.T.D., D.C.L., Bishop of Chicago. 12mo, cloth, 235 pp. \$1 net. Milwaukee: The Young Churchman Co.

In an age of feverish activity in all departments of life, when "zeal, the new cloak which covers the multitude of sins" is often mistaken for piety, and exterior works are substituted for the Interior Life, it is especially incumbent upon our spiritual fathers to call us to the practice of the Interior Life, "the one thing needful," and it is a notable thing that the call to closer union with God comes from one of our foremost Bishops, in a volume of great force and clearness, which rises far above the current literature of the spiritual life. His protest is against mere externalism and mere zeal, against that "polite and pestilent phariseism" which reverses the motto and makes it read *laborare est orare*, exalting humanity, ignoring sin, and gradually falling away from God. In Mary and Martha the author shows the two theories of discipleship, and points out that our Lord instantly decided which was right and which was wrong. "The cultivation of the Inner Life of the soul after the pattern of the Lord Jesus is the primary obligation," and "the primary motive of our life should be God." "That which constitutes a Christian life is the interior union of man's spirit with God, and this is effected by his being made in Baptism a member of Christ and therefore a child of God. . . . This interior spiritual union must be sustained and intensified in the soul." "If the real life of man is the life of his soul, soul culture is his chief obligation." Our Lord gives us the example of such a life in "the perfection of His interior relations with the Father," and "the interior union of the human spirit with God should be the primary aim and ambition of every Christian life." Instead of blindly following the authors who go at once from the idea of the end of man

to the exercises of the Way of Purgation, Bishop McLaren adopts an order more adapted to the conditions of thought and life in our own day; after laying down the duty of perfection, he treats of the strivings of the Holy Spirit with man, suggesting desires after better things, which must be received as visitants from God, nursed and fostered, developed into resolutions and acts, particularly acts of self-surrender and self-abandonment to God and His Will, the acts repeated until they have become a habit. This self-oblation, instead of being the consequence of Purgation, is the beginning of the practice of the Interior Life. "Then, true confession leads on to real absolution, and absolution to peace. Then, the Altar shines with the light of other worlds, and other worlds become attractive as never before." The Way of Purgation opens out at once to the soul which has abandoned itself to the keeping of God, and along this way, which is the only road to Heaven, the author guides the soul, on into the death struggle with sin and the practice of self scrutiny until the heart melts into penitence and "the soul finds its way to the feet of God to pour out its confession. . . . There is no difficulty about confession when the soul is humiliated by a true and deep contrition. . . . Repentance is not worthy of the name without confession; for he who comes to the knowledge of sins only to conceal them, augments their turpitude. It is necessary that Christian people should take heed to this, because so great is the prejudice against confession to God in the presence of one of His commissioned ambassadors, that the idea of confession as of the very essence and texture of an honest repentance, has been lost to view; and a sense of regret or sorrow, more often superficial than profound, has come to be regarded as sufficient; whereas such a repentance needs to be repented of; it can only displease God and bring leanness to the soul. The conditions of Divine forgiveness are fixed and immutable. There can be no pardon by the Cross without repentance, and there is no repentance without confession."

From this point the Bishop leads the soul on to gain the ornament of a quiet spirit and the virtue of detachment, and in several exceedingly practical chapters he counsels the soul with regard to the trials and temptations which he must meet in the pursuit of the Interior Life, the means of grace, the Blessed Sacrament, Prayer and Meditation, and he concludes by pointing out that it is only he who has diligently cultivated the Inner Life who can respond to the call of the Twentieth Century for "a better type of Christian man to stand forth and stand up in the defence and spread of the Catholic Faith."

It is with profound gratitude that we see a Bishop of the Church of God rising to the occasion and sending forth such a book as this, a venerable prelate pleading with apostolic fervor for lives of closer union with God, and for the reproduction in us of "the Christian life which

the life of Christ teaches and exemplifies." How wonderfully our American Church will be stirred and vivified with Divine life when our spiritual Fathers become more generally our leaders in the pursuit of the spiritual life, "laying aside the study of the world and the flesh," and becoming "wholesome examples and patterns to the flock of Christ."

THE METHOD OF S. SULPICE. Translated from the French. 12 mo, 370 pp. London: Griffith Farran Browne & Co.

An immense amount of interest has been awakened in the English and American Churches in the system of teaching the Catholic Faith which M. Olier perfected out of older methods and which has since then gone by the name of his parish, S. Sulpice. It has been adopted and is being used with splendid results in many of our parishes, and the clergy who have obtained their ideas of the method from the interpreters and exponents of this system, will be glad to know that the book which has been to these writers the source of their knowledge has been translated out of the original French and is now to be had in English. The especial usefulness of this volume will be that it will enable the students of this system to go more thoroughly into the details and development of the work of the Catechism and the formation and conduct of the various sorts of Catechisms—the Little Catechism, the Catechism of First Communion, the Week Day Catechisms, and the Catechism of Perseverance. The chapters on the means employed for the sanctification of the children are full of practical suggestions. Indeed the book is a mine of information on the education of the youth in the Catholic Religion, and yet patience and discrimination is required in its use—patience, because the Translator has very properly given us the book as it is and we are often shocked at the low and offensive features of Romanism which crop out in many places, and the priest who seeks in this work practical suggestions will have to use much discrimination in the selections which he makes, for the main features of the method are feasible and practicable in our land, while the details are often suitable only for French children. The Introduction, which is really no part of the original "Methode," had better have been omitted, as it is apt to repel readers, but we hope that all who are giving serious heed to the training of the young will secure and profit by this really great and valuable book.

CATECHISM HYMNS. Words only \$5.00 per 100. Tunes, \$1. Published by the Rev. T. C. Foote, Cleveland, O.

Father Foote has provided a fine collection of 46 Catholic hymns, 25 of which are not in Ancient and Modern, for the use of Catechisms, furnishing just the hymns which most of us have missed in A. and M., and which are most helpful in putting Catholic hearts into the children.

The music which he has provided will be a revelation to those who have used only the staid measures of Ancient and Modern.

LAUDA SION, OR THE LITURGICAL HYMNS OF THE CHURCH. Lectures delivered in 1896 under the auspices of the Church Club of New York. 12mo., 195 pp., 50 cents. New York: E. & J. B. Young & Co.

The first and longest of the five lectures which make up this volume is on "The Psalter in the Jewish Church and in the Christian Church," by the Rev. John P. Peters, D. D., rector of S. Michael's, New York. He tells us that the 45th Psalm is a wedding hymn, the 20th and 21st battle hymns, etc., carefully excluding all idea of prophecy. He flourishes a lot of unproved assumptions about the date and authorship of the Psalms, with the idea of leading the unwary to think that David had little to do with the Psalms and that the book was a compilation finished about 150 B. C. His effort to tell something about the use of the Psalms in the Jewish and Christian Churches is hardly successful. He has not contributed anything to truth or to the devout use of the Psalms.

Bishop Hall's lecture on "The Hymns of the Eucharist" is quite interesting. It deals only with the hymns which have in several of the Liturgies formed integral parts of the office, emphasizes the joyous character of the Eucharist, and while he defends the position of the Gloria in Excelsis in our Liturgy, the facts which he gives must convince the reader that it ought to be in the opening part of the Office.

Bishop White's Lecture on "The Hymns of the Daily Offices" treats beautifully of the hymns of the Incarnation, admirably defends their inspiration and prophetic character, and then makes some uncalled for flings at "crucifixes and images and pictures," "beads and genuflections" and he seems tormented by the fear that our Matins and Evensong will be exchanged for "the solitary isolation of the daily Mass!" And yet it is the very priests who are most faithful in offering the daily Mass who are most diligent in the recitation of the daily Office!

The best lectures in the book, in point of beauty and devotional tone, the best calculated to increase a devout use of the hymns treated, are the lectures on "The Hymns of the Ordinal," by Bishop Potter, and on "Te Deum Laudamus," by the Rev. William R. Huntington, D. D. These two lectures redeem the book.

THE AMERICAN CHURCH ALMANAC AND YEAR BOOK FOR 1897. 520 pp. Paper, 25 cents; cloth, 60 cents. New York: James Pott & Co.

This is Volume lxvii. of the standard year book of the American Church. The thought of the first issue way back in 1830 reminds us of the days when the American Church was just emerging from the apologetic stage of its existence, when Bishop White heralded the new movement by the then startling statement that

he "had as lief be called a Jew or a Turk as a Low Churchman," and Dr. Hopkins was learning the true principles of Churchmanship from the Fathers, and was considered a Western missionary at Pittsburgh. How mightily the Church has manifested its power and spread itself over this land and developed strength and influence in these years is shown by the strong presentation which this volume makes of the organization and agencies of the American Church. There is much room for encouragement and much to spur us on to greater effort for Christ and His Church in the facts which are here presented to us, clearly and well arranged. A useful feature of this issue is a codification of the Law on Marriage and Divorce, giving what our Lord says, what the American Church says, and the law of each state of the Union.

A DAY BOOK FOR LENT. By the Rev. J. Harris Knowles. 16 mo, 58 pp. 15 cents, \$1 a dozen. New York: James Pott & Co.

This little manual, designed for the daily use of busy people, has become one of our standard Lenten books and goes out each year on its mission of good, instilling thoughts of religion and producing good resolutions in those who would never use larger and more formidable manuals.

WEARIED WITH THE BURDEN. A Book of Daily Readings for Lent. By the Rev. Arthur Heber Browne, rector of S. John's, Newfoundland. 12mo, 239 pp. New York: J. Longmans, Greens & Co.,

This is a series of short addresses, based upon the Lenten Gospels and dealing plainly and forcibly with the habits of sin and the imperfections of human character which go to make up the "burden of our sins" with which we are "grieved and wearied." It rises far above the ordinary level of Lenten Manuals; dealing with conduct rather than faith; it touches but slightly upon dogma, but there is no uncertainty about the author's faith. For example he says in one place:—"Sometimes we say we have conscientious scruples about this and that—about outward signs of devotion, or guilds, or confession, or fasting—when the real reason is that we shrink from pain, the effort, the self-denial which these things involve." This book can be used with great profit in many parishes to supply readings for week day services in Lent.

"QUO VADIS." A Narrative of the Time of Nero. Translated from the Polish of Henryk Sienkiewicz. Crown 8 vo, 541 pp. Boston: Little, Brown & Co.

Few works of fiction have made such an impression in religious circles as this stirring, romance, which pictures so vividly the awful terrors of the persecutions under Nero. In this age of easy-going Churchmanship, when Bishops shrink from fasting and Priests preach smooth things, and the people love to have an easy religion, without pain or sacrifice, it is well for us

to be reminded of what it cost to be a Christian in those early centuries. No work that we know of gives as vivid and realistic picture as this book. The heroine is a beautiful example of the illumination of a noble character by Christianity, while the hero shows the power of the same religion in transforming a rough and hardened soldier.

THE PRINCIPLE OF THE INCARNATION, WITH SPECIAL REFERENCE TO THE RELATION BETWEEN OUR LORD'S DIVINE OMNISCIENCE AND HIS HUMAN CONSCIOUSNESS. By the Rev. H. C. Powell, M. A., of Oriel College, Oxford, rector of Wylde, Wilts. 8vo, 483 pp. \$4. New York: Longmans, Green & Co.

The college which gave to the Anglican Church Keble and Pusey, Burgon and Church, has added to the lustre of its fame by giving us, in these days of Neo-Arianism, the author of this volume, the able champion of the perfection of our Blessed Lord's Divinity against that school of thought which seeks to deny to Him a necessary attribute of the Godhead, heedless, if not perversely blind, to the fact that a God who is ignorant and fallible is not a God to command the trust and worship of men, careless of the fact that in emptying Jesus Christ of His Divine Omniscience, they expose to like denial His attributes of Omnipotence and Omnipresence, Divine Holiness, Divine Love, and even Divine Consciousness and Divine Will. What sorry fragments of Godhead they would leave to us, the advocates of the Kenotic heresy are unable to tell us. And yet this heresy which is so far-reaching in its ultimate consequences, is so far insidious, as generally presented, as to deceive even the elect. It is this which makes the emergency so urgent, and it is of the goodness of God that the Anglican Church is permitted to produce the champion of Faith against this 19th century heresy. We have his work in a learned and logical treatise, the most important produced in England since Dr. Liddon's Bampton Lectures in 1806. He deals profoundly and yet lucidly with the psychical, theological and scriptural aspects of the subject, and the reader is greatly aided by a thorough analytical table of contents and indices of scriptures quoted, authors and subjects.

The Introduction deals with "some present aspects of thought, on the continent and in England, concerning the principle of the Incarnation." The essay by Mr. Gore, in "Lux Mundi," on "The Holy Spirit and Inspiration," was the small cloud upon the horizon of English theology. It threw doubt upon our Lord's absolute infallibility. Back of this and inspiring his essay were the teachings of Prof. Godet, of Neuchatel, on the Kenosis and on Christology, representing to us "God without Godhead." The author analyses Godet's teaching, exposing the two roots of his errors—he took "the Human Nature of our Lord, instead of His Divine Pre-existence as the Son of God, as his starting-point for the study of His Person," and he went upon "the supposition that logic is a safe guide to truth." Thus he was doubly sure to err. Mr. Gore fell into the error, and like one caught in a quicksand, he sank deeper at each effort to extricate himself, especially in his Bampton lectures of '91, which the author analyzes, and which rest upon the pre-supposition that "Omniscience, if retained in integrity, must have neutralized the freedom of our Lord's thought and conduct as Man." The 34 pages of this Introduction so

clearly state the case as to make the book intelligible reading for those who have not followed the bulky literature of the *Kenosis*.

The volume is divided into three books—"The Psychological Point of View" (164 pp.); "The Theological Point of View," (137 pp.), and "The Evidence of the Gospels," (130 pp.). He reserves for a future volume a complete exhibit of "the mind of the Church according to the varying phases of thought and opinion respecting this subject which have appeared in successive ages."

The first book strikes at the root of the whole difficulty, by making a keen and clear analysis of the nature and limitations of the human faculties of knowledge—the Understanding, the Imagination and the Spirit; reversing the commonly accepted idea "that there is much more of likeness than unlikeness between Human knowing and Divine knowing," and showing that "Omniscience and Human Consciousness, so far from being homogeneous and like one another, are essentially, radically, and structurally *unlike* each other." The pivot upon which the whole argument turns, the key to the whole difficulty of the *Kenosis*, is the psychological fact which S. Augustine so strikingly anticipated, and which modern psychology demonstrates to be the primary law of the human understanding, the fact "that human consciousness can only be exercised by being concentrated first on one part and then on another part of the object or objects which may be before it; but that the Divine consciousness embraces all objects simultaneously, eternally, and with unchangeably equal force, without any division of attention." It is the law of Successive Attention which differentiates Human knowing from Omniscience, not only imposing limits upon the human understanding, the imagination and the spirit, but making Human knowing radically unlike Divine knowing, different in character, as well as in extent, perfection and completeness. This conclusion is worked out from fundamental and scientifically demonstrated truths, with logical precision, and in two luminous chapters it is applied to the relations between our Lord's Human Consciousness and His Divine Omniscience, taking into account all the questions of personality, and reaching infallibly two conclusions:

"First, that our Lord's Godhead was wholly untouched and unchanged by the Incarnation, and that in like manner the human nature which He assumed was, as regards its essential structure, untouched and unchanged.

"Second, that there was an absolute non-interference on the part of our Lord's Godhead with any part of the essential structure of His Manhood, and that in particular there was no interference of it with His Human consciousness. The relation between our Lord's Divine omniscience and His Human consciousness was, as regards what may be termed the structure of each, a relation of absolute non-interference."

The difficulty of conceiving of such non-interference, of the coexistence in one Person of Omniscience and Human Consciousness, is the difficulty common to all supernatural truths, that it lies beyond the sphere of our experience. The Author simplifies the difficulty by illustrations and analogies.

This view leaves free scope to the development and growth of our Lord's manhood, faculties, and consciousness; for communications between our Lord's Omniscience and His human consciousness; and for His temptations and sufferings.

The First Book having shown that no psycho-

logical necessity exists for the theory called kenotic, the Author proceeds in the Second Book to examine that theory theologically, first insisting upon the two aspects of our Lord's work as the Revealer and the Redeemer, and establishing the three conclusions:

"1. The Revealer's Office required the manifestation of Godhead, and especially of Omniscience.

"2. The Redeemer's Office required that His Human Consciousness should retain entirely its human character and freedom.

"3. The principle of the Incarnation must, therefore, have been such, as to admit of *both* these conditions being fulfilled."

The Author then examines the Kenotic theory, with a full statement of the grounds upon which it is maintained; with a careful exegetical examination of its one proof text; with the views of commentators, Greek, Latin and Modern; testing the theory by the evidence of the Gospels, that our Lord's miracles proceeded from His own omnipotence; and by its contradiction of the principle of the Divine Unchangeableness.

Thus proved untenable at every point, the Kenotic theory is subjected to a still further scrutiny in a brief and intensely interesting survey of the history of opinion with regard to it. Canon Gore admits that from S. Augustine to the Reformation little if any support is to be found for his view, but he claims "a great deal of sanction from the best early theologians, from S. Irenæus to Theodoret, and from some of the best theologians of the Anglican Church since the Reformation." On the contrary the Author shows that "these early theologians do not appear to give any sanction at all, either to the lecturer's [Canon Gore's] view, or to any of the modern views on this subject, English or Continental." And the Anglican Theologians are shown to give no sanction whatever to Canon Gore's view, which was never seriously entertained until the middle of the present century, and sprang up in Germany, under the influence of Hegel's pantheism and of unbalanced views of the necessities of our Lord's Humanity. There are many Kenotic theories, but all minister to "the idea that the 'self-emptying' spoken of in Phil. ii. 7, was concerned with that which was *internal* to the Divine Being and Godhead of our Lord, and not with His *external* glory only." Before the middle of the 19th century "this idea has never obtained a footing in any part of the Church. It had always been condemned as a monstrosity.

Thus far the testimony respecting the omniscience has not been adduced, having been reserved for a separate treatment, which constitutes Book III, in which the Author considers our Lord's knowledge of God, of Man, of Facts and Events past, present and future, and of the Old Testament, examining "whether the knowledge attributed to our Lord is in such sort unique and beyond the knowledge possible to man, as to make it impossible to regard it as anything but in the strictest sense the knowledge proper to God, and whether this Divine knowledge or consciousness is described in such terms as to prove that it was *present* with our Lord during His earthly life, and could not be regarded as having suffered any sort of interruption in consequence of the Incarnation." The evidence adduced clearly and decisively establishes these points, and confirms most strongly the Author's theory of the Principle of the Incarnation—the coexistence without coalescence of Divine Omniscience and Human Consciousness in the one Person of our Blessed Lord.

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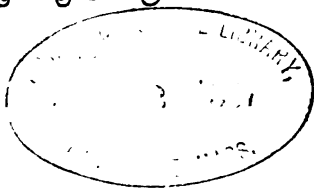
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Apr. 11th.—Palm Sunday. Hours of Service as on Apr. 4th. 11 A. M. Mass, (Gounod's Ste Cecilia.) Fr. Nicholas will preach in the morning; Fr. Ritchie at night. Subjects: "The Vision of Victory," and "Becoming Holy."

Easter Day.—Low Mass, 5:30, 6:15, 7, 7:45, 8:30, 9:10; (German). Solemn Mass, (Haydn's Imperial) 11 A.M. Procession and Benediction 4:30. Compline and Sermon 8 P. M. Fr. Ritchie will preach in the evening. Subject: "The Sown Seed."

Low Sunday, Apr. 25th.—Hours of Service as on Apr. 4th. 11 A. M. Mass. Haydn's Imperial. Fr. Ritchie will preach in the evening. Subject: "A way in the wilderness and rivers in the desert."

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VOL. IX. No. 5.

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Church News of the Month.

THE ARCHBISHOPS' ENCYCLICAL.

"SÆPIUS OFFICIO."

We think that the importance of the Encyclical Letter lately issued by the two English Archbishops cannot be exaggerated. To be sure there are some who will say that its value is exactly that of the facts and arguments it contains, and nothing more. Such persons we consider to be wholly in the wrong. It is an official utterance, and really does represent the Church of England, and certainly the Churches of Scotland and of America. Some may sneer, and remark that after all it does not claim to be infallible, but we answer neither does the encyclical of the Roman Pontiff "*Apostolicæ Curæ*," to which it is an answer, and in our judgment a very good and thorough one too. We note however one difference, a very marked one, between the two Encyclicals, viz., that while neither claims to be infallible, yet the one does declare that it is irreformable! When a statement is not certainly true and yet is declared to be removed from all possibility of future correction, we are thankful that such a statement with such a rider attached to it hails from Rome and not from Canterbury.

The arguments by which the Archbishops refute the erroneous conclusion of their "venerable brother" are mighty and learned; and the spirit of calm reliance upon the impregnable strength of their position, a reliance which saves from the temptation of over-harshness, is most impressive. But these are not the points which impress us as the most noteworthy. There are other answers to the Pope's arguments which have been quite as learned and perhaps more telling. But they are not to be spoken of in the same breath with the Encyclical "*Sæpius officio*," for this comes breathing the authority of the Corporate Church of England.

The denial of the validity of our orders was an attack, say the Archbishops, "aimed at overthrowing our whole position as a Church." The Apostolic Succession therefore is not only necessary for the *bene esse* but for the existence, the very *esse* of the Church.

Against this attack made in the name of one bishop, whom the Archbishops style "our venerable brother Pope Leo XIII," they appeal to the Catholic Episcopate and address their encyclical answer "to the whole body of Bishops of the Catholic Church."

In the Catholic hierarchy of the world they claim their place. They write, "We firmly believe that we have been truly ordained by the Chief Shepherd to bear a part of His tremendous office in the Catholic Church."

They remind the Catholic world that in the Council of Trent "our fathers took no part," and that its decrees "were promulgated after our Ordinal was composed." But they declare that the doctrine they are setting forth is "the doctrine of our Church" and that when the Pope "touches upon the matter itself and follows the steps of the Council of Trent, our opinion does not greatly differ from the main basis of his judgment."

The Archbishops clearly recognize that there are more Sacraments than two, for they say, "and if we follow this method of judging the validity of sacraments we must throw doubt upon all of them except baptism alone." They moreover in other places treat of Confirmation and Holy Order, as Sacraments, and apply to all the petition in the Prayer Book that the clergy may duly and rightly administer "God's Holy Sacraments."

They declare that the Church of England teaches the Eucharistic Sacrifice and deny that like the Protestants condemned by Trent we teach that therein is made "a nude commemoration of the Sacrifice of the Cross." They affirm that in the holy action "we plead and represent before the Father the Sacrifice of the Cross, and by it we confidently entreat remission of sins and all the benefits of the Lord's Passion for all the whole Church." They deprecate "subtle disputations" and "too precise definitions of the manner of the sacrifice or of the the relation which unites the sacrifice of the Eternal Priest and the sacrifice of the Church, which in some way certainly are one."

And in nothing have the Archbishops done better service than by their declaration that the doctrine they are setting forth is "the intention of our Church, not merely of a newly formed party in it." The Catholic doctrine of Orders, Sacramental Grace, Intention, and Sacrifice is the doctrine not only of the "Ritualistic party" (as the Roman controversialists so often affirm) but of "our Church."

Finally, their Graces shew their grasp of the whole subject and their realization that the strife between England and Rome is really that between Prelacy and Popery, for say they, "that error which is inveterate in the Roman Communion, of substituting the visible Head for the

invisible Christ, will rob his [i. e. the Pope's] good words of any fruit of peace."

THE NEW YORK CATHEDRAL.

Bishop Henry Codman Potter of the diocese of New York is to have a palace. The ground selected is part of the plot upon which the Cathedral of St. John the Divine is to be erected, and the money to build this princely See House is to be supplied from the diocesan fund contributed by the priests under his jurisdiction.

It is a full-hearted offering from those who have worked under and beside the Bishop—a testimonial of their veneration and respect. This money was voted unanimously by the diocesan convention, and that body has only to set its seal of approval upon the site selected and work upon the palace will be begun.

The Bishop is not a man who takes pride in worldly show—quite the reverse—but he has bowed to the will of the rectors, who desire to supplant the present inadequate See House with one that will be a fitting type of the onward march of New York, that will compare favorably with the palaces of the Bishops of England of kindred faith and that will be a monument to the progress of the Church in the United States.

In addition work on the great Cathedral is to be resumed at once and pushed vigorously until the grand choir of this imposing ecclesiastical edifice is completed.

This is the important result of the meeting held by the cathedral trustees on March 23d in the See House, No. 29 Lafayette place. Bishop Potter was in the chair, and among those present were the Very Rev. Dean Hoffman, the Rev. Drs. Dix, Huntington and Coe, S. D. Babcock, Stephen P. Nash and W. C. Schermerhorn. The session lasted two hours, and at its conclusion George Maccullagh Miller, secretary to Bishop Potter, said:

To Complete the Choir at Once.

"The trustees have decided to resume work on the new cathedral at once, and complete the choir which, as you will understand, is the east half of the cathedral. This choir alone when completed will have more floor space and will accommodate a larger congregation than any other ecclesiastical edifice in New York. The cost of this section of the cathedral will be about \$1,000,000, and it should be finished within two years.

"The stone for the interior will be brought from a quarry which we have purchased in Wisconsin. The exterior stone we have not decided upon, but it will be rough in character, for when the cathedral as a whole is built the choir will be surrounded by seven chapels, as already illustrated in the *Herald*.

"The Bishop has within the last few weeks secured \$250,000, in addition to the \$300,000, on hand, and this will be used to push forward the work.

"The trustees also decided to-day to erect a

suitable house for Bishop Potter. The site selected is at the corner of Cathedral Parkway and Amsterdam avenue. The money for this building will be provided by the Diocesan Fund. At the last Diocesan Convention it was voted unanimously to erect a house for the Bishop worthy of this great diocese. As to the general character of the house I cannot at present speak further than to say that it will be in perfect harmony with the cathedral, as every building erected on the plot will be."

Cost of Bishop's Palace.

The cost of building the Bishop's palace, it is estimated, will be about \$400,000, and work on this will be commenced as soon as the plans prepared by the architects are approved at the next session of the Diocesan Convention.

The cathedral when completed will have cost \$6,000,000, and will be the grandest church edifice in the Western world. The plot upon which it is to be located was purchased for \$850,000, and the foundation work already finished foots up \$250,000. These have been paid for.

Bishop Potter has received two contributions of \$50,000 during the last two months, but the donors do not wish their names made public. The other contributions that made up the \$250,000 recently collected came in sums ranging from \$500 to \$10,000.

The Rev. Dr. Greer, rector of St. Bartholomew's, will on Easter Sunday take up a special collection for the cathedral fund, and while Bishop Potter will not ask the other rectors of the diocese to do likewise, it is known that he is very grateful to Dr. Greer for the action proposed.

Now that work on the cathedral is to be resumed at once, the trustees are confident that the philanthropic members of the Episcopal Church will come forward and subscribe to make the Cathedral of St. John the Divine worthy of its position as the chief church in the metropolis of America.—*N. Y. Herald*.

ROMAN CATHOLIC SPLIT IMMINENT.

Mgr. Schroeder attacks the Liberals in the Church and Accuses Them of Heresy,

Washington, March 23, 1897.

There are indications that another conflict between the conservative and liberal elements in the Roman Catholic Church is imminent.

Since the installation of the Rev. Dr. Conaty as rector of the Catholic University, to succeed Archbishop Keane, whose removal was secured by the conservatives, there has been no open clash between the two elements. Dr. Conaty's selection was regarded as a compromise in the interests of peace, and, while there is no indication that either faction desires his removal, the conflict may break out on a new line as the result of a recently published paper over the signature of Mgr. Schroeder, professor of dogmatic theology in the university and one of the leaders of the conservative forces. Mgr. Schroeder makes a

direct attack on the liberal element. He says:—"It is a duty to keep up this fight against this powerful enemy, this so-called liberal Catholicism; or Catholic liberalism, luxuriating in the garden of the Church as tares sown by Satan."

In another place he compares liberalism in the Church to the Russian thistle. There is no such thing as a good or a bad thistle, all being bad alike, so he says there is only one liberal thistle and that is good for nothing.

"It is the great heresy of the nineteenth century—the negation of the supremacy of Christ and His Church over State and society in general. A Catholic liberalism is just as impossible as a Catholic arianism or Protestantism."

He asserts that for the last fifty years the Popes have branded liberalism as a heresy, as a dangerous enemy, as hidden poison and fallacious error. He sums up by declaring that "we are justified in drawing the conclusion that a liberal Catholic cannot be a good Catholic."—*N. Y. Herald.*

Obituary.

WILLIAM HALSEY WOOD.

An earthly life lived in the beauty of faith and holiness was finished by a good death on March 13th. The example of William Halsey Wood will surely be a very great comfort and benefit to many members of the Church. He seems to have lived in the spirit of the Apostle's injunction "Whatsoever ye do, do all to the glory of God" and "in the name of the Lord Jesus." It is said by one who because of most intimate association with him from infancy is most qualified to know all that one human being can tell of another, that there is reason to believe that he never sinned mortally. From his earliest childhood he was profoundly devout, living always in the spirit of prayer. Into his profession of architecture he carried the same devout spirit; and although he evinced great natural talent and neglected no means of cultivation by study and travel abroad, yet above all, his work was enlightened by earnest devotion. He began his designs literally upon his knees. In his own house in Newark he had an oratory dedicated to the Blessed Virgin, where there was a stone altar and all things necessary for the offering of the Holy Sacrifice, which was sometimes celebrated there when he was too weak to go to Church. He was a most useful member of the House of Prayer, Newark, that sanctuary with which Catholic churchmen have so many associations; and there he counted it a privilege to serve the altar in his youth, and in his manhood, as choir-master, brought the music to a state of great efficiency.

Examples of Mr. Wood's excellent work as an architect are to be found in many parts of our Church, far and near. It is well known that his design for the Cathedral of St. John the Divine was one of the four designs selected out of a hundred that were presented, although it was

not the one finally chosen. It was most remarkable for the deep spiritual feeling expressed in its symbolism; and its very lines, which strongly impressed the minds of the bishop and others who were especially concerned. The design is also believed to have been eminently practicable. Not only in our own Communion but also in the Roman Church the excellence and religiousness of his work was appreciated, and practical proof was given of that feeling. He himself thought his last work his best. His very last design was for the Church of the Ascension in Pittsburgh which was accepted very recently.

Mr. Wood was in all respects a thorough Catholic, practising faithfully what he believed. He went to confession and was rigidly faithful to the rule of fasting communion. The purity and loveliness of his life may now be spoken of with less reserve than would have been proper during his pilgrimage, and surely they are valuable as corroboration of our belief that we really have the sacraments of which such lives are the natural fruit. Well would it be if all of us who rejoice in the same faith and have the privilege of the same sacraments would suffer them to bear the same fruits! Unselfishness, gentleness, self-denying benevolence and steadfastness were his daily walk.

Called to lay down his life in his early prime, with everything about him that good men find delightful in earthly existence, he was ready to go to Him whom he loved above all things. He had been taken to Philadelphia in the hope that something further might be done there for his health; but the time was fully come. Before he died he made his confession and was anointed with holy oil brought from Gethsemane and received the Holy Communion. Then, having thanked the priest, he lay, for his last hours, with his face turned towards the Crucifix, which at the last was laid on his breast. Claspings it, and clothed in cassock and cotta he was carried to burial. Requiem masses were said for him at St. Mark's, and at St. James the Less' on the day of his funeral. On that day three masses were said at St. Clement's where his body had been carried the night before and Vespers for the dead had been said. At the solemn mass at St. Clement's Father Field was the celebrant, Dr. A. G. Mortimer deacon, and the Rev. G. H. Moffett, the Rector, subdeacon. The interment was in the Churchyard of St. James the Less, where he desired to lie.

"Mayest thou live in the Lord,
And do thou pray for us."

R. R.

When a great occasion for public rejoicing presents itself, cranks from all corners of the globe come forward with suggestions regarding the manner of the celebration. *The Ventilator*, an unconsciously amusing sheet which seems to be carried on in the interests of Protestantism, is to hand with a novel scheme for celebrating the

"longest reign." First, there should be set apart a week for fasting, confession, humiliation and prayer, and the image, or reredos, in St. Paul's, and every part of the said erection pertaining thereto, should be broken down and publicly ground to powder. A fast should be proclaimed as part of the humiliation for this country's guilty complicity with Romish-Ritualistic idolatry, to be kept in accordance with the spirit of the teaching in Isaiah LVIII. Public services should afterwards be held simultaneously throughout the nation, with thanksgivings and public rejoicings to follow. In the later part of the programme, the honest and industrious poor and needy should be especially looked after, as also the sick and infirm and the sufferers in our mental infirmaries. We infer from the last few words that the originator of the scheme means to be in at the rejoicings.—*London Financial Times*.

An Impenitent Prodigal.

It is not long since great pains were taken to inform the Church papers that a Reformed Episcopal congregation had returned to the unity of the Church, with a fine church building in the city of Detroit.

It happened that a certain James E. Scripps had built this church at his own expense, for the few Reformed Episcopalians in Detroit, but it was an utter failure, and during the recent stringent times he found the maintenance of the enterprise burdensome, and presented the building to the Diocese, on condition that it was to be used as a Protestant Episcopal church of the "moderate" type. The Bishop accepted the white elephant, with the pope thrown in. Mr. Scripps professing to have returned to the old fold.

Then the poor Bishop began to learn what an unconverted R. E. is, finding it exceedingly difficult to secure a Priest low enough in Churchmanship to suit Mr. Scripps, and low enough in manhood to stand a Reformed Episcopalian lay pope in the person of the said Scripps.

Now another chapter has begun and the said Scripps is venting his wrath upon the Church to which he professes to have returned, by tirades in the newspapers, the *Detroit Evening News*, and the *Detroit Sunday News and Tribune*. Here is a sample of Scripps' latest, which sufficiently shows his calibre and the kind of a mess that poor Bishop Davies has on his hands:—

"Of the future of the episcopal church in the United States it is difficult to speak. Its old-fashioned dignity has in part been forsaken. In the place of it we see trivialities exalted to the level of the eternal verities, until the proper genuflection by the minister and the cut of a surplice excites as much thought as the atonement of the Son of God. The priest at the altar has learned new tricks. He bows, he blesses, he mumbles, marches and countermarches, wipes chalices before the congregation and performs many other curious antics which are not understood by the

uninitiated. This is a sure sign of the degeneracy of the clergy—and perhaps of the laity. But the point to be observed is this: The episcopal church is by these methods enthroning imbecility and puerility. Her clergy, who are supposed to be men, become children again, playing with consecrated toys to the perpetual disgust of stalwart men."

Poor Scripps!

Fasting Communion.

Sir,—In your leader last week you rightly adduce Kurdistan as a witness to fasting Communion. The Assyrian Christians, according to Archbishop Benson, "the poorest, the feeblest, and now the purest," are unaware that the Blessed Sacrament ever has been received, or ever can be received, under any conceivable circumstances, otherwise than fasting. Evening Communions a little before sunset are common in Kurdistan. I have heard the murdered Bishop, Mar Gauriel, say: "To-morrow such a village shall do qurbana at sundown; the villagers must learn to fast better than they do." The whole village, men, women, and babies, would communicate—strictly fasting—the thermometer 20 degrees below zero.

I was present at the consecration of an Armenian Church in Urmi. Matins began at 10 a. m., and at 5 p. m. the whole of the large congregation communicated at the consecration Mass, all fasting. Assyrians and Armenians, and, may I add, English missionaries do not appear to suffer in health from fasting before communion in a climate which, for intense cold, for scorching heat, for fever, for lack of ozone, is certainly more trying to the human constitution than that of England. The real fact is, when a thing has to be done, people do it, and are none the worse; but if it need not be done, plenty of excuses lie at the door.

A. H. LANG in *Church Times*.

Sir Charles Elliott, K. G. S. I., late Lieut.-Governor of Bengal, said recently; "We must not forget that there are two millions of native Christians in India, and that was an enormous result in comparison with the means that have taken to obtain it."

Numerous instances of the use of incense in Post-Reformation times are given in Neal's *History of the Puritans*. It was used by Bishop Andrewes in his chapel as well as by Cosin. In 1685, in the "Form of Dedication and Consecration of a Church or Chapel," put forth by Archbishop Sancroft, is included the consecration of a censer. Further, that this use of incense was not altogether for mere purposes of fumigation, but was of a ceremonial character, may be gathered from the charges made by the Puritans against the Caroline divines, instances of which are given in the late Fuller Russell's *Hierurgia Anglicana*.—*Church Times*.

"The Folly of the Wise."

"Man" says Pascal, "is neither an angel nor a beast; but the unhappy thing about it is that he who wishes to play the angel plays the beast."

It is quite time that a serious danger and one that has long been an unguarded weakness on the part of the clergy and religious, who have been giving their lives to the Catholic movement in the Anglican Church, was pointed out. The danger pertains only to those who in a generous enthusiasm have made sacrifices for the cause. It is not a common weakness. The great majority of bishops and other clergy the world over and through the centuries have not needed to be warned against it. But very seldom in history have priests of the Church shown so much zeal, such unselfish self-sacrificing lives, such conscientious devotion and such unremitting physical and mental labour, as the clergy who have been the leaders of the Catholic movement. From those who have lectured at Oxford to those who have preached in the streets of London or New York, the record has been one of super-human effort, amid great and unscrupulous opposition on all sides. Moreover there has been in nearly every individual case the incalculable strain resulting from a necessary personal investigation, study and application of theological truths and spiritual practices often unknown in early life. The result has been a great number of nervous, mental and spiritual break-downs. Men have died all too early as a result of working far beyond their strength. Men have gone mad. Men have become neurasthenics. Men have lost faith. Men have fled from their duty, like Jonah, to Rome. In some cases men have forsaken their ideal, married and settled down to a lower spiritual level.

It is not necessary to mention specifically the cases where worry, the pain of criticism and cruel opposition, the unsympathetic crowd, the bewildering speculative study undertaken for the love of man, or the excess of hard work in preaching, visiting and administering the sacraments, have tortured fine minds and high-strung natures to the breaking point. The written lives of many of these men bear witness to the fact, and anyone who has been familiar with the Catholic movement must have seen much of the same unhappy cause and effect. In some cases undoubtedly the glory of martyrdom has been won. In others where men have fled to Rome or matrimony to escape the burden and seek a false peace Satan has triumphed. But in all these cases greater caution, more disciplined zeal and a steadier if less brilliant progressive effort, would have advanced God's cause farther and established the Catholic faith wider and deeper.

One does not write it in the spirit of criticism but it is undoubtedly a fact that in the investigation of theological truth and the revival of spiritual practices great mistakes have been made. Undoubtedly the ascetic ideals of the Fourth Century or even of the time of St. Francis, cannot be attempted with success by the

men and women of the Nineteenth Century. The doctrine of degeneration has at least this much truth that the nerves and muscles of the inhabitants of our modern cities positively cannot endure the physical rigours indulged in at the time of the monks of Cassian. Even the violent Jerome admits that he did his fasting in his early life—certainly his irascible temper and evident lack of self-mastery in other important respects can be no inducement to adopt his method even in a necessarily feeble imitation. It seems absurd in these easy going times to be saying a single word against the ascetic life. Indeed that is not the intention of this article. But it is true nevertheless that the severity of the ascetic discipline practised among Anglican clergy and in the Anglican monasteries probably by far exceeds that of most other clergy or religious the world over at the present day. And this is said from a personal knowledge of the interior life of both Anglican religious houses and Roman monasteries in special reputation for severity.

The frequent gloom and unloveliness of some Anglican religious, their somewhat hard and joyless tempers, the coldness of a reception at their houses, are no doubt due to a false standard of self-discipline. This has always been an unfavourable comment of those who have experienced the Anglican monasteries and the monasteries on the Continent where hospitable geniality is a studied art. Better artful and false than none. And then, too, it has been pointed out how ineffective a great deal of the preaching in Anglican pulpits is because it lacks the buoyancy, the life that comes from a necessary condition of health in nerves and tissues properly nourished and refreshed by relaxation, amusement and physical exercise. What could be more pitiable than to hear a strong man, naturally a gifted orator, stumbling and halting in his delivery like a school-boy, or else tearing a passion to tatters and pounding the pulpit like a fourth rate actor; a result of strain, worry, over-work or too little sleep, too little food and no rational amusement and exercise? It happens; and that not once but very often. Thus zeal undisciplined defeats its purpose. The cause suffers from the folly of the wise. Elijah [1 Kings xix.] needs refreshment.

It is very questionable if all the good work done by those devoted priests, who twenty years ago began the movement in America which has since so steadily advanced, has not been seriously, almost fatally, marred by the undisciplined zeal, the wildness, of those who were most conspicuous as its leaders. In some cases the result of the unwise intensity and doing too much has reacted fatally on the men themselves. But there are hundreds of men and women besides—especially women—whose spiritual temper has been destroyed by the extravagance of the movement's leaders. The power of the Catholic Religion is in calmness, in quietness and confidence and a certain interior joy. It does not consist at all with a wild fanaticism even of manner; and

the natural temperament which tends toward a celtic exhilaration ought to be restrained conscientiously. The French oratorians who preached on the streets of Paris, S. Philip Neri who moved the multitudes of Rome, were quiet-mannered. The true Catholic remembers the Greek proverb, Do nothing too much. It pertains to Protestantism to rave.

Mission after mission, retreat after retreat, sermon after sermon would be given by a single man year after year all over the country, from September to July. It is no wonder that at the end of every two or three years the man becomes a bundle of screaming nerves, ready to throw conscience to the winds or go to Rome or do anything else for the sake of a change or a rest. It is well known that in other Communions a single mission is generally followed by at least a month's entire rest. The strain of religion is always very severe on the physical system, especially preaching, where the brain and nerves are violently taxed. A long course of preaching or directing souls or spiritual meditation, if unrelieved by long periods of repose or at least of change, will leave the mind inflamed and morbid. "One or two truths are taken hold of," as Father Rickaby, S. J., says, "and considered in strong relief and in isolation from the rest: the result is a distorted and partial view of the truth as a whole, and therewith the mind is troubled." In such cases, he suggests, "food and fiddling are better than philosophy." The analogy of the serious caution of the electrician who manipulates carefully the dynamos and wires ought to be suggestive for those about whose heads flash the lightnings of eternity.

The wisdom of the serpent is quite consistent with the adoption of any extraordinary methods for the extending of Christ's kingdom. Sanity can accompany the Gospel. One has no wish to to deaden enthusiasm or to crush zeal. But one is sickened at the sight of the hopes that have been scattered, the souls that have been lost, and the deep injuries that have been inflicted on the Catholic cause, by the over-wrought intensity of men who have defeated their own aims by an unwise method. "Don't you let God do anything?" asked a visitor of a priest who had been entertaining his guest with an account of his day's *hustle*. Such men are "righteous over much." They lack trust in God.

One questions whether the superiors of the English order, which has so recently lost one of its members, are not responsible for the perversion of a soul whose impulsive and generous nature battered itself to pieces on the stony walls of too much labour in too sublimated a duty.

H. P.

The glories of Blenheim Palace, where the Prince was shooting recently, have often been told, and it would be hard to exaggerate the beauty of the park, or the magnificence of the mansion with its treasures. The last Duke's tenure was noteworthy for the disappearance of the Raphael from the palace and the appearance

of a clump of trees in the park. The Raphael is easily accounted for, having been sold to the nation for 70,000*l.*; but what is the explanation of the clump of trees? When the last Duke brought his wife back from America, he looked for a ducal welcome from the neighbouring town of Woodstock. All was as he could have wished, except the bells of the parish church, which the Rector forbade to have rung, as the Duke was a divorced man with a wife living. To pay the Rector out, the Duke withdrew all his subscriptions to schools, &c., forbade the Rector to drive through the park, and planted this identical clump of trees to shut out the view of the park from the rectory windows. When Ken refused to lodge Nell Gwyn in his house at Winchester, Charles II. was so pleased with his display of conscience and his disregard of royal favour, that he made him a bishop. The late Duke was unable to view a display of conscience with any such favour. It is the opinion of most people in the neighbourhood of Woodstock that the present Duke would be well advised to cut the clump of trees down.—*Ch. Review*.

English Foreign Missions.

If there is one thing certain about the work of foreign missions, it is that we have by no means exhausted all the possible methods of attracting heathen minds to the Christian faith. There are indeed certain types of heathen who will never be induced to do more than give a respectful hearing to missionaries more or less resembling the ordinary parish priests at home. In many parts of the mission field it seems an absolute necessity that the Christian missionary should correspond as nearly as may be to the agents of the native religions. In other words, men living the celibate life under monastic vows are the best fitted to work among heathen people, devoting themselves absolutely to their conversion. Our remarks are prompted by the report of a meeting in connection with the Society of the Sacred Mission, held at the Bishop of Rochester's house last month, the Bishop himself presiding, and the Bishop of Ely and Canon Newbold supporting him. The Society has been at work for six years in Brixton, preparing laymen for service more especially in foreign missions. A move is, we see, about to be made into more commodious premises near Cambridge, capable of accommodating forty brothers. The Bishop of Rochester unreservedly welcomed "with both hands" an attempt which, he said, was characterized by "enthusiasm, simplicity, sagacity, and loyalty." We believe there is at work in the Church of England a large measure of that spirit which has led men and women in every age of the Church to the "religious life," and what the times demand is the sagacity to devise means of using for the highest purposes boundless energies of good which call for employment. The Society of the Sacred Mission furnishes one outlet for this reserve of spiritual force.—*Ch. Times*.

Sermon.

Dogs and Swine.

"Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you."

ST. MATT. VII, 6.

There is a story in the book *Leviticus* which one can hardly read without a shudder. Aaron the high priest had four sons, Nadab, Abihu, Eleazar and Ithamar. These men with their father were the priests of Israel in the wilderness. When the tabernacle was ready for use, the priests having been solemnly consecrated were directed to offer the sacrifices which God had appointed. After all had been duly performed, and Aaron had blessed the people, the glory of the Lord appeared. "And there came out a fire from before the Lord, and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces." It was the will of God that this miraculously kindled fire should be kept alight constantly by the priests and used for sacred purposes in the sanctuary. Presently the two elder sons of Aaron came according to their function, to burn incense before the Lord. Instead of taking the *holy* fire with which to kindle the incense, they took *common* fire, very likely from their own household hearth. Why they did this—whether it was wanton disregard of the divine will, or fear of the celestial fire; or possibly, as the context would suggest, because they were not quite sober and did not realize what they were doing—does not appear. But their irreverent course angered the Lord, and there went out fire from Him and slew them. That is tragic enough, but there is something yet more solemn about the story. The father of the dead men, and their brothers were not allowed to show any signs of mourning for them, nor to take part in their burial, nor even to lay aside their sacred duties. Their responsibility for the sanctuary was too great to permit of the most urgent obligations and privileges of blood-relationship. How greatly the Israelites must have feared a God Who so jealously guarded His holy things!

I. Whether Nadab and Abihu sinned wilfully or thoughtlessly we cannot tell. In a somewhat similar case, that of Uzzah, in the days of king David, who was smitten by the Lord because he put forth his hand to steady the Ark of God when the oxen shook it, as it was being brought up in a cart to Zion, it is likely that there was no intentional transgression; the irreverence was thoughtless. Nevertheless God would not suffer His holy things to be treated like common things even unintentionally. If the lesson was needed by men in old times, it is probably not less needed in our day. For there is an irresistible tendency on the part of almost all of us to lose sight of the solemnity which ought to attach to divine things, directly we are allowed by God to have them constantly and, as it were, unfenced in our midst. We dislike mysteries, at least so far as ourselves are concerned. We want to understand everything, to be able to explain the

obscure places of the Bible, and the more intricate doctrines of our religion. *A priori* one might argue very plausibly that mystery and obscurity belong to the Old Testament and not to the New, that one great meaning of the Incarnation was the making of all deep things simple, the bringing down of the awful majesty of God to the humility and approachableness of a little child. Therefore it is something of a surprise to us to meet with such a text as the one I just now read to you; "Give not that which is holy unto the dogs, neither cast ye your pearls before swine."

1. By dogs we are to understand, so the commentators say, people who wantonly and violently attack our religion and its holy things. The dogs of Eastern lands are not only unattractive and unclean creatures, but vicious and treacherous, ready to snap and bite even where no provocation is given them. There are many open enemies of God's religion. The Master says that we should not give them occasion to assail our faith.

2. By swine on the other hand we ought to understand all spiritually dull and uninterested people, absorbed entirely in the things of this world. They are apathetic about religion unless one provokes them by constantly forcing it upon their attention. Then like swine, goaded into fury by being interfered with, they are likely to turn and attack their ill-advised teachers.

II. As one ponders our Lord's saying, the thought comes up that He Himself, in His own person, did the very thing He warns His followers not to do. Did not He give Himself, His all-holy humanity, to the dogs, when He came down to earth to die? Did He not in the most real sense cast the lovely pearls of His heavenly doctrine before swinish men, who at last enraged turned upon Him and rent Him? We cannot but remember what He says in the 22nd psalm; "Many dogs are come about me, and the council of the wicked layeth siege against me." And presently He cries further in the same psalm; "Deliver my soul from the sword, my darling from the power of the dog." And if this be spoken of the Church, the verse is still more noteworthy as a commentary on our text, because He of His own free will and choice has thus given both Himself and His holy Bride to the dogs. If the swine are not mentioned directly, they are portrayed in character when our Lord says of the Jews, to whom He preached in vain, "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes have they closed." Why did He thus do Himself that which He tells His followers they are not to do? He did it to redeem the world. Because in the divine wisdom there was no way so suitable as this way of the Lord's Incarnation and Death to show, first the prodigality of the love of God for His creatures, and secondly the frightful depth of depravity to which men had fallen. He would give Himself to the very dogs and swine to be treated by them as they pleased, in order that the universe might know its Creator would stop at nothing to redeem His creatures. He would let the dogs and swine work all their will upon Him, in order that the

universe might truly understand the profundity of the wickedness of human sin.

III. But while our Lord gave His all-holy life to the dogs and His heavenly truth to the swine, He did not give that which was another's but that which was His own. In truth He gave Himself. And it might be permitted to even sinful men, such as we are, to give our own *lives* up to malignant and brutish enemies of the faith for His sake. Many of the martyrs in this way followed their Lord. Very notably St. Stephen, the first martyr, did that very thing with his own life which the Master says we should not do with our pearls. As he stood before the great council of the Jewish rulers he cried: "Ye stiff-necked and uncircumcised in heart and mind, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of Whom ye have been now the betrayers and murderers; who have received the law by the disposition of angels, and have not kept it." Was not this to provoke the swine to turn upon him and rend him, as they presently did? It is written, "When they heard these things, they were cut to the heart, and gnashed on him with their teeth." It may be a question how far one has the right to provoke the enemies of the faith to put him to death for Christ's sake, yet it is evident in the case of St. Stephen and all the noble army of martyrs who came after him, that they cast before the swinish persecutor not their *pearls* but their *bodies*, not the holy things of God, but their own lives. They did not give up their Lord to His foes. He could make that splendid sacrifice Himself, but for any one to be disloyal to Him in connection with it were grievous transgression indeed. "The Son of man goeth as it is written of Him; but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born."

Does He not say, however, that we are not to cast *our* pearls before swine? They are *ours* only in the sense of being entrusted to us by the Master. All the gifts of grace, all the treasures of truth, all the precious fruits of the Spirit in our lives are ours to guard and develop, and by holy living so to appropriate and identify with ourselves that they shall be our own in all eternity. Yet there is no gift of God, no holy pearl which we now have that may not be taken from us, in the day of our judgment, if we have shown ourselves unworthy to keep it. The pound is to be taken from the unfaithful servant at the last day and to be given to him that hath ten pounds. So they are our pearls which we are not to cast before swine, nevertheless God's pearls also, and therefore not to be misused by us who have them in possession for Him.

IV. One cannot but feel that there is a special appropriateness in our text for the times in which we now live. It is pre-eminently the day of the popularization of religion. Earnest men in various Christian denominations are moved by the thought that the Gospel is not reaching the masses, and something ought to be done about

it. It is not clear to everyone what the trouble is; whether the traditional message wants restating to meet the needs of these days; whether there is demand for a zealous pruning away of human additions and excrescences which have little by little accumulated upon the simple doctrine of the Apostles; or whether the trouble lies in the lack of zeal and self-denial on the part of believers. Whatever may be the difficulty, all seem to be agreed in the fact that the religion of Christ is not popular and must be made so.

1. One scheme for reaching the masses is the spreading abroad of the Bible in every direction. Millions of copies are printed and sown broadcast over the face of the earth. Energetic colporteurs penetrate into the heart of Siberia, within the great wall of China, among the mountains of Thibet, through the jungles of India, distributing the Word of God translated into many tongues and even into the different dialects of the same tongue. A like zeal puts testaments into railway carriages, and into the guest-rooms of hotels; into public parlours and meeting rooms. And one cannot but ask whether this may not be in too many instances giving that which is holy to the dogs, and casting pearls before swine.

2. Then there are what are called 'evangelistic methods;' such Christian work among the masses of the people as is undertaken by the Salvation Army and similar agencies. A feature of this is the deliberate elimination from religion of all that which outwardly gives it solemnity. There is to be no mystery, no hush of bated breath and bowed head as the great things of God are spoken of, or the sacred rites enacted. When the most holy name JESUS is spoken it is to be uttered as the name of one's boon companion and every day friend, or shouted forth as a war-cry. No one is to think of the Saviour as holding Himself aloof from the commonest and most degraded comradeship, else poor sinners will be afraid to approach Him. And the sacred ordinances are to be celebrated anywhere and everywhere stripped of the trappings of dignity, in order that the humblest folk may feel they can approach the table of the Lord without trembling. There is an aspect of this conception of popularized religion which is attractive, for our Master did descend to the lowest ranks and conditions of our social life, yet there is also an aspect of it which is most revolting to those who have been trained in the traditional ideas of reverence for holy thing and holy places.

V. Is not the key to the matter to be found in carefully distinguishing between the message of salvation with its works of mercy, and those spiritual powers and ordinances which one may call the mysteries of the faith?

1. So far as works of mercy are concerned we cannot too thoroughly popularize our religion. To feed the hungry, to give drink to the thirsty, to harbour the stranger, to clothe the naked, to visit the sick, and to minister to prisoners, are deeds which everyone is called upon to perform for all who are in need, even if they be enemies of the faith and hopelessly debased in their ignorance and sin. There is never any fear that

in such gracious beneficence we shall be doing what the Master forbids when He says "Give not that, which is holy unto the dogs, neither cast ye your pearls before swine."

2. Again, so far as the proclamation of the Gospel call to repentance and the higher life is concerned, it is meant for all the world to hear, whether it be met with mockery, with indifference, or with faith. The simple truths that man is a sinner, and is lost except for the mercy of God; that God has sent His Son into the world to redeem fallen humanity; that the Saviour so loved the guilty world as to die upon the Cross for its salvation; that He had power to rise from the dead, and is therefore able to bring immortality and life to all who will become His loyal disciples; that in this world there is pardon for the penitent; that after this world is judgment, and the result of judgment must be heaven or hell for evermore—these facts of the Gospel must be proclaimed without hesitation, and in the ears of all nations, whether they will hear or whether they will forbear.

3. But in the Christian religion there are deeper things also. The profound doctrines of the Creed, such as the Trinity and the Incarnation; the celestial mysteries of the sacramental system; and the unearthly sublimity of the great sacrifice of the altar—these things cannot be treated as common things, argued about and discussed as our politics, or made occasions for jesting. They must ever be surrounded by such accessories of dignity and solemnity as we have power to throw about them. They must be led up to and prepared for, the neophyte being little by little initiated as it were into their heavenly environment as he shows himself fitted for such privilege. To treat the profounder doctrines, the sacraments and the worship of the Church as one might treat the common place affairs of this world, is without doubt to give that which is holy to the dogs and to cast our pearls before swine.

VI. Most edifying is it too, as it seems to me, to consider what our Lord says about the reactionary effect upon one's self of disregard of His most solemn injunction. He adds to that injunction the warning, "Lest they trample them under their feet, and turn again and rend you."

1. Zealous men in these days affect the popularizing of the Catholic religion by dwelling particularly upon the humanity of our Lord. They never weary of pointing out how altogether of our own race He was, not only in taking a veritable human body, with man's soul and mind and will, but even yielding Himself to the imperfections and ignorances of our nature. They do not quite dare to say that He could commit sin, but so great is their desire that each sinner may find our Lord to be in every respect his brother, that they are prepared to profess their belief that He laid aside His divinity in order to be human. How could He be truly tempted unless it were possible for Him to have yielded to the Tempter? How could He know what our ignorance is unless He too was ignorant? How could He sympathize with our hopelessness

unless He did truly experience upon the Cross the woe of despair? One writer or preacher seems to vie with another in glorifying the humanity of the Master by minimizing His divinity more and more. They are casting pearls before swine. There are a plenty of dull sensuous ones of the earth who care naught for this sort of advance of Christian teachers towards them. They may never be induced to take interest in the matter at all. Yet if at last goaded into expressing themselves in one way or another, they are more than likely to turn upon their persistent instructors with the scornful taunt, If Christ be such as you declare Him to be, He is not God and cannot save. Thinking to humanize the divine life those who deny our Lord's omniscience will some day awake to find themselves Arians.

3. The very same sort of thing is going on to-day with the Bible. Eager evangelists, anxious to commend the Word to the indifferent and the careless, are conceding this and yielding that to the critics and the unbelieving scientists. The Bible is not the Word of God, it only contains it; so they begin. Much of it is uninspired, some of it is actually untrue. The part that is inspired is no more inspired than other good books. And so it goes on, until at last the men of this world who really care nothing about the matter at all, are forced to take a cynical interest in it by the pertinacity of their would-be shepherds, and turn on them with the brutal avowal that they believe the whole thing to be a lie, and there is no divine Bible. And if no Word of God, why any God? The pearls have been cast before swine. What wonder that these presently trample the precious things under their feet and turn again to rend the foolish men who so wantonly cast them there?

I do not believe there could be anything much more fatal to true religion than the notion that it can be popularized by disregarding its unearthly sanctity and tearing the veil from off all its mysteries. If it be God's religion it must partake of His holiness, and He will not suffer His creatures to set that aside with impunity.

In 1841 there were 1,000,000 Roman Catholics in Great Britain and 6,000,000 in Ireland. In 1861, owing to Irish immigration, the Roman Catholics in Great Britain had increased to 2,000,000, while in Ireland they had diminished to 3,500,000; thus the total in 1891 for the United Kingdom was, as stated, 1,500,000 less than in 1841, though the population had increased by 11,000,000. In other words, whereas in 1841 Roman Catholics numbered 26 per cent. of the population, in 1891 they had dropped to 11 per cent., so that though there has been in Great Britain an actual increase in numbers, that increase has not kept pace with the population, and the marriage returns, so far as they have been made up, show the same diminishing quantity. This is pretty conclusive evidence that Romanism does not grow in Great Britain.

Catholic Champion

"So David prevailed over the Philistine with a sling and with a stone."
—1 SAMUEL, XVII, 50.

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Church Journalism.

We think it a privilege to add our word to the general expression of admiration of the strong character of the late editor of the *Churchman*. It seems improbable that we shall ever again see anyone very much like him. We shall yet see striking examples, we hope, of devotion to a purpose. We shall see priests who can think for themselves in practical matters of this present life, and priests who can feel the pulse of the Church and know what she is thinking. We shall also rejoice in examples of devoted sacrifice of money, time and labour to a holy cause, and even to a cause which may for a long while seem to be thankless. We shall see steadfastness and perseverance exhibited in many Churchmen. But just such a combination of business-like shrewdness and sincere Connecticut churchmanship with world-wide and appreciative insight we doubt if we shall ever see again. We are not judges of each others' lives; we have neither commission nor ability for that; but we may see examples and lessons, even though we be mistaken as to what we see; and in this sense judging, we surely find in the life of Dr. Mallory the example of an extremely earnest and partly successful attempt to obey the injunction "Be ye wise as serpents and harmless as doves."

The harmlessness of the *Churchman*, however, we cannot help thinking, has been rather a result of temperament than inherent in the principles it has advocated. The wonderful caution with which dangerous subjects have been treated has minimized the injury which was sure to result from a combination of high views of the Ministry with low views of the Sacraments, and especially of the chief Sacrament. If the Church generally were to adopt this truly Protestant Episcopal position, the result would surely be a strong growth of Pharisaism. Fortunately the *Churchman*, being gifted with a pretty correct idea of the general tendency in "our Zion" has had the wisdom to say little or nothing on the Protestant side and to be strong and clear on the Episcopal side. It has strongly urged Samson to be careful of his hair, though it has not told him what depended on its preservation. Perfect wisdom would have spoken of both the hair and the strength, and of the former as being essential to the latter: but failing that perfection, it has been

a fruit of wisdom that Dr. Mallory's paper has made but little exhibition of the false doctrine that the strength is only imaginary, and has expressed much open admiration and praise of the part of the body in which that strength resides.

We do not doubt that the *Churchman* has been of very great use to the Church, although we have of course felt that in many things it failed to reach the ideal position. An influential journal with a large circulation is almost an essential part of the machinery of the Church in this journalistic age. The clergyman who has been accustomed to it would scarcely know what to do without his *Churchman*. We may have laughed at it, and peppered it with our juvenile pea-shooters, but yet we have needed it as a medium for the circulation of news and of ideas. As an indication of the trend of thought in the Church it has been invaluable. It has always been comparatively safe to recommend to the laity, of course with the usual warning against false doctrine now and again. And its decorative features have been admirable. Good stories and good pictures have gone along with a thoroughly safe and moral tone and a freedom from cant and sanctimonious vulgarity. But while all this has been very good and useful, it is not all that we ought to have. The Church needs and deserves something more than such a "family newspaper."

Several sincere attempts have been made to supply her with suitable periodical literature. They all seem to have been subject to the one difficulty which the editor of the *Churchman* regarded as a fatal one and set himself to work with all his might to overcome. We mean of course the difficulty of support. Without a good fiscal standpoint, it is thought, a paper cannot be established. Stronger papers will take it in. The *Churchman*, if we remember truly, has swallowed not a few. Therefore the first necessity is by some people declared to be financial strength; and it is thought good policy to make considerations of soundness give way, just as we read that a Washington congregation thrust out the Holy Eucharist from the chief place among Sunday services because they thought the finances would be improved by doing so. Why, we are asked, should we have a number of weeklies and monthlies representing this, that and the other school of thought, this, that and the other ecclesiastical interest, instead of combining our forces and adding together our small circulations so as to make one good, strong paper? The answer is, It would not be either good or strong. There could be no surer indication of the decadence of a cause or a school of thought than that its different organs of manifestation have begun to be confluent. Unity of spirit in diversity of organs is the highest type of life, and the multiplication of the organs is a proof of youthful strength and progress. It is, of course, true that the multiplication might be too great, but we ought not to feel uneasy because we have several little Catholic ventures in journalism none of

which can claim to be very near the money-making stage, but all of them pretty sound and interesting.

Truly believing, as we do, that the Catholic religion is the religion of the formularies of this Church, as well as that which her Divine Guide has given to mankind, we are gratified but not surprised to find that notwithstanding the overwhelming intrusion of Protestant ideas among us for so long a period, there are now, among the dozen or more Church periodicals which are of general circulation, six of decidedly Catholic character, to wit the *Church Eclectic*, the *Living Church*, the *Holy Cross Magazine*, the *Arrow*, the *Angelus* and CATHOLIC CHAMPION. Besides these there are many good and influential papers which can hardly be classified as other than diocesan or local, but which are doing much good all the way from Omaha to New England. We sympathize with them all and hope that they will all prosper.

But we should not be "abreast of the times" if we did not also know that "the survival of the fittest" and "natural selection" are principles of life, as well as diversities of gifts and operations. A striking example of the working of this law is to be seen in the history of the English *Church Times*. From the first that paper has evidently had just one purpose, and that is the maintenance and defence of Catholic principles. There has been no trifling, no filling up with mediocre productions or with platitudes. Nor has there been any "respect of persons" in the bad sense with which that phrase is used in the Bible. Bishops, dignitaries, members of the government and judges were all perfectly sure that if they contended against or betrayed the cause of God's Church they would suffer whatever the *Church Times* was able to inflict, and it is impossible to doubt that they took that fact into serious consideration and governed themselves accordingly. The blows which the paper dealt were effective and to be dreaded because they were tempered by justice and sound learning. They appealed to common sense wherever it was to be found. And in helping its friends the *Church Times* has been no less valiant than in slaying its enemies. From the encouragement and enlightenment many of us gained in this country we may imagine what a support it has been to thousands of priests and myriads of faithful laymen scattered through all the towns and villages of England. Now it is an established institution, still of great value and most admirable; but nothing it can now do, we should think, can be like the achievements of its bow and spear in the days when the battle was hot. We do not under-value the grave and strong established character of periodicals like the *Guardian*, the *Church Review* and the *Church Times* as it now is. They are not merely useful beyond calculation, they are an essential part of the work which the Holy Spirit is doing in the Anglican Communion. But there are times when we need the fighting journal also, and in those times it is raised up.

At the risk of appearing to speak for ourselves,

therefore, we would advocate in the minds of our readers an earnest consideration of the subject of Church papers. The country has fallen into a reckless and degraded habit of reading bosh, and worse than bosh. A flood of monthlies give us pictures and a little trash printed along with them. The ordinary newspaper grows more and more frivolous and unreliable, and it would seem that the people love to have it so. It is very hard to find a good novel. Science is growing more and more speculative. Even in philosophy and in theology we find less and less regard for firm foundations, more and more devotion to the amusement of looking for some new thing. Such a universal childishness cannot fail to produce its effect upon the members of the Church and upon the clergy if they do not set themselves against it. Superficial smartness and startling impudence, not to say profanity, are even now often praised and sought after as if they were indications of a truly broad and liberal spirit; and, as the House of Bishops and many faithful clergymen have in plain terms warned us, we are plagued with grave internal dangers to the continued soundness of our faith. Is there not a medicine for this state of things in good Church papers well supported? If so, what ought they to be like? That is, what ought each member of the Church, whether he be reader, supporter, correspondent or contributor to try to make them?

We must not answer a fool according to his folly. Our Church papers ought not to deal with the false prophets and their little breezes of new doctrine as if they were true preachers, even though they may have a canonical standing among us. They claim that they have a lawful place in the Church and are equal to those who adhere to the truth. This equality we must not admit, nor suffer them unrebuked to think that they are what they claim to be, and that we are like unto them. We must not hide our light, nor let our good be evil spoken of. Our writing, and speaking must have the spirit of true battle, inspired by strong and righteous hatred of the enemy's cause, not saying with Ahab "He is my brother," but with St. Michael, "The Lord rebuke thee," whether his contention be about the body of the Five Books of Moses or about any other sacred gift of God to His Church.

Again, we must answer a fool according to his folly lest he be wise in his own conceit, and think that his little bits of argument and great claims of scholarship are unanswerable. We must prod their claims, and expose their fallacies, and show them to the Church and the world for the deluded charlatans they are. Those of us who have to do with Church papers and magazines must do the penance of reading the hostile literature. They must themselves be as well furnished as possible that they may the more convincingly and completely overthrow the specious pretences by which our faith is assailed, and prove to the satisfaction of Christians who have not time for these works that there is noth-

ing in a name or title, but everything in hard facts and sound reason.

But of course our papers must not be only controversial, although it is true that in these times they ought never to forget that essential duty. Their literary qualifications ought to be such as to make them attractive to the most cultivated minds. They ought to be free from dullness, even spicy, and yet not undignified. Disagreeable personalities ought never to appear in them; that is to say there should never be charges, still less insinuations of unworthy motives against anyone, unless the matter is so clear that the proof accompanies the charge; nor should anyone be ridiculed except for words or acts of his which are proved, and are strictly pertinent to the discussion. Church papers ought always to be the work of those who speak and write only as gentlemen, and all correspondents who write in a decent spirit ought as far as possible to have a fair hearing in their columns and a courteous answer.

The newspapers especially ought to have facilities and ability to supply their readers with a good idea of current matters in the ecclesiastical world; we are not just the American Church; we are a branch of "the Holy Church throughout all the world." This involves a great deal of careful reading and editing by thoroughly competent persons. So also does the department of book notices, which, if it is conducted with knowledge and independence, is of the greatest value to many readers.

But our readers know all these things. They can imagine our difficulties and needs even if they have not had experience with them. We hope that an increasing number will feel themselves stirred to help the Church papers, to read them and pay for them, to write to them upon occasions, to extend their circulation, and in every way to encourage and correct them. A number of clergymen are engaged in them (we speak particularly of the Catholic papers) not for gain but for sheer love of the holy cause. The papers are young, and they have difficulties and make mistakes. But if discerning Churchmen will foster them, and give them the right hand of fellowship in proportion as they find them sound, able, true and interesting, there will almost certainly grow up out of them, without too much commercialism in the process, one or more admirable and self-supporting journals which will be possessions worthy of a great Church.

"Sectarian Superciliousness."

A very brilliantly edited contemporary of ours, whose leaders often, perhaps usually, meet with our most cordial acceptance, has a few weeks ago treated at some length what it styles "Sectarian Arrogance." By this is not intended, as any one would naturally suppose, the arrogance of sectarianism towards the Church, but quite the reverse, an arrogance which Churchpeople are supposed to display towards sectarians!

It seems a certain western professor is much distressed because he finds a bitter prejudice against the Church in the hearts of many of those with whom he is professionally brought into contact. This he looks upon as a misfortune, and with him agrees our esteemed contemporary who considers it to arise from a "sectarian (!) arrogance" on the part of certain Church people, who, through claiming to be Catholics, foster deep prejudice against the Church in the bosoms of real Catholics! It sounds just a little like Alice after she got into looking-glass world where everything was wrong end up. What can all this mean? Our contemporary uses a theological vocabulary unknown to the English language and polite usage. By "sectarian" he does not mean 'peculiar to the sects' but 'peculiar to the Church' and by 'Catholics' he means Protestants!

When people insist on clothing their thoughts in such wondrous language, we feel tempted to suspect that that they do not wish to be understood. However we think we have discovered the meaning of the article in question, and translated into ordinary everyday English it is this—the Episcopal Church claims divine power and jurisdiction which all Protestants bodies lack; these religious organizations she therefore considers as mere men-made sects, and treats them accordingly. This treatment is bitterly resented by the members of these various denominations, and thus arises a strong *a priori* prejudice against the Church.

This we believe to be the meaning of the charge, and the Professor and his supporter appear to think that this state of things is objectionable and that for it the Church is to blame. CATHOLICCHAMPION thinks exactly the opposite; we look upon the state of things as most healthy, and we congratulate the Church for having been able to bring it about!

1. There is nothing so good for people as that they should feel they are being looked down upon. And the more angry they are, the more evident it is that they feel the elevation of the position of those who are looking down on them. But this anger is often the first step to conversion. No one likes to be looked down upon, and therefore although for a while it produces anger, and a deafness to all argument, in the long run these same people begin to think that they would like to be up on top and to look down on others.

And as a matter of fact could anything be more utterly contemptible than the great American sects. We do not refer to respectable religions like the Presbyterian and the Lutheran, the fruit of the travail of the XVIth century, but such low, time-serving, ignorant, superstitions as the "Baptist Church," the "Methodist Episcopal Church," and the like! In the East these parvenu folk do not dare to raise their heads, or if they do, they are laughed at for their pains. But no doubt in the West it is different, and quite possi-

bly there a Baptist minister or a Methodist minister may consider himself as on an equality with the Church clergyman! Should this be the case a little "arrogance" and "superciliousness" would be very useful and highly commendable. Those who boast that they derive their office from the people should be made to know, if not to feel, that they are removed by an infinite chasm from those who derive their mysterious powers from above and are the vicegerents of heaven.

Of course in matters non-ecclesiastical there should be Christian politeness shewn to everyone according to his position in life, but even in such matters dissenting ministers should be made to feel their inferiority. All we mean is that people should be kept in their proper place, and surely the proper place of a priest of the Church is very different from that of a minister of any sect, no matter how worthy he or his co-religionists may be. And as this is true of the clergy so too is it true of the lay people. Those who are members of the true Church, those to whom the promises were made, those who know the truth and have the very presence of God in their midst, cannot be expected to look upon those who are outcasts from the tents of Israel as upon an equality. Whether one calls this feeling "arrogance" or "superciliousness" or anything else, the feeling still remains—blessed be God!—of infinite superiority. And the fact that this superiority is not the reward of our own merit but merely of the grace of God, in no respect takes from the fact of its existence, or of its greatness. We are the children of the Church of the Apostles, the Church of Peter, and of James, and of John who said—"we know that we are of God, and the whole world lieth in wickedness."

2. We come now to the second point. We have not disputed that there is a widespread dislike of the Episcopal Church, and that that dislike is largely due to its exclusive claims, which to outsiders seem exorbitant. We have said that we consider this prejudice rather beneficial than otherwise. We must next consider whether the existence of this feeling is the "fault of the Church."

Now it is a fact that cannot be denied that an overwhelming majority of our converts come to us because they are convinced of the truth of those very claims. And there is another fact well worthy of note, that the strength of the Church is usually in proportion to the culture and refinement of the population. We do not mean that it is at all exclusively among the rich and highly educated that the Church makes her converts, but that in a state of society where people know their true position in life, whether it be great or whether it be small, where the doctrine of the Catechism is a reality that all must order themselves lowly and reverently to all their betters, just in these communities the Church is strong. And where Yankee spread-eagleism prevails there the Church is found only among a few people who have been educated elsewhere under m

favourable circumstances. In view of these facts we maintain that so far from this Church being at fault for too great *hauteur* and exclusiveness, she has been in many instances too ready to lower her standard, to forget her glorious privileges, and to place herself on a level with the self-deceived religious clubs founded in most cases as her avowed enemies. It has become the fashion to blame the Church for all that anybody else has done wrong. Certain wise men tell us that King James and King Charles were to blame for the Great Rebellion, and that the Laudian principles of the Savoy divines were to blame for the importation of the Dutch Princes, and that the English Bishops were to blame for the Methodist schism, etc., etc. We do not believe a word of it. It was not that the Church in any one of these cases was too severe, the fault was that she was too lenient. Severity in due time would have prevented each one of these catastrophes.

And now and here, if ever in the history of the world—is the time for the Church to magnify herself in the eyes of the world, which usually values people as they value themselves. Protestantism as a religion is breaking up before our very eyes. The leaders already ridicule the Holy Scriptures and the very book which our Lord Jesus Christ said gives the sign of Him and of His resurrection. A faithless humanitarianism is taking the place of an erroneous yet heartfelt faith in Christ and His atonement. The Roman Church is grasping after worldly greatness and an earthly kingdom, and meanwhile whole nations are dropping one by one from under her dominion.

Protestantism and Romanism alike are tottering to their foundations, each resting as it does upon a lie, the one upon the "right of private judgment," and the other upon "the infallibility of the Supreme Pontiff." The Anglican Church alone in the West stands as the representative of the Church founded by the Lord, and to it, if it be true to its divine character, shall the gathering of the nations be.

Eastern Church Notes.

THE GREEK AND ANGLICAN COMMUNIONS.

"Wherefore, I, commending your zeal for the union of the Anglican and Orthodox Eastern Churches, declare to your Christ-loving reverence, that with God's help, I will also endeavour to the best of my ability to co-operate (always in a proper and canonical manner) for the advancement of this saving work of union, so acceptable to God, and that the rather, as it does not appear so difficult to me as some suppose; because however the Anglican Church greatly differs from ours in particular points, yet at the same time it agrees in general principles much more than Romanism or Protestantism. For the Anglican equally with the Orthodox Eastern Church, accepts as the supreme and infallible criterion of Christian truth, the Word of God; that is, the Holy Scripture, interpreted,

however, by sacred tradition, as embodied in the writings of the godly-wise Fathers of all times and places, (which is the expression of the Catholic sense of the Church), and logical inquiry and investigation.

"Romanism indeed receives the Divine Word, but rejects logical inquiry and investigation, imposing on the Christian blind submission and obedience to the infallible declarations, forsooth, of the Roman Pontiff; and Protestantism again accepts indeed logical and intelligent inquiry, but rejects the sacred and living tradition, which comprehends the common mind of the entire Church, (the fulness of Christ), or the true and inner unity.

"Thus Romanism concentrates all ecclesiastical life and thought in a certain privileged order, or rather in one supreme individuality. But Protestantism erring in the opposite extreme, divides the Church into ten thousand individual churches—if churches they can be called—deprived of any common bond or centre of unity; so constituting as an infallible criterion of the interpretation of the Divine truths contained in Holy Scripture, individual opinion—than which, what can be more liable to error? A convincing proof of which may be found in the multitude of heresies which have everywhere sprung up in Protestantism, and the religious turbulence or anarchy of individual opinion which prevails in it."

A letter from the Most Rev. Gregory of Byzantium, Metropolitan of Chios, to Rev. Geo. Williams, B. D., Senior Fellow of King's College, Cambridge, pages 10 and 12. Published as Occasional Papers No. 4 of the Eastern Church Association, London, 1867.

REPORT OF JERUSALEM AND THE EAST MISSION FUND FOR 1896.

Page 36.

"The Patriarch of Antioch was visited by the Bishop, with whom an interesting conversation on the validity of Anglican baptism and on other subjects was held.

"The Synod of Antioch has followed the line taken by those of Russia, and of Athens, and of Constantinople, that baptism should not be repeated in the instance of any one joining the Greek Church from the Anglican Church, but that only the chrism should be conferred, that being held by the Orthodox Church to be their equivalent of our confirmation. The Patriarch spoke with very kindly interest of the English Mission amongst the Jews."

FROM THE THIRD TRIENNIAL CHARGE OF THE BISHOP OF THE CHURCH OF ENGLAND IN JERUSALEM AND THE EAST, 1896.

Page 22.

"Even where individual members of other Churches are attracted, and manifest a desire to

study our branch of the Church, or even to communicate with her (a matter which in both my previous charges I have pointed out ought to be named to the Bishop), I really do not see the necessity of such persons being removed by ourselves from the Communion of their Church. I have already (and with the assent of the Orthodox Patriarch of Jerusalem) given, under special circumstances, permission to communicate in the Church of England (as has often been done in the East to members of the Anglican Church) without removal from the Church of baptism."

Marginal Note.

"This was an *individual* act of intercommunion. Could the same permission have been claimed on the ground that the man was a Greek Churchman, it would have signified that the *Churches* were in intercommunion."

Page 41.

"HELOUAN. The success of the Mena House chaplaincy has encouraged the formation of one at Helouan. Baron Menasce of Alexandria generously gave a plot of land, adjoining that given by him to the Greek Patriarch of Alexandria. The Baron told me that the Patriarch had kindly advocated this gift to us."

Pages 50 and 51.

"The Eastern Church questions modern Roman orders subsequent to the 'Great Schism' (A. D. 1378-1414); that is to say that in any steps towards intercommunion with Rome, she might require that the line from A.D. 1378 down should be affirmed. But Anglican orders are not crossed by the 'Great Schism'; they pass upward into the unbroken line of days when the Greek Church acknowledged the descent of Theodore of Tarsus and of Canterbury."

Marginal Note.

"Anglican orders are acknowledged at Jerusalem; there is some hesitation on the subject of *baptism*, grounded doubtless on the irregularities noted in my Primary Charge, pages 46 and 47. But the statement of what I have mentioned above (that C. M. S. missionaries at the request of parents have administered Holy Baptism) has done much to remove this hesitation."

The Title Father.

One regrets to see that the title *Father* is not more generally used both in speaking of priests and in direct address to them. The title *Father* is supported by Scripture, Catholic custom, and common-sense. It is not a title which laymen have any objection to using where they at all understand the idea of the Priesthood. On the contrary it is readily adopted as a natural expression of the pastoral relationship even by protestants. No one can help feeling its suitability and beauty. In the case of our few priests in religious orders at least the title is almost never refused.

There seems to be a peculiarly subtle idea on the part of some that the title *Father* is properly applied only to the clergy in religious orders

This is based apparently upon the use of continental Europe and more especially France, where a distinction is made in speaking of the clergy in religion and seculars. This distinction on the part of those who scrupulously observe it is not due to any "economy" in Catholic practice. They do not hesitate to do other things much more offensive than the use of the word *Father* to the unconverted layman. But their desire is to be ecclesiastically elegant. To them they say the use of the word *Father* as applied to the secular clergy is vulgar. It is an importation into this country from Ireland.

But even those who object to the use of the title *Father* in speaking of a secular priest would doubtless admit the propriety of this title in the vocative. In the confessional they would say "Father" in speaking directly to the priest even if he were a secular. To this general use of the title Catholic custom even in France accords, and one says "Father" or "Mon Père" to a priest not only in devotional use and novels but in daily conversation, and that too without any infringement of ecclesiastical elegance.

It is questionable if the Irish custom of using the title *Father* in speaking of all priests alike is not really more sensible after all than the subtle distinction mentioned. The distinction serves no tangible purpose, while the general use of *Father* does. We have very few religious and are not likely to have great numbers soon. The use of the title *Father* emphasizes the pastoral office, compels recollection on the part of both layman and priest, and teaches the doctrine of the Priesthood better than almost any other means. It is very difficult to get ordinary people and especially children to appreciate the subtle distinctions of France. It would seem that the practical value of teaching the idea of the pastoral office to uneducated people and children should counterbalance the advantage of maintaining an ecclesiastical elegance. In France the children of the Church do not need to be taught the doctrine of the Priesthood in the same way they need to be taught the doctrine in America. There there are many religious and, besides, even the secular clergy commonly appear in the soutane, and the sacerdotal office is well understood; but in America we cannot afford to throw away any means however small which will teach the Catholic faith, and in no way does the American child grasp the idea that a man is a priest more quickly than by calling him Father So-and-so.

Business men and professional men also appreciate the propriety of using the title *Father* for the clergy. It is analogous in their minds to the titles which distinguish a man's office in the many departments of professional or military or legislative life. The Protestant minister is denominated *Mister* and this is an additional objection to that word as applied to the priests of the Church.

For Scriptural authority see 1 Cor. iv. 15.

One is glad to see that the English Archbishops in their splendid answer to the Pope's Bull,

do not hesitate to speak of "the ordinations of our *Fathers*" when referring not only to the Bishops their predecessors, but to the Priests of the Church of England as well.

Foreign Odds and Ends.

Ecclesiastical news from France continues to be as bad as possible and the anti-Catholic power is growing daily stronger. The Pope's wretched desertion of the throne is (as might be expected) playing directly into the hands of the enemy. From this it happens that misdirected priests are throwing themselves into politics, and that in opposition to the loyal leaders of the Catholic France of old. At Brest there were two candidates, the one for "altar and throne," and the other—a priest—for altar and a Republic with a Free-Mason President! The latter claimed to have been elected, but the other candidate, the Comte de Blois has asked to have the election set aside on the ground of the improper action of the clergy in the matter. Meanwhile the clerical candidate, M. l'Abbé Gayraud, an ex-Dominican, secularized because he felt he had a call to politics, is shocking the ears of Christians throughout the world by his blasphemous phrase, "Jesus-Christ Citoyen Français"!!! The Pope is welcome to his champion. Thank heaven M. Gayraud is not "a minister of the establishment;" if such be the fruits of the genuine Papal priesthood we may be glad that their possessors feel that they and we are unlike.

In one town (says *L'Univers*) two Protestant women who had been placed, as school teachers in an orphanage founded by a Catholic lady, but which the Republic (protected by His Holiness the Pope) has secularized, have been condemned the one to eight days' imprisonment, the other to 100 francs fine, for cruelty to the children. The gravest of the charges the children in the house were afraid to swear to.

In another town a crucifix belonging to a private individual but on the public street was mutilated with a hammer, the head being broken off, etc. And the government officials thereupon ordered all crucifixes to be removed from the wards of the hospitals!

In one place where the laity had walked in procession through the streets with banners displayed and singing hymns, the court held the law was not broken, but in another instance (at Rheims) because there were some priests in the number of those who walked in silence from the railway station to the Cathedral, the court held the law was broken and fined the offenders!

And this is the government recognized and sustained by Leo XIII!

The Pope seems to have hard luck with his Commissions. He appointed one some time ago to report upon "Diana Vaughan," whether there was such a person, and if so whether she was a Catholic. The Commission reported, and now it

is asserted by M. Leo Taxil, who first introduced Diana Vaughan to the public, that the Commission refused to hear his evidence on the point!

The following is certainly curious if not instructive. It is a quotation from a letter by the famous Ultramontane writer, Louis Veuillot, dated Algeria, June 26, 1841:

"I had a trying experience this morning. Monseigneur Dupuch, Bishop of Algeria, was to bless the new Church of St. Marie de Mustapha and give a first communion. In this church of the Bedouins there were packed a congregation of all nations, among them being about twenty-five handsome and fashionably dressed Parisian ladies. The Bishop had put me among the altar boys, but just as he was about to put on his vestments it struck him that I also ought to communicate, and he asked me if anything troubled me. Now I had not been to confession for eight days, besides which, everybody was waiting for the functions to begin and altogether—well, I whispered to him hurriedly that I thought the case a little embarrassing. 'Go along with you,' was all the reply I got: 'tell me in two words what distresses you.'

"Thereupon, in face of all present and without thinking of kneeling down, I confessed *au grand galop*. But what a confession! It could not have lasted more than twenty seconds. Monseigneur then gave me my penance, and I knelt down to receive absolution—not without a feeling at the bottom of my heart that the twenty-five dames Parisiennes were regarding me with amazement. However, the Bishop was equal to the occasion, for he knelt down with me, so that in reality no one could tell what was passing. And thus was I enabled to make my communion."

Our old friend *The English Churchman* has some interesting news. In the issue of Jan. 20 we read:

"An ex-clergyman of the Church of England, and a 'convert' to Rome through the agency of the Jesuits, was last week at the Central Criminal Court sentenced to nine months hard labour for forgery."

"One of the prayers offered up at the memorial service of Prince Henry of Battenberg which was held in Whippingham Church yesterday week, contained the following sentence: 'And when this life of trial is ended grant that we may find with him who has been taken from us a merciful judgment in the last day, and a joyous entrance into thy glory.' Was this intended as a prayer for the dead?"

Who can tell indeed?

In a leader of Feb. 11 the following is a cheering sentence:

"Church affairs in the Diocese of Truro are becoming increasingly unsatisfactory, if indeed the maintenance of Evangelical and Protestant

principles be taken as a test of vitality and progress."

Our readers will remember the great attempts made recently by the Pope to induce the Abyssinian Church to come under his yoke! He does not seem in this matter to have had much success, for news comes that Menelik's Secretary, Ato Joseph and Colonel Leontieff have been sent by the Negus to the Greek Patriarch with an autograph letter looking towards the union of the Abyssinian with the Orthodox Church.

In the *Mail and Express* (N. Y. Feb. 27, 1897) it is stated that "Last week the Queen did not forget to give private instructions for prayers in memory of Mary Queen of Scots, who was executed on the 9th of February, 310 years ago."

Letters to the Editor.

"DIVIDED WE FALL."

To the Editor of CATHOLIC CHAMPION:

I am generally so convinced of the truth of what I read in your editorial columns that I venture to ask you to let me express a little dissent from your view of practical politics as given in the March number.

For one thing I do not for a moment suppose that we or even the whole Church of God are to expect "to affect and mould public opinion." Is it not rather true that what we are to aim at is the conviction of individuals and their conversion to the truth, and that the vague and variable thing called public opinion is not worth consideration? If this be so, then it is not desirable to think of combinations with any persons for the purpose of affecting state legislation on the subject of marriage. We had better let the devil alone and have no commerce with him. Suppose the United States were to agree upon some uniform law of marriage which should be a compromise between Christ and Belial, the result would be the overthrow of the Christian position of South Carolina, and, I believe, one other state, in which no divorce *a vinculo* for any cause is allowed. There would no longer even be the two faithful witnesses. And why should the Church of God meddle with the legislation of states which are not disposed to learn of her? When the state comes to the Church and asks for guidance it will be time enough for the Church to speak; but then she dare not give a partial doctrine.

As to the law of the Church, with which of course we have much to do, two distinct points in the law about marriage are mentioned in your article. The first is as to indissolubility. What you seem to me to propose is that those who believe in indissolubility, of whom you thoroughly and completely are, should combine with some of those who believe in dissolubility. You hope thus to get a law which while saying nothing about divorce for adultery shall disallow divorce

for any other cause, and shall forbid the guilty party to marry another. But, Mr. Editor, does not our existing canon do as well as that? Nay, even better, (if in such a region there can be any better); for it merely refuses to punish the clergyman who is of opinion that the innocent party should be allowed to marry again, whereas, if any clergyman believes marriage to be indissoluble, he is obliged by the canon, as well as by his conscience, to refuse all sacraments to persons who are bigamous under colour of lawful divorce. Until the time comes when we can overthrow the halting exception of our canon, surely we cannot do better than contend against any change. In this there is reasonable hope of success—because it is hard to make a change where three majorities must concur.

The second point is as to the prohibited degrees. It is not easy to understand what change that can possibly be made would be advantageous here—because at present our law is the same as that of the Church of England and the Catholic Church in general except for the Roman idea that some of those degrees can be dispensed. It seems improbable that this Church will very soon adopt the doctrine that the Church can make or unmake marriage, which is God's holy ordinance. We find our prohibited degrees therefore in the back of the English Prayer Book, as the House of Bishops, our only possible supreme court, has declared, and had we not better let them alone too?

To revert to the question of indissolubility, the fact would seem to be that it is clearly the law of God, but has not yet been acted upon by any ecumenical council. It is in the same position in which the doctrine of our Lord's Divinity was before the Council of Nicea. But that doctrine was just as true before Nicea as afterwards, and those who knew its truth would have been just as guilty if they had formed any kind of combination or understanding with the highest kind of Arians before Nicea as if they had done so afterwards. You, sir, published some years ago a long article proving that the Church undoubtedly received from our Lord the doctrine of indissolubility. Keble and Watkins have more exhaustively demonstrated the same fact. How can Catholics consent to any combination with any modification of such a truth as that for the bond of union?

ROBERT RITCHIE.

Phila., 18 March, 1897.

[CATHOLIC CHAMPION is so absolutely agreed with the greater part of the foregoing letter that it is only in self-defence that it appends a note of explanation.

In our leader of last month we had chiefly in mind civil and not ecclesiastical legislation, as we flatter ourselves is evident to the attentive reader. We have always been of the opinion that our Canon on Marriage and Divorce had better be let alone until there was a chance of getting something better, but here we think we

can conscientiously not oppose those who wish to remove from the present canon the ambiguity as to whether the civil decree must shew that the divorce was granted, because the adultery had been proved. This would be leaving the canon where it is, only making its meaning clear. This we think Catholics could well assist in obtaining. As for the question of the prohibited degrees we entirely agree with our correspondent in considering the Table in the English Prayer Book the law of this Church. Of course we are not unmindful of its grave departure from the law of both East and West in allowing the marriage of cousins german.

But from the opinion of our correspondent expressed in the first paragraph, we entirely dissent. Surely it is the duty of the Church to influence public opinion for good as far as possible, and to use her utmost efforts to prevent by law the people from entering into relations, under the sacred name of matrimony, which are hateful to Almighty God. We were most careful not to attempt to specify the exact details of the proposed co-operation, but on the broad general issue we cannot see how Catholics can fail to unite their efforts with those of their Christian brethren who are willing to work with them in the attempt to restore as far as possible the sanctity of marriage to the land in which we live.

Ed. CATH. CHAMPION]

A DISCLAIMER.

To the Editor of CATHOLIC CHAMPION :

Sir: At the risk of being egotistic may I be allowed to disclaim being the writer in your columns who signs himself H. P. Had I not been on two occasions credited with his articles by a number of persons, I should not have considered this note necessary. Perhaps I may add that neither in CATHOLIC CHAMPION nor elsewhere do I ever write over my initials.

HENRY R. PERCIVAL.

Philadelphia, March 5.

CANTERBURY AND ROME.

To the Editor of CATHOLIC CHAMPION :

Would you kindly give me the authority for a statement that I read some 5 or 6 years ago in your paper that Pope Boniface had said that "Whosoever shall resist this claim and right of the Metropolitan see of Canterbury is anathematized, no matter what changes time may bring about in human events."

And oblige, yours truly,

B. A. W.

[The statement referred to by our correspondent was not ours but that of the Editor of *The Church Times* as we distinctly stated at the time (November 1891). The passage is found in William of Malmesbury's *Gesta Regum Anglorum*. Lib. iii. (Migne. *Patrol. Lat.* clxxix. col. 1263.)

"Absit ab omni Christiano ut ex illa civitate Dorobernia aliquid minuatur, aut in aliud mutetur, nunc vel futuris temporibus, quæ a præde-

cessore nostro domino papa Gregorio statuta sunt, quoquo modo res humanæ quassantur si quis conatus fuerit imminuere, eique de concessæ potestatis jure quicquid abstulerit, auferat eum Deus de libro vitæ, sciatque se sub anathematis vinculis esse nodatum."

It may not be amiss to add that these words do not occur in the papal brief of Boniface V. to Justus as given in Bede, nor as quoted from him by Baronius in his Annals.

Ed. CATHOLIC CHAMPION.]

Book Notices.

THE PROPER GIFT OF THE CHRISTIAN MINISTRY AND THE SACRAMENTAL MODE OF ITS TRANSMISSION. By the Rev. Thomas Richey, D.D., S. Marks-in-the-Bowery Professor of Ecclesiastical History in the General Theological Seminary, New York. 12mo, 105 pp. \$1.00. New York: Crothers & Korth.

The undoubted learning, the commanding position and the strong personality of the author give to this little book an unique authority and command for it especial attention, while the work itself at once demonstrates its right to take the first place among all the writings produced in the recent stirring up of the question of Anglican Orders. Others have admirably answered the whole company of special pleadings by which the Pope endeavoured to justify his fore-determined denial of Anglican Orders, and Dr. Richey begins where they left off, striking at once, with all his sound logic and persuasive eloquence, at the very root of the matter.

With that logical discrimination which his old pupils recollect as a characteristic feature of all Dr. Richey's teachings in his lecture room in the General Seminary, the author clearly points out the distinction between Rite and Ceremony. That which is essential to the Rite in the Sacrament of Order is the Imposition of Hands and the Invocation of the Holy Ghost. "The hand, as the instrument of conveyance, is of the matter of the rite, consisting as it does of the transmission of that which has been received by the Apostles and their successors for the carrying on of the work of the Ministry; the Invocation of the Holy Ghost is of the form of the rite, for it belongs to the Holy Ghost, in His relation to the economy of the Church, to take of the things of Christ and give them unto us." Whatever ceremonies have at various times been added to the rite are of the nature of a ceremonial induction into office. One such ceremonial custom, the presentation of the sacred vessels, unknown to the Universal Church before the 11th and 12th centuries, and brought in to emphasize one feature of the Priestly office, in the 15th century came to be held to be of the essence of the rite, by the very Pope who presided over the Council of Florence, which recognized the validity of Greek Orders, given without the *porrectio instrumentorum*. In addition to this, Rome added a

second Imposition of Hands, and the rite thus became confused and unintelligible, so that Roman theologians know not when the Grace of Order is given in their own rite. The English Reformers, by a happy combination of the two forms which in the Latin rite are disjointed and irreconcilable, preserved the Sacramental Mode of transmitting the Grace of Order, and retained all that was essential to the rite, while in point of intention the Anglican Ordinal is more explicit than the Roman, showing that the Anglican Church "holds to the Apostolic tradition of three Orders of the Ministry, each with its own indelible character, each in its own way perpetuating the three-fold Ministry of our Lord. She has affirmed, moreover, that a Priest is sent not only to be a Minister of the Lord, but a *sacerdos*, whose duty it is to offer in behalf of the people, and administer the Sacrament." The comparison of the Ordinals is most strikingly to the advantage of our rite, and it is certainly reassuring to contrast the intelligent following of antiquity in our Ordinal with the blundering fashion in which Rome tampered with the rite and lost the radical distinction between rite and ceremony.

In the chapter on "the Sacrament of Order," Dr. Richey takes advantage of the opportunity to stir up the gift that is in our Priesthood by putting us in remembrance of the fact that it is a Sacrament whereby a supernatural gift is conferred, a corporate union with our Lord, the *power* by virtue of which the work of the ministry is to be done, by which the Ministry of Christ as Prophet, Priest and King is to be carried on. The usefulness of this chapter lies especially in the force with which it will appeal to those who but imperfectly conceive of the reality of the Grace of Order, and who are hindered in their grasp of the fact by their antipathy to the scholastic terms in which it is usually taught. This chapter will at once disarm prejudice and convince.

Dr. Richey next proceeds to show the Apostolic constitution of the Ministry in three Orders, Bishops, Priests and Deacons, and the organization by the Roman Church of the remnants of the Pentecostal Gift into the Minor Orders. He then shows how Rome, in obedience to two influences, broke down the distinction between the hierarchy of Order and the Minor Orders, and substituted a ministry of her own devising for the Apostolic Order of Bishops, Priests, and Deacons. The loss of the due proportion between the offering of the Holy Sacrifice and the other sacerdotal functions, led to the ritual embellishment of the Mass, and the elevation of the Sub-Deacon into the hierarchy of Order, while the growing power of the Pope led to the degradation of the Bishops to the position of a higher grade of Priests, "to make way for putting in their place one invested with absolute power, who, to complete the confusion, is not able, as not included in the organic ministry, to transmit to others the office which he has him-

self usurped, except through the Episcopate which he was created to destroy." Thus the Apostolic Ministry is set aside in favour of a Roman Ministry of Priests, Deacons and Sub-Deacons, and in the train of this change came the conflicts between the Regulars and Seculars in the 12th and 13th centuries, and the revolution which followed. The Anglican Church, boldly and intelligently, "restored the Episcopate" to the place which it originally held in the hierarchy of Order. "The fault found with the revisors of the Anglican Ordinal, evidently, is not lack of intention, for nothing could be plainer than that the intention was to restore the Episcopate to the place it originally held in the hierarchy of Order—this is openly declared and reiterated, again and again,—and in doing so, to make union with Rome forever impossible, except on condition of its recognition of the three orders of the ministry, as handed down from the Apostles, to be the only valid form of Church organization. The Council of Trent, while it is afraid to express itself with clearness on the subject, is forced to acknowledge this, and may fairly be claimed as not in sympathy with the late declaration."

Dr. Richey also traces in the concluding chapters the history of the change from Conciliar Law to Decretal Law, which followed the introduction of the Forged Decretals into the Gratian *Concordantia Discordantia Canonum*, with some instructive observations upon Rome's position in certain famous controversies, as illustrating the tone and temper of Romanism.

This compact and telling volume, so far ahead of most works dealing with our issues with Rome, is a credit to the American Church and to the famous Seminary of which the author is one of the most honoured professors.

THE SIGN OF THE CROSS. By Wilson Barrett. With a Preface by the Bishop of Truro. 12mo. 375 pp. \$1.50. Philadelphia: The J. B. Lipincott Co.

The tremendous power of the stage, whether for good or evil, has been shown by the hold that "The Sign of the Cross" has taken upon the minds of men. Its presentation in England and in this country attracted thousands upon whom faith had little or no hold, and they were profoundly moved by the dramatic exhibition of the power and reality of faith in the Lord Christ, and of the beauty of purity as contrasted with hideous debauchery. Mr. Barrett rendered faith and righteousness good service in his play, and we are glad that he has widely extended the influence of his work by casting it into the form of a story, retaining the dialogue, and supplying the atmosphere and scenery and life of the stage by crisp, effective description, making one of the most effective and stirring books of the day—a book which will help people to be real Christians and will shame the easy-going Christianity of the day by its vivid pictures of what it meant to be a Christian in Rome in the days of Nero.

WHY AND WHEREFORE? By the Rev. Harry Wilson, vicar of S. Augustine's, Stepney. Crown 8vo. 48 pp. 1s. London: The Church Shop.

Anything which comes from S. Augustine's, Stepney, must be good and Catholic, and this third edition of a popular explanation of ritual is very good, and ought to be better known to those who have to explain and defend Catholic ritual and practices. The twelve short chapters cover a great deal of ground in a pleasant, persuasive way, and are well calculated to break down prejudices. "To do something that has a meaning, that is ritual," says the author in the first chapter, and he proceeds to show the "Why and Wherefore" of Christian Symbols, Bowing and Genuflecting, the Altar and its Ornaments, the Vestments, the Sign of the Cross, certain Ritual Acts, and "That Terrible Word." This last chapter is especially good, and we commend it to those of our friends who pin the purity of the Anglican Church to the word "Celebration." The chapter begins: "If there is one word that most English people are thoroughly afraid of it is the word 'Mass.' There is an undefined idea that there is some terrible and secret meaning connected with it, and yet there is nothing of the kind." The origin and innocence of the word is clearly shown, three good reasons for its use are given, the terms "High Mass" and "Low Mass" are explained, and the Bishop of Stepney is quoted as follows: "The English Church has been always a self-going concern, and there has been no interference with her Mass—a good old English word which there is no harm in using." The chapter on Incense is also particularly good, and we commend to the Bishop of Maryland the remark of the Russian bishop, that "it is nothing but pure Romanism to have any service without incense."

A LAYMAN'S PLEA FOR LENT.

A LAYMAN'S LENT. By Archibald Campbell Knowles. With a commendatory preface by the Bishop of Milwaukee. 16mo, 138 pp. 60 c. Philadelphia: George W. Jacobs & Co.

This beautifully written little book is one of the strongest pleas for the observance of Lent that we have. It is all the stronger because it is the work of a layman, who makes a direct and manly plea to his fellow men to keep the season which Christ and His Church have consecrated to the spiritual good of mankind. With some thoughtful observations on the Mystery of Life, the author addresses "the Call of Lent" to the three classes who do not keep Lent, shows forcefully the historical warrant and the scriptural authority for the observance of Lent, answers the common objections, and deals practically with the Spiritual Life, the Life of Sacrifice, and the Call of the Crucified, as these appear to a sturdy, sensible, healthy-minded man. It is a book which cannot fail to prove helpful in leading men to keep Lent and to deepen their own spiritual lives, and we are sorry that the book

did not appear earlier, so that it might have been widely used before Lent to lead thoughtful men to see the reasonableness of keeping this season. The chapter on the spiritual life is especially good; in it Prayer, Meditation, Reading and Communion are well put forward as means to gain and cultivate the spiritual life, but the chapter is strangely and unfortunately deficient in that it has only passing references to that which is the beginning of the Gospel and at the very foundation of all spiritual life—the virtue and practice of Penitence. The times especially need the Author's clear showing that sacrifice is not only an ideal of the social world, but 'a duty and a virtue.' In an appendix forms of prayer for morning and evening are given, which are much marred by a new version of the Thanksgiving, which is far inferior to the form in the Prayer Book. A preparation for Holy Communion is also given, in which Confession is relegated to a parenthesis on the following page, and the reader has set before him as an apparently satisfactory and sufficient preparation the Protestant novelty of "Confession to God," which really is not confession at all. If strengthened in its treatment of Penitence and pared of a few unnecessary references to some ancient customs as "superstitious," "A Layman's Lent" will be qualified to do a great deal of good.

THE OFFICE OF THE MASS. Compiled by the Rev. Fr. Davis, rector of S. Martin's, Brooklyn, N. Y. 32 mo. cloth, 32 pp. 35 c. New York: Crothers & Korth.

Father Davis has made practical and compact little manual, which has the merit of providing all that is necessary to make a good Communion, in a very small and well made book. It consists simply of forms for self-examination and confession, preparation for Communion, the Liturgy with only necessary devotions, and thanksgiving after Communion.

The Way of Penitence and The Way of Progress are two excellent little pamphlets by Dr. Mortimer. The first is an instruction on Penitence with the devotions and form for Confession and for self-examination. The second is a practical instruction on the spiritual life, its difficulties and its helps. We think the Clergy will find both pamphlets useful. They are published by McVey, Philadelphia, at 5 c. each and \$3 an hundred.

The American Church League.

In May 1895, certain lay and clerical members of the Episcopal Church founded an organisation to be known as the *American Church League*, for the work of Church Defence. The objects of the organisation were to be—

1. To answer attacks upon the Church, and to correct misrepresentations of the Church in the secular newspapers.

2. To give wider circulation to items favourable to the Church.

3. To supply the Church papers with matter in the line of Church Defence.

For officers the Rev. Dr. Van Rensselaer was elected President, the Rev. Wm. Wirt Mills, Secretary, and Mr. Edwin S. Gorham, Treasurer. Membership was divided into two classes, Corresponding and Honorary; the former class to comprise those who aid in the work, especially by watching the secular papers, and by promptly forwarding to the Secretary clippings of all articles adverse to the Church; the latter to comprise those who contribute one dollar or more a year to the expenses of the work.

The first annual report of the *American Church League*, although the record of actual good accomplished was not large, gave evidence of great promise. The second annual report which has now been issued shows a record which reflects great credit upon the officers of the League. It is filled with the evidence of tangible results achieved for the good of the Church in this country. Some features of the report are as follows:

"In one case in particular the Roman influence in a prominent daily paper has been counteracted.

"In another city a large and influential daily paper has been enlisted in the cause of Church Defence and is doing notable and efficient work for the Church.

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"In one case, after repeated effort, the Rev. J. S. Littell secured the insertion in the *Outlook* of a refutation of some of that paper's favourite libels on the American Church.

"The League has secured important corrections in new editions of several influential books."

The work which the *American Church League* is now carrying on so successfully has been demanded for years by Church people who have been annoyed by the maliciousness or ignorance of the press. It only remains now to support by every possible means this organization which is fighting our battles. Churchmen should not let a printed misrepresentation of the Church grow cold before they have placed it in the hands of the Secretary, who will use his utmost diligence to check its evil influence. The concluding note of the second annual report is important. Note, —(1), that the Secretary requests that copies of all Church papers, Diocesan and Parochial, be sent to him; (2), that clippings and papers should be addressed to the Rev. Wm. Wirt Mills, Secretary of *American Church League*, Kennett Square, Pa.; (3), that subscriptions should be sent to Mr. E. S. Gorham, Treasurer *American Church League*, 22d Street and 4th Avenue, New York City.

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Sundays in May.

- May 2nd.**—2nd Sunday after Easter. Low Mass, 7, 7:45, 8:30, 9:10 (German). Solemn Mass (Silas) 11 A. M. Vespers and Benediction, 4:30, Compline and Sermon, 8 P. M. Fr. Ritchie will preach (D. V.) morning and night. Subjects: "Such as I have" (Anniversary), and "The Faith of the Catholic Church."
- May 9th.**—3rd Sunday after Easter. Hours of Service as on May 2nd. 11 A. M. Mass, Von Weber in E flat. Fr. Nicholas will preach in the morning; Fr. Ritchie at night. Subjects: "Children, have ye any meat?" and "The Ministry of the Catholic Church."
- May 16th.**—4th Sunday after Easter. Hours of Service as on May 2nd. 11 A. M. Mass, Schubert in B flat. Fr. Ritchie will preach morning and night. Subjects, "Without horses, chariots, and cities," and "The Sacraments of the Catholic Church." **MEN ESPECIALLY INVITED THIS EVENING.**
- May 23rd.**—5th Sunday after Easter. Hours of Service as on May 2nd. 11 A. M. Mass, Mozart's 7th. Fr. Ritchie will preach morning and night. Subjects, "Conditions of prevailing Prayer," and "The Worship of the Catholic Church."
- May 27th.**—ASCENSION DAY. Mass for Communicants, 5:30, 6:15, 7, 7:45 10 A. M. Solemn Mass (Mozart's 7th) 11 A. M.
- May 30th.**—Sunday after Ascension Day. Hours of Service as on May 2nd. 11 A. M. Mass, Von Weber in G. Fr. Nicholas will preach in the morning; Fr. Ritchie at night. Subjects: "The Testimony of the Spirit," and "The Destiny of the Catholic Church."

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Church News of the Month.

In the April number of the York Diocesan Magazine, the Archbishop of York has renewed the controversy on Anglican orders. He says that Cardinal Vaughan, passing by the whole of the arguments in the Papal Bull and the detailed confutation of them in the English Archbishops' recent letter, has taken an altogether new departure. He now puts forward as the root of the whole matter, as the absolute essential for the validity of Holy Orders, the *sine qua non* of all true ordination, the acceptance of the mediæval doctrine of transubstantiation. There is no issue on which the Church of England is more ready to meet the Church of Rome. The Archbishop concludes: "The recent controversy with Rome has not been without its great gains for the Church of England. Not only has our whole position been established, strengthened and settled by the searching investigation of its claims, but throughout the length and breadth of Christendom a spirit of inquiry has been developed with respect both to our history as a Church and our theological standpoint, an inquiry from which we have everything to gain and nothing to fear."

The Bishop of Winchester has issued a notice to the effect that marriage licenses are not to be granted in any case to divorced persons while the former husband or wife is living, whether the person applying was in fault or not.

The English Bishops in the farther parts of the Empire have been sometimes accused of only consenting to undergo a few years of not very arduous duty in foreign parts and then hurrying back again to the mother country to occupy pleasant and lucrative posts in the Church at home. We may be excused then for drawing attention to the fact that at the recent Episcopal Conference at Calcutta the senior Bishop present, the Bishop of Madras, has occupied his see for a longer period (thirty-five years) than any English Bishop, and indeed for a longer period than any Bishop in the whole Anglican Communion with but three exceptions, which are all found in America. The Bishops of Colombo and Bombay have only two seniors in the episcopate among the Bishops in England, having been consecrated in 1875 and 1876 respectively; the Metropolitan has only three. The Bishop of Rangoon has been 36 years in India, though a

Bishop for only 15 of them. The Bishop of Lahore came out 30 years ago, and has been Bishop for nine years. The Bishop of Chota Nagpur shows a record of nearly 36 years in India, though at present only seven in the episcopate. It is 20 years since the Bishop of Travancore came out, and he has been Bishop for seven years. The Bishop of Lucknow came out in 1874, nearly 23 years ago, and was consecrated as the first Bishop of his see four years ago. And Bishop Morley in Tinnevely, the latest consecrated, made his first appearance in this country as a chaplain 22 years ago. This is not a bad record.—*Indian Churchman*.

The most important event of the month, from a Churchman's point of view, is the Archbishop of York's visit to Russia. He has been received in audience by the German Emperor and Empress, en route, and on Sunday attended High Mass in the St. Isaac Cathedral, Petersburg, where he was placed in the sanctuary and was treated as a bishop. He is spending Holy Week at Moscow. Unfortunately, although his visit is of paramount interest, and may be fruitful of the most important results, we are not in a position to comment at present on the object, still less on the results, of his mission. But of one thing our readers may be well assured—he will worthily represent the Catholic position of the Church of England, so well shown forth before the Orthodox Church by the present Bishop of London, who may fitly be called the Admirable Creighton of English Catholicity, and with the help of Mr. W. J. Birkbeck will produce an impression which may ultimately eventuate in felicitous results to the unity of Christendom.—*Church Review*.

Mr. Frederic Heard, writing to the *English Churchman*, says: "The Bishop of Rochester held a Confirmation at that grand centre of Protestantism, Christ Church, North Brixton, on the 7th inst. Knowing the Ritualistic propensities of the Bishop, Mr. W. J. Fraser, chairman of the committee of the Protestant Reformation Society, and churchwarden, wrote to the Bishop requesting that as the church was of such a Protestant character he would refrain from wearing his cope and mitre. This the Bishop consented to do, but when he arrived it was found that his 'chaplain' would carry his 'silver pastoral staff,' though the churchwardens protested against it. When the Bishop, preceded by

the chaplain carrying the said staff, walked out of the vestry to his seat, it was seen that he wore a golden cross suspended from his neck. He intoned the prayers, sang the Amens, bowed, and turned his back to the congregation, innovations entirely unknown at Christ Church, and during the laying-on of hands the staff was held over his head by his Ritualistic chaplain. The crowning act, however, came when, at the Benediction, he beckoned his chaplain, who gave him his staff wherewith to bless the congregation."

It is said that over forty priests from Rome are now working in the Church of England. Probably the number would be larger if they did not have to pass an examination in the XXXIX. Articles!—A. B. in *Church Review*.

The diocese of Truro can show a roll of Confirmation candidates and Communicants which increases in a decreasing population. In the last ten years the diocese has raised £626,000, and the sums of each year show a constancy of growth which is remarkable in a district which has had to face not only agricultural depression, but the decline and ruin of its chief industries. Other figures, based on visitation inquiries answered by 249 out of 250 clergy, show that more than three-fifths of the newly confirmed persevere in the practice of religion; that a large proportion of the clergy issue letters of commendation, and that many keep in touch with parishioners who have migrated, and that three out of every four clergy catechize. The renewal and vigour of Church life to which these and other facts eloquently testify, can be traced to the subdivision of the diocese of Exeter, the oversight of the excellent prelates who have held the new see, and the erection of a stately home of worship in which the devotional life of the diocese is focussed. If there are any left to maintain the old arguments against the multiplication of Bishops or the building of cathedrals, they have only to look to Truro and to examine the religious history of Cornwall to be convinced of their error; and those who are working for the subdivision of other dioceses and for the extension of the episcopate have ground of encouragement, and an irresistible argument.—*Church Review*.

Theism and Its Adversaries.

St. Paul defines the province of natural theology when he declares that 'the invisible things of Him since the creation of the world are clearly seen, being perceived through the things which are made, even His everlasting power and divinity.' We have observed how the surrounding universe bears witness to an inevitable Cause of causes, which is rational: does it also disclose His goodness? Dr. Fraser maintains—we think rightly—that the evidence of this is to be sought, not in the world at large, but in man himself. There has undoubtedly been a strong reaction from the old method of tracing in the world

signs of God's goodness. We do not say that they are not there; but we are bound to confess that the world bears equally vivid testimony to a power which is not good. An earth which is the tomb of generations of men and brutes, evolution carried out at the cost of a relentless struggle for existence, the prevalence of pain, and the universality of death, seem rather to indicate a pessimistic than an optimistic solution of the universe. And the Christian religion, with the emphasis which it lays on sin, its declaration that 'the whole world lieth in the evil one,' and its teaching of the Death which alone destroys death, cannot be charged with indifference to the darker side of things. In fact, it exactly corresponds to experience when it teaches that though God made the world, we do not see it as He made it, but as an enemy has defaced it. But when we turn our eyes within we perceive, no doubt, the same prevalence of evil which we see in the world; yet in the power which we have to detect and to condemn evil—in our consciousness of a moral law and of our responsibility to obey it—we find a testimony that the Intelligence which made us loves good and hates evil. The verdict of conscience is in the imperative mood; it does not say, 'This were wisely or preferably done,' but, 'This shalt thou do.' It reveals Right, not as that which a man might prudently choose to do, but as that which he is bound to do. It is the weakness of pure Materialism that it leaves no room for moral responsibility in a mechanical universe. It is the weakness of Panegoism that it makes the mind invent its own moral standard, and conscience echo the voice of no higher tribunal. It is the weakness of Pantheism that Right and Wrong are the names given by ignorance to actions alike. Divine. It is the strength of Theism that it gives as serious a place to man's conception of Right as it does to his conception of existence, or of causation, or of order. Alike these conceptions are not merely man's imaginations, but his perceptions of the Cause of the universe as orderly, intelligent, moral. He interprets by himself—because he has no higher language in which to express his thoughts—so much as he perceives of the Cause of all. . . . Materialism, Panegoism, Pantheism, all go to pieces on the rock of the Moral Consciousness—a rock on which Theism builds itself a fortress. Does not this indicate that the practical refutation of those theories will come from development of the moral sense? We do not for a moment mean that we ought to lay aside thought and entrust the defence of Theism to emotion, or to embody it in practical action without an intellectual basis. But we mean that the moral sense supplies us with a form of experience without which the problem of the universe will be presented in a defective form. We dare not overlook the experience of the conscience any more than we dare overlook the experience of the eye or the ear. And the conscience, like the bodily senses, can be trained to more and more delicate sus-

ceptibility. He who has diligently exercised his conscience will be less likely than another to regard himself as a minor wheel in an immoral machinery of atomic necessity; he will be less likely to regard his own mind as the ultimate standard of Right; he will be less likely to worship a god who is equally and alike the source of virtue and the source of vice.—*Ch. Quarterly Review*.

CATHOLIC PAPERS. NO. 29. ISSUED UNDER THE AUSPICES OF THE CLERICAL UNION FOR THE MAINTENANCE AND DEFENCE OF CATHOLIC PRINCIPLES.

The Humanitarian and the Spiritual in Guild Work.

A wide divergence of opinion seems to exist as to the nature and purpose of Guilds.

Clergymen as well as laymen seem to have no well defined idea as to the scope of the ancient Guilds—whether they were merely humanitarian societies to which were added in time some religious elements, or whether they were spiritual sodalities which gradually degenerated into worldly assemblies, or became degraded to convivial gatherings. This is assumed from the fact that, while the name Guild is becoming a popular one even outside of the Church, it is used without any reference to, or regard for the original meaning or purpose of a Guild. There are many parochial organizations, to which for euphony or convenience, or from sentiment has been given the name, but in no particular have they the faintest resemblance to the ancient Guilds. For example, a society whose purpose is to elucidate the heart-breaking obscurities of a Browning, or to catch the flitting rays of a "Light of Asia," is not a Guild, yet the name is assumed simply because the society may happen to be connected with a parish where the Parson may be the presiding luminary.

In this paper, therefore, the question will be considered from a historical point of view, and we will thus bring out as briefly as possible the prominent features of the ancient Guilds.

The Guilds must have formed an important element in the making of the English nation, for we are told that this age owes to them its great advance in art, science, and literature, and the wonderful spread of its extending commerce. At any rate we may be prepared to admit that to the Guilds of the Anglo-Saxon Church can be traced the present sturdiness, and assertiveness of character, the loyalty to law and order, the passion for justice, unity, and freedom which marks the English speaking people wherever they may plant themselves.

The origin of the name Guild is a peculiar subject of contention among philologists and antiquarians. If we spell the name Guild as is customary, then we must go back to our Welsh and British forefathers for the word "guil" meaning a feast or festival—or "guilyad," keeping a feast; thus defining a Guild as being mere-

ly an annual feed of our rustic ancestors. If we spell it Gild, then we derive the word from "gild" or "geld," an old English word meaning to pay or contribute. It is evident that the contention is here for philologists only, for the banquet was a common feast, its expenses being paid from the common fund to which each member of the community contributed his share. Moreover the Danish word "gildi," which means either to contribute or to feast, ought to settle the question as being indifferent. There exists, also, the same difference of opinion about the origin of Guilds.

Some see in the Nazarites with their vows of temperance, or in the Essenes with their fully developed socialism, or in the schools of the Pharisees or Sadducees with their theological differences, Guilds of the Sons of Israel. It is a well established fact that the Jews at Alexandria were socially distributed according to their trades and professions. This social condition may have existed elsewhere, accounting for the fact that St. Paul at Corinth abode with Aquila, because he was of the same craft. Attempts have been made in these latter days to confound the early Christian Church with the numerous social institutions abounding in that age.

Others again would trace in the "*epanoi*" of the Greeks and the "*Collegia*" of the Romans, a family resemblance to the Guilds of the Saxon Church. Both these were Institutions for mutual benefit—for relief, for social purposes, for the encouragement and furtherance of particular views. Both had their annual feasts, their processions, their *sacra* so strongly tinged with the religious spirit of the age, their mysteries, and their special contributions to a common fund. Some again account for their existence in the usual policy of the Christian Church, of adapting and adopting the customs and institutions of the various nations which may have been persuaded to accept the true faith. Hence the tribal relations, the strong family-ties, the peculiar local rites, sacrifices, and national customs of the Teutonic races put on the apparel of Christianity, and found a congenial abiding place in the Guilds of the Catholic Church.

But may we not infer from the general purpose and character of Guilds, that they are due to the needs of the human race, naturally gregarious. Self-protection is the first law of our nature.

Thus when the human race began to increase on the face of the earth, and the family ties did not suffice to give the needed protection, then the individual felt the obligation to merge himself into the community on certain and well-defined conditions for mutual help and protection. We can therefore trace the natural development—First, the family, then the tribe, Guild or community, then the town, city and nation. So that over the whole world and at all times we may find traces of modern Guilds. "English Guilds as a system of wide spread and practical institutions are older than any King of England." That they existed in very remote

times is evident. The laws of Alfred and Athelstane reproduced still older laws representing the general existence of Guilds, and that everybody as a matter of course belonged to some Guild, is evidence of their remote establishment and ancient constitution. That these ancient Guilds have the same characteristics as the later Guilds is shown from the Constitution of a Guild at Exeter, one of the oldest on record, which reads as follows:

"This Assembly was collected in Exeter for 'the love of God, and for our souls' need, both 'in regard to our life here and to the after days 'which we desire for ourselves in God's doom. 'Now we have agreed that our meeting shall be 'thrice in twelve months; once at St. Michael's 'Mass, the second at St. Mary's Mass, after mid-'winter; and the third on All Hallows' Mass, Day 'after Easter. And let each Guild brother have 'two seasters of malt and each young man one 'seaster and a sceat of honey. Let the Mass 'Priest at each of our meetings say two Masses, 'one for the living and one for the departed, and 'let each brother of common condition say two 'Psalms of Psalms, one for the living and the 'other for the dead."

Then are enumerated the various fines, penalties, dues, and assessments ending as follows:

"Now we pray for the love of God that every 'man hold this meeting rightly, as we rightly 'have agreed upon it—God help us thereunto!"

However the Guilds attained their greatest prosperity in the Middle Ages, and while powerful in Europe were eminently so in the British Isles. Lingard in his "Antiquities of the Anglo-Saxon Church," says, "Guilds were institutions of great antiquity among the Anglo-Saxons and in every populous district they existed in numerous ramifications, and were of all descriptions. Some were restricted to the performance of religious duties, of others the professed object was the prosecution of thieves and preservation of property, but all were equally solicitous to provide for the spiritual welfare of the departed brethren."

Guilds were divided into two great classes—the religious or social, and the trade Guilds. Our attention must be confined to the former.

All Guilds with only one exception were peculiarly lay institutions in the early ages. The clergy had no voice in their deliberations, and no vote in their elections; their only connection with them was a professional one, as each Guild had its Chaplain or Mass Priest, but should the funds run low their first act of economy was to cut off the stipend of the Priest. In the constitution of the Guild of the Annunciation in Cambridge, is found this provision, "that no parson, nor baker, nor woman whose husband was not a member of this Guild, be admitted." Nevertheless these Guilds were eminently religious, and while caring for the needy, and their mutual benefit, "did not neglect the forms and practices of Religion, Morality, and Justice." But in time

the clergy gained a greater foot-hold and even controlled them as the chief officials.

The only Guild in which the clergy were pre-eminent was the Guild of Calendars—this peculiar name is supposed to have been an inheritance left by the Roman invasion. The Romans held in reverence the Kalends of the month. The regulation of the Calendar was given to the Pontifex Maximus—the body of Priests met for this purpose once a month—they kept a record of events. The Priests of the Church also met once a month in Deanery meeting to consider questions of common and ecclesiastical interest; they too were recorders of events, local and ecclesiastical, and in their charge was placed the library, and to them went those who were in search of knowledge. Hence arose the Guild of Calendars composed of clergy alone. After a while laymen were allowed to be present at their deliberations, and at the banquet which generally followed, but they did not take part in the discussions, nor were they allowed to sit at the same table. In time, upon the urgent appeal of the laymen, their wives were allowed to be present, on the condition that these good women would in turn, beginning with the highest, provide the meal and serve at the table. Such was the Clerical Guild of Calendars—a remnant of that great Guild existed in Denmark among the Lutherans as late as the 17th century.

Hincmar's capitulars throw a lurid light on the character of the Priests of the Middle Ages, who were members of the Calendars. He found it absolutely necessary to order "That no Priest was to get drunk at them, nor was he to empty goblets to the health of the Saints, or the souls of the departed. The Priest was not to burst out into indecent noise or roaring laughter; they were not to sing profane songs, nor tell insane jokes, nor were they to allow scandalous performances of bears, nor delight in other mummeries. They were to breakfast with honesty, and the fear of God. Holy stories and admonitions were to be read, and hymns sung, and everyone was to go home in good time." The chief officer of the Guild of Calendars was called the Dean. The membership of the Religious Guilds of the Laity, consisted of men and women, married and unmarried. Only five Guilds out of the vast number are known to have excluded the women. Their members were of all classes, the ploughman, the craftsman, the merchant, the great Lords, like Cardinal Wolsey, and Kings like Henry IV., Henry VI. and Henry VIII. Their membership was enormous, limited only by the population. The Guild of Corpus Christi in York could boast of 15,000 members.

The usual officers were the Alderman or chief officer, his Warden or Steward, who was the business manager, the Dean or Beadle and the Clerk. These were elected yearly, and if any member refused to serve as an officer, he was fined according to his degree.

The meetings were held once, twice or three

times a year. The meetings usually consisted of attendance at the Mass,—a speech or public meeting—processions, a remnant of which remains in London in the Lord Mayor's annual show and banquet. Every member was expected to be present on penalty of paying the fine of one pound of wax in addition to his share of the expenses. These feasts were not always sumptuous, for one Guild ordered "Bread and cheese for its members, and as much ale as was good for them."

The Miracle plays usually formed a part of the entertainment at the annual Guild festivals. In fact the Guild of the Lord's Prayer at York was formed to place upon the boards these great moral shows, the predecessors of our modern, but not so moral, theatrical management; for the drama of to-day is now acknowledged to be the child of the Miracle play.

The prime object of the Guilds was humanitarian, but so intimate at all times are the humanitarian and the spiritual interests that the latter received equal attention as a matter of necessity. The chief forms of relief were those limited to the members.

1. Relief in poverty.
2. Relief in sickness.
3. Relief in old age.
4. Help to the blind.
5. Help to the lame.
6. Compensation for loss of cattle.
7. Compensation for fall of a house.
8. Compensation for fire.
9. Compensation for floods.
10. Compensation for shipwrecks.
11. Protection from robbers.
12. Aid in imprisonment.
13. Aid in pecuniary difficulty.
14. Helps to Pilgrim Brothers on their way to Rome, to the Holy Land, Canterbury, or to St. James of Compostella.
15. Aiding members to obtain work.
16. Help in lawsuits.
17. Relief to the deaf and dumb.
18. Relief in cases of leprosy.
19. Paying the dower to any good girl who wished to marry, or to enter a religious house, if her parents were unable to do so.
20. Building roads and bridges. Old London Bridge was built by Brothers of the Bridge.
21. Repairing Churches.
22. Maintaining the Schools.
23. Paying funeral expenses.
24. Feeding the poor—not members of the Guild—on the principle that "the poor should be fed for the souls' sake of the dead."

Each Guild was known by its livery or dress, the chief part of which was a hood of varied colours. All members were supposed to appear in livery at the Annual Feast, or taking part in any procession.

The spiritual objects of the Guilds consisted in their pious care for the welfare of the departed, and the morals of the living. Stated Masses were paid out of the treasury or through assess-

ments, for repose of souls; and strict rules were made for the moral conduct of the members. Besides these, certain mysteries were objects of special devotion, as the Holy Cross, the Holy Trinity and Corpus Christi; and certain Saints were venerated, Guilds being organised under their names for that purpose.

The Guilds of England attained the height of their prosperity in the Middle Ages, and great corporations were established with large endowments. Magnificent buildings or Guild halls were erected in most of the large towns or cities. Guilds became powerful through wealth and social influence in commerce, in society and in the Church. Such wealth was sufficient to excite the cupidity of Henry VIII and the rapacity of Edward VI. The former considered them the authors of vain superstition, and the latter seized the endowments on the plea that they encouraged a belief in purgatory. Thus the empty treasury of the Crown, and the hungry maws of the Protestant courtiers were filled at the expense of the poor and the unfortunate of the Catholic Church. On the Continent the Guilds did not escape the attacks of the Reformers, but the Protestants of the Continent were more conscientious than their English cousins, and allowed the funds to be devoted to the relief of the needy and the cause of education.

A few of the Trade Guilds in England escaped not without the loss of large sums as the price of their life. So the twelve great Livery Companies of London, whose endowments, privileges and patronage exist to this day. It is doubtful whether in the Free Masons and Odd Fellows we have vestiges of the Guilds of the Middle Ages. They claim descent from the ancient mysteries of Palestine, Egypt and Greece. If so the line may likely be traced through the Trade and Social Guilds of the Middle Ages who, in their humanitarian work, had much in common with the secret societies of our day.

We may infer from the foregoing that the prime object of the ancient Guilds was humanitarian and social; humanitarian in that they had a care for the needs of humanity, and social in that they fostered the pleasant relationships and mutual good will of the community by such social means as lay within their reach. But inasmuch as benevolence is the handmaid of religion, justice and morality were by no means disregarded but formed an important element in the composition of the Guilds. We have seen also that the membership consisted of men and women, girls and boys, high and low, rich and poor. It is evident too that the Guilds were local and parochial rather than congregational, that they were also lay associations although in time open to the clergy. We can therefore judge whether the modern revival of Guilds is carried out on the ancient lines of the early English Church.

After the Reformation, clubs for social purposes were organized but without any religious object in connection with them. Various relig-

ious societies were also established, but none had the peculiar social features of the Guilds.

If John Wesley had had sufficient balance of character, or had been of a more practical frame of mind, he might have succeeded in developing a religious Guild within the Church with the object of deepening her religious life and drawing more closely the ties of Christian Brotherhood in the Church of God.

The Catholic Revival came to spur the Church to greater activity, and then the practical usefulness of the ancient Guilds was again acknowledged. The Church had before her a great work to do for the souls of men, that of restoring the perfect faith and almost forgotten practices of the Catholic Church, and making them again a part of the life of her alienated children. Hence the revival of the Guilds with their social influence, their works of charity, and their particular devotion to the ancient faith. The last sentence gives the ground of a true Guild and one on which every Church Guild should lay its foundation.

We must not forget that the social condition of modern life differs materially from that which existed in the Middle Ages. The paternal government of the Feudal Age has no equivalent in the present age. The destruction of the Abbeys destroyed the intimate relationship which existed between the peasantry and the monks, and there is nothing left to fill the gap except our public institutions and the charity of individuals. There was then a community of interest among all classes, a state which does not exist now, at least not to the same extent. Class distinctions are growing more and more, even in this democratic country. Increase of wealth and perhaps increase of culture mean increase of poverty and increase of ignorance. A great gulf is being fixed between high and low, rich and poor, and even in the Church a condition is created by the peculiar parochial system of the American Church. Any attempt therefore to restore the ancient Guilds would be futile, nevertheless an adoption of ancient methods to meet the changed conditions of life would help to overcome the growing evils of modern society.

Guilds then ought to be the medium through which the golden stream of Charity should flow, from the rich to the poor,—the same should be the point of contact so that the gifts and talents of the cultured might prove useful for the social amelioration and the moral training of the unlearned. The Church ought in fact to control the pleasures of society and direct the amusements of those who seek in haunts of vice or among rude companions solace from the hardships of a life of bitter toil. Then, having forged the golden links of charity, and woven around them the bright garlands of innocent pleasure and thus gained the friendship of the masses how easy it would be for the Guilds to bring before their members the devotion due to the Sacred Mysteries of the ancient faith. By

guile our first parents found themselves outside of Paradise, with the wisdom of serpents we again restore to the sons of Adam and the daughters of Eve their lost inheritance:—hence, the Humanitarian and the Spiritual should go hand in hand under the banners of Christian Guilds.

New York Mission Work.

The agreement between the rector and vestry of St. James's church, Miss Serena Rhinelander, and the trustees of the diocesan convention, alludes to the consolidation of the Holy Trinity church and St. James's, and to the fact that the property owned by Holy Trinity was to be appropriated by the consolidated church corporation, to the building of a church east of Third avenue and above Fifty-ninth street, with the necessary parish house unless some person or persons shall undertake and guarantee to erect and build such parish house and other buildings "when the consolidated church corporation shall maintain the same after their construction." It further states that the Holy Trinity having been sold for \$750,000. the sum of at least \$200,000 was ordered set aside for this purpose. Miss Rhinelander gives certain lands belonging to her grandfather, fully described, with the building recently erected, to be used for the religious improvement and secular enjoyment of residents in the neighborhood, and is willing to erect a church and clergy house to be known as the Church of the Holy Trinity, and to transfer said property to the rector and vestry of St. James's, "in consideration of the premises and of the payment of the third part of said sum of two hundred thousand dollars to the trustees of the estate and property of the diocesan convention." Miss Rhinelander further agrees to give all the land and premises, and to construct, within three years, a church and clergy house, to cost not less than \$100,000. This church to be known always as the Church of the Holy Trinity, and the building already erected to be known as St. Christopher's House of the Church of the Holy Trinity. Eventually the vestry of St. James's is to pay to the trustees of the diocese the entire sum of \$200,000, to receive from them the interest thereon, to appropriate it to the support of the church, clergy, and St. Christopher's House, and to provide funds for the further support of the entire work of the Church of the Holy Trinity.

According to Mr. A. M. Lunz's Palestine Almanack (published in Hebrew at Jerusalem) for the current Jewish year, the present population of Jerusalem is 45,420, of whom 28,112 are Jews, 8,560 Mussulmans, and 8,748 Christians. Of the Jews, 15,074 are Ashkenazim, 7,900 Sephardim, 2,420 Mughrabim, 670 Georgians, 530 Bokharian, 1,288 Yemenites, and 230 Persians. Of the Christians, 695 are Armenians, 4,625 Greeks, 105 Kushites (Abyssinians), 23 Syrians, 645 Protestants, 2,530 Roman Catholics, and 125 Copts.

Sermon.

The Head of the Corner.

"The same stone which the builders refused, is become the head-stone in the corner."—Ps. cxviii., 22.

There is a tradition that when the Jews so long captive in Babylon, some five hundred years before our Lord, had returned to their own land, and had started to uprear the ruined temple of Jehovah, they discovered the massive corner-stone of the first temple, which Solomon had builded and made so fair. There is poetry in the thought that God had thus planned to mark effectually the continuity of His especial house; that the same corner-stone which Solomon had laid should be built again into the second temple by the workmen under Joshua the son of Josedech, and Zerubbabel the son of Shealtiel, in the days of Zechariah the prophet. In the book of Ezra the rebuilding of the temple is graphically described. So eager were the devout Jews to perform again the worship of the Lord that they would not wait until the altar of burnt offering could be restored to its proper place in the court, but they set it up apparently *outside* the enclosure of the house of God, temporarily, and there caused the daily sacrifice to be offered, while the workmen toiled upon the holy walls. The priests were the inspiring overseers of the building, if not the architects of it. We are told that "Then stood Jeshua with his sons and his brethren, Kadmiel and his sons, the sons of Judah together, to set forward the workmen in the house of God." And the tradition to which I have referred declares that the builders were for rejecting the old corner-stone, which Solomon had laid, perhaps thinking it too large and unwieldy for their purpose, or perhaps from some notion that they could cut out a better one—we do not know; but that the priests overruled their intention, and insisted that the old corner-stone should be used in the new building. Therefore the psalmist sang concerning all this, seeing the massive block set securely in its place at the angle of the foundation; "The same stone which the builders refused, is become the head-stone in the corner." The priests and all the devout men of Israel could not but rejoice that day, feeling that this tried corner-stone was a type and symbol of their own nation chosen of God to be the foundation and strength of the whole world. Judah had been despised and laughed to scorn by her foes. Haughty Babylon had carried her away captive, and had vaunted herself the first of kingdoms, chief over them all. Yet the Jews remembered Jeremiah's words concerning their boastful enemy. "They shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolate for ever, saith the Lord." But of His own people God had said: "Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation." Believing ones could not doubt that the glory of Israel was at hand and that the setting up of the head-stone of the corner in the temple was a prophecy of it. The more spiritual among them were sure that the precious corner-stone of Isaiah's preaching was none other than the Messiah. We know that they were not wrong in their interpretation,

because our Lord in the Gospel distinctly takes the psalmist's words as spoken of Himself alone. For we read in St. Matthew how after He had told the parable of the wicked husbandmen in the vineyard to the chief priests and elders of the people, He added "Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing and it is marvellous in our eyes?"

I. It is indeed most plain from many passages in the Bible that our Lord is the head of the corner, the chosen stone, elect and precious, and that whosoever shall fall upon Him shall be broken, while upon whomsoever He shall fall, that unhappy one shall be ground to powder. Daniel says of the Church, which is His body, "Thou sawest till that a stone was cut out without hands, that smote the image," the kingdom of Nebuchadnezzar, and after that "it became a great mountain and filled the whole earth." Isaiah says of Him, He shall be "for a stone of stumbling and for a rock of offence to both the houses of Israel." And St. Peter in the New Testament writes of our Lord, "To Whom coming as unto a living stone, disallowed indeed of men, but chosen of God and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, Behold, I lay in Zion a chief corner-stone, elect, precious: and he that believeth on Him shall not be confounded." It is plain enough that our Lord is the true head of the corner. The builders who would have rejected Solomon's corner-stone, that it should not be made use of in the second temple, were rebuked and overruled by the chief priests of their day. Yet the chief priests of a later day became themselves the builders who set at nought the spiritual corner-stone, even our Lord Christ. He is called the corner-stone not only because that is the chief and most worthy stone in all the building, but because it is the stone which ties together the two walls built at right angles to one another.

1. Our Lord is to be thought of as the corner-stone of the true Church because He first joined Jew and Gentile into one spiritual body, breaking down forever the "middle wall of partition," as the Apostle calls it, which separated them.

2. In a yet more glorious sense He is the corner-stone joining together in His one Person the human nature and the divine. These as two great walls were caused to run contrary the one to the other, as walls at right angles, man being alienated from God through human transgression. But He, coming down from heaven, willed to be the corner-stone which should reunite them, building into one perfect building the life of the Creator and that of the creature.

II. The psalmist however will not have us forget that this precious corner-stone is the same which the builders refused. They were brought face to face with that Holy One in Pilate's judgment hall, and they disowned Him. "We have no king but Caesar," was their cry. A mournful day it was for the spiritual temple which they represented when they rejected the

head-stone of the corner, Who had come down from heaven just that He might unite in an imperishable building those two walls, that of the ancient Church, and that of the new kingdom of His heavenly building.

1. Ever since that time the Jew has gone on building his wall out into the history of the world. It stands there unmistakable to-day. The people of Israel remain distinct among the nations of the earth; they do not amalgamate. Their wall is great and high; they are making it ever more imposing, more obvious in men's eyes. Yet it is only a wall, not a building, not a temple, for they cannot turn the corner save with that divine corner-stone which they have refused. To what purpose does the Hebrew preserve his individuality? There is no explanation of it. He goes among all people, but he never becomes merged in any people. He may be French or German or English or Russian, but first and foremost always he is a Jew. His wall stands, but there is no building, no corner-stone; only one wall, not the joined walls with which a temple may be enclosed.

2. More startling yet than the national history of the Israelite is the life course of humanity when not joined through Christ to the wall of God's building. The world's work, as apart from Christ's religion is like an immense and stately wall. The march of science, the progress of civilization, the triumphs of art and of discovery—these things are very glorious in men's eyes. It is as if one should go and look upon the great wall of China. How high it is? and how long? and what immense stones have been used in the uprearing of it! Men are very proud of their wall. It is colossal; so far as human eyes can see it is to go on indefinitely into the future, ever lengthening out, ever rising up higher towards the sky. We are learning new methods of building in these days, and there is practically no difficulty in going up so far as you please into the air if you are careful of your engineering and select your materials wisely. There is no apparent end of the wisdom and power to which human research can attain. It is a great wall, and it may become greater than we even conceive of now. Yet it is not a house, it is not a temple; no man can dwell in it. One rests in the shadow of it for a few short years, and then he has to go away and his fellows know not where he has gone. He builds his own little part of it, and all his friends praise the splendid masonry, the deft laying of the beautiful stones. But presently he must drop his tools and be gone. Whither? The world's progress is no more than the upraising of of a superb wall of masonry. It cannot turn the corner; it cannot unite with that other vast wall of God's building which comes down from heaven at right angles to it. Sometimes the heavenly wall breaks through and dashes in pieces man's great structure; overwhelming catastrophes, celestial judgments, overtake the most mighty of human creations. Thus God shows His power, and takes away from the creature all excuse of ignorance concerning the divine will and the law of duty. Yet for the most part the heavenly wall does not interfere with the earthly one. Men are allowed to go on building and to fancy

in their hearts that they are making a name for themselves, that they are accomplishing some worthy thing at least for their posterity. And yet it is also true that the heavenly wall is ever coming down very close against that which man builds, as if to allure him to pursue a better aim than the one he has followed so long.

III. There is only one way in which the two walls, that of human building and that which is from above, can be joined at the angle, and become for mankind the beginning of a glorious and enduring dwelling place. It is by the corner-stone which is Christ our Lord. The world is willing to build the holy Jesus into its wall, among its heroes and sages of all time, as a prophet of the race; only as *human*; it cannot admit His divinity. But without His divinity He cannot be the corner-stone. He does not belong to both walls, the human and the divine, if He is only man; therefore He can never unite them. That is the hopeless fallacy of modern types of religion. It is ever invading the teaching centres of the Catholic Church, this fallacy that the gracious Christ, shorn of His divinity, can be the head of the corner. He may beautify the human wall, but He can never turn it in its course and unite it securely to the wall which is from heaven.

IV. And this is just as true for individuals as it is for the race at large. Indeed for the individual it is intensely practical and most important because he can avail himself of the gracious corner-stone, whereas the world as a whole never seems able to do so. It will go on building till its useless wall comes crashing down in the earthquake of the last day.

1. Each individual builds his little wall, planning great things for it, and fancying it to be a very valuable structure from which he shall eventually reap large profit. We all dream our dreams; we all have our ambitions. Some pursue the way of life with definitely formed purpose, bending all things so far as they can towards that end. Others only fancy in imagination their careers and bide their time, as wise opportunists to seize fortune when it shall cross their path, as they are fully persuaded it will sooner or later. They are building their wall, only without any very clear plan, suffering it to grow as it may though eagerly desirous of having it become great and imposing. It is hard for most men to perceive that all such walls are but a delusion, that they cannot profit them. What if their building does make their later years upon earth very comfortable and easy, perhaps luxurious! What if it does in the very uprearing give them scope for the gratification of their desires, for seeing and enjoying life! There is no hope in such masonry for the future, and the future is inevitable, it grows every day more distinctly inevitable. They are not unaware, if they stop to think, that life is very short at the best, and that when they come to its end and go out into the unknown they must leave their wall behind them. They will find out as their days draw to a close that they have no permanent habitation for all their building here. How can a single wall be an habitation, except perchance for small birds and stone-burrowing creatures?

2. That a worthy dwelling place may be erected there must be the meeting of the walls, the one joined to the other. Nor can the human structure of our upraising be joined to the heavenly building which comes down right over against it until we turn aside from our present earthly course and quite reverse its direction. That is the reason why there can be no worthy religion without conversion. Baptism is a true conversion, a veritable new birth so far as God's part in it is concerned. We are made by our Baptism children of grace instead of vessels of wrath fitted for destruction. Nevertheless we must consciously appropriate and avail ourselves of our baptismal gift if it is to profit us eternally. Confirmation may be regarded as a form of conversion, wherein we are endowed with special grace to fight the good fight of faith as Christ's soldiers. We are given power in that sacrament to resist all the assaults of the Evil One, and to walk answerably to our baptismal profession. Yet all of this profits us not unless we personally make it our own by our free choice and desire, as well as our loyalty. Holy Communion is true divine nourishment, and Confession is celestial medicine for the soul. Nevertheless the partaking of the dear Lord's Body and Blood will only be to our condemnation unless we be deeply in earnest about it in heart and will. And the wholesome medicine of Confession will have no salutary effect upon souls which have not been consciously surrendered to the Lord Christ. You perceive what I mean by *conversion*. It is the conscious hearty personal appropriation of all those blessings which the sacramental life so richly furnishes. It is aptly used in connection with our text, because it means *turning*. There must be the turning off from the course of the wall-building of the natural life to seek enduring union with the heavenly wall which is of God's building.

3. A very popular mistake occurs at this point. There is the feeling that the turning off is the great thing; the choosing of the line of the heavenly wall instead of that of this earth. Yet we cannot afford to forget the corner-stone. The two walls, the celestial and the earthly, must be bound and tied into one, and that is the purpose of the corner-stone. Conversion without Christ is nothing: No one fancies it is anything, you may perhaps say. No Christian who believes in conversion at all supposes that Christ can be left out of the work. I am not sure of that. There are a good many who fancy a man is really converted because he is living an upright moral life, when before he was very careless. Now he does not drink, nor swear, nor smoke. He teaches in Sunday School and belongs to the Young Men's Christian Association. He is ready to speak for Christ, and to help in good works. But suppose he never goes to the Lord's table to receive Holy Communion. I say he is not truly converted. I do not care how much any of you pray, and go to Church; I do not care how much you give, and how often you fast; if you do not come to receive Holy Communion regularly and faithfully, you are not truly converted. We cannot turn the corner in our life building and come into touch with God's building, without the corner-stone, which is our Lord Christ. Was it not said by

Himself, "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you"?

IV. Very solemn are the words which the Master speaks concerning that head of the corner: "Whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder." It is lamentably true that the majority of people have to stumble at our Lord as He reveals Himself before they can be converted. As the builders of old time refused Him, so does human nature reject even when it fancies it is choosing Him.

1. It is very hard for most of us to accept His service as He lays it upon us. For His service always means bearing the cross, and it seems that we cannot bear our crosses uncomplainingly. How few Christians there are who do not at least in their hearts lose faith and murmur because of the temporal adversities which are their lot. They are stumbling at that stumbling stone; they are falling upon the head of the corner, even Christ, for it is certain that He caused to come into their lives those temporal adversities at which they repine.

2. Happily there are many also who find the Master in their afflictions; who are caused to fall upon that rock only in order that their hard hearts may be broken, and the gracious fruits of contrition be developed in their lives. There is no school of penitence to be compared with the sharp blows of temporal adversity. True-hearted ones in their trouble find our Lord, and perceive that they should not have found Him had they not, through His mercy, been suffered first to fall upon that stone of stumbling and rock of offence.

V. Nor may anyone safely forget that things are not to go on forever as we find them now. The state of affairs in which we now live is but temporary. Our text should make us think of the divine corner-stone which human builders are daily refusing, as being lifted up little by little from the earth, as His glory is being more and more manifested in His elect. The enemies of Christ live out their time, and then pass on to their punishment, but His accepted ones go forth to swell the great host of the redeemed in the land of light. As their number grows, so is their Head, the Lord Christ, exalted increasingly in their triumph. Foolish men despise and mock God. They ridicule the notion of retribution for their deeds. Nevertheless the day is to come, when that Corner-Stone exalted to the height of its majesty, shall descend in judgment, and shall grind to powder everyone who has wilfully and wantonly rejected it in these days of probation.

The words *Roma locuta est causa finita est* are an instance of Roman misquotation. What St. Augustine said, speaking of Pelagianism, was: "The results of two councils on the matter have been sent to the Apostolic See, and replies have come thence. The cause is ended; would that the error may end some time." There is nothing to show that he attributed the "ending" to the Pope's replies; there is much to show that he did attribute it to conciliar action.—*Church Times*.

Catholic Champion

"So David prevailed over the Philistine with a sling and with a stone."
—I SAMUEL, XVII. 50.

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The Demise of the St. Osmund Society.

Some years ago the devotees of the so-called "Sarumrite" founded a society named after the great founder and establisher of that rite. This society at first-sight had much to commend it to the approbation of the popular mind and also to the loyal Anglican. It was avowedly anti-Roman. No Roman rites or ceremonies were to be tolerated. The leaders in this movement declared that England had always had her distinctive ritual and that it was for the restoration of the pre-reformation ritual of the Church of England that loyal Anglicans should struggle, and not for engrafting foreign fashions of doubtful expediency upon our good Anglo-Saxon stock.

Had the premises of the St. Osmund Society been true, there would have been much, possibly everything, to say in favour of its contention. But its main premise was false, and therefore immediately in the minds of the well-informed, its conclusion fell to the ground. We are glad to see that after the lapse of these few years information has so spread that its conclusion is now hopelessly discredited, and that the society is dissolved.

The flaw in the whole Sarum argument was the assumption that before the Reformation there was in England a ritual and ceremonial which was national, practically uniform throughout the kingdom, and markedly different from that of Rome. This assumption was an error from beginning to end. There was no such English rite, and the particulars in which English pre-reformation customs differed from those of the rest of the Catholic West were usually corruptions that had crept in from one cause or another, and which sadly needed reformation. As an example of this we need only cite the distinctly undesirable, not to use a harsher term, form of the Sarum service on Palm Sunday, against which the Reformers were so loud in their denunciations.

The St. Osmund Society published a tract in which it was stated that the "Sarum Use" (by which they explained they intended the Sarum ceremonies) was adopted in St. Paul's Cathedral, London, and by the Convocation of Canterbury, and subsequently by the Convocation of York, so that it was the use of all England. It was

pointed out to the society that that statement was utterly false, and the society was called upon by the present writer to contradict it as publicly as they had made it. This so far as we are aware was never done. The facts are that nothing was adopted in the Southern Province or at St. Paul's but the Sarum arrangement of the Psalter, nothing whatever of the rites or ceremonies; and that in the Northern Province nothing was adopted at all!

The society further stated that the Litany was derived from the Sarum, although it is well-known to every student that it much more nearly resembles the Roman and was largely taken from Luther's Litany, undoubtedly having a continental source.

It has been also said that our forms of Ordination could be traced to the Sarum, whereas they are distinctly non-Sarum, departing from the Sarum rites in almost every distinctive particular.

It is well that a society which spread broadcast such unhistorical and misleading statements should go to pieces, and we are sure that the demise of the St. Osmund Society is for the good of the Church.

Unfortunately several clergymen in England, and we believe one or two in this country, have adopted what they call the "Sarum Use." Its chief peculiarity seems to be that the altar is somewhat meagerly adorned with only two candles, and that a sequence of colours is used which even its followers admit to be meaningless.

Now if there is one well established point with regard to the colour-sequence of England it is that white was the usual colour for Lent. White was put on for Christmas and continued to be the colour almost without intermission until Pentecost. We have not heard of any one "Sarum" church adopting the real pre-reformation use. At Lent the great white veil was hung up at the entrance of the choir, and the images were veiled in white. Has this been followed?

While speaking on the subject of colour-sequence, whatever may be the case in England, for us in America there can be no possible doubt. We were, until the establishment of our several dioceses after the Revolution, parts of the diocese of London, and every one knows that the colour-sequence of that diocese before the reformation was what we now usually follow, and which is known by scholars as the "Innocentian" (though no doubt much earlier than his days). It will not be pretended that the Diocese of London ever adopted any other sequence, nor that anyone of our dioceses has abrogated the colour-sequence then inherited.

We cannot close this article without referring to a new society which it is expected will absorb the members of the defunct organization. This new enterprise is to be called "The Alcuin Club," and with its avowed objects we have the most profound sympathy. "Strict obedience to the Book of Common Prayer will be taken as the guiding principle of the work of the Club." This sounds very well and very loyal. The club

moreover "will work upon purely historical and, of course, English lines." This sounds well also. Its special study will be "the arrangement of churches, their furniture and ornaments, in accordance with the rubrics of the Book of Common Prayer." This too sounds well. But when we begin to look at the officers of this new club our hearts misgive us, for the chairman is J. Wickham Legg, Esq.! Now despite Dr. Legg's great and undoubted erudition, despite the great service he has done to the cause of liturgical learning, we cannot and should not forget that the result of his study is that the Altar Office should be begun on the Gospel side, that the chalice should not be mixed at the offertory but in the sacristy, that the biretta is not the skull cap and priest's cap stiffened and made into one, etc. etc. Nor are we reassured by some of the other names we find associated with his, for example it is rather alarming to come across on a "committee" to advise in the "arrangement of churches" the name of the Rev'd F. E. Brightman, who sometime ago committed himself to the statement that a crucifix or representation of the crucifixion was unsuitable over an altar! To be sure we are glad to find on the list such well-known and tried scholars as Mr. St. John Hope, Mr. Micklethwaite, Mr. Riley and others.

However we hope for the best, and only trust this society will not become an engine for the exploiting of ritual fads and vagaries. What we desire in ritual is the use of the Church of God, and the more similarity of ritual there may be between ourselves and the Roman Church, on points where there is identity of doctrine, the better, other things being equal.

If it is impossible at present that in essentials there should be the unity we daily pray for, at least let us make visible by outward sign the unity we really possess, even if the motto has to read—

In non-essentials unity
In all things charity.

Foreign Odds and Ends.

From the way some people talk one might suppose that there was a great multitude of people, clerical and lay, flocking into the Church of Rome from the Church of England. Such an idea is a great mistake. It is true, Blessed be God! that in the Protestant countries on the Continent many are coming to the light or to that quasi-light which the Roman Communion possesses. As an instance of this we quote the following;—

"An interesting ceremony was witnessed recently in the private chapel of the Cardinal Archbishop of Paris, when the Princesses Anna and Hélène de Brancovan were received into the Church by Abbé Odélin. After the ceremony the two noble ladies were received by Cardinal Richard, who welcomed them into the Church. One of their ancestors was the illustrious Cardinal Musurus, one of the most eminent scientists of the sixteenth century."

So far from the Roman Church being largely increased by Anglican conversions, Father David, when asked in Rome the other day by Mr. W. T. Croke, the question, "What about your 'leakage'?", answered,

"There is a great ado about our 'leakage,' but I submit that the question is not a too serious one. We do lose, but do not the Anglicans lose also? Of course our losses are worse. The Anglican Church is a raft, and a raft does not take water or, rather, it cannot leak. The Church is a bark, and a bark leaks perceptibly. Considering the strict conditions of membership in the [Roman] Church, the rigour of dogma, morality and discipline, our 'leakage' is not great. I dare say that the Anglican Church leaks worse or equally, despite that comprehensive receptivity which is its most remarkable note."

Rome then acknowledges, what we always knew, that there is a constant 'leakage' from her to us. But this we have been told is more than made up by the conversions, and on this point it may not be amiss to hear what Dr. Vaughan says, who styles himself "Cardinal Archbishop of Westminster." The following is his letter to the Revd. Silliman Blagden:

"The number of conversions reported as taking place in England has been greatly exaggerated. The real numbers during the last years are about six hundred a month.

CARDINAL VAUGHAN,
"Archbishop of Westminster."

What proportion even of these few are Anglicans the Roman prelate is careful not to mention! By a most curious coincidence Mr. Wm. T. D. Croke happened to meet the Cardinal Archbishop's brother a short ago, and in writing to "*The Catholic Standard and Times*" under date March 24, (issue of April 10) describes how official reports were sent to Rome "toward the close of 1896." "The account" (said Father Vaughan) "was made of the conversions per month up to the time when the bull appeared. It represents the normal average, a thousand conversions per month." Thus the official report sent to Rome exceeds by 400 per month the average claimed by the R. C. Archbishop. How truly Canon Knox-Little the other day described Rome as a "hot-bed of inaccuracy."

The divorce court in "Catholic France" runs a brisker trade even than with us in Protestant America. *L'Univers* reports that on one day, in less than four hours, 121 divorces were granted by a single tribunal. "This," remarks *L'Univers*, "makes about one decision every two minutes. How carefully the arguments *pro* and *con* must have been examined!" This court was the "Fourth Chamber of the Civil Tribunal of the Seine."

The following taken from *L'Ami du Clerge* (March 11, 1897) on the relation of Priests assistant to their Rectors will, we are sure, interest our readers.

"How should a young priest, an assistant, behave when he finds in the parish he is working in usages at variance with liturgical law?"

"The assistant is *personally* bound of course to keep the laws of the Church. Whenever therefore he is acting in his private capacity, for example in reciting his offices in private, in celebrating a private mass, he would be to blame should he violate the liturgical law, so far as he knew it.

"But as assistant he is appointed to aid the Rector in his spiritual administration of the parish. As Assistant therefore he can only carry out the orders of the Rector in all matters that concern his external ministry. He is in no way responsible for anything he may do in this capacity; if the rubrics and liturgical laws are violated it is no concern of his: he has obeyed his Rector, who alone is responsible.

"Besides this reason of dependence and obedience, many other considerations can make legitimate on the part of the Assistant usages contrary to liturgical rule.

"We give an example of primary importance. Like all the laws of the Church, the laws which govern the ritual are ordained for a spiritual good. It is a recognized principle that any law which practically is contrary to spiritual advantage, is absolutely null. Now in many cases the overthrowing of an established usage with the intention of following liturgical law, would be contrary to all spiritual advantage, either on account of the scandal it would occasion, and the astonishment, and the disadvantageous comments it would call forth from the faithful, or else on account of the lessening of the authority of the Rector or even of the Church itself which it would cause. In such a case one can safely affirm that the law does not bind.

"Moreover this view of the case is sustained by the practice of the Sacred Congregation of Rites, which often puts up with usages of particular places because of the inconvenience which would follow their suppression. It is true that an Assistant Minister is not in the same position as the S.C. of Rites, he has no authority to legitimize by his tolerance that which is contrary to law, but he may form his conscience for reasons which the S. C. of Rites finds sufficient to make the law yield.

"Beside this which is of great force when it is applicable, the Assistant may be induced by many other lines of argument to follow usages which are contrary to law.

"These usages are not always bad in themselves: often to be entirely good, they only lack the approval of competent authority. They may at any time be made lawful by receiving the approbation or the tolerance of ecclesiastical authority. There is therefore no absolute need to suppress them.

"And even when they are abuses, it would not be wise in every case to wish to suppress them; for in gathering the tares one might pluck up the good wheat also.

"Finally, the duty of the Assistant is not to reform defective usages, nor to correct the actions of his Rector, but to obey him and to follow his directions.

"Nor let any one say that when two authorities conflict the higher should always be followed, and therefore the law of the Church must take precedence of local usage and the will of the Rector, for this principle has no application here at all. We are supposing that the matters in dispute are such as affect the public, external worship of God, and not matters private to the Assistant. Now in such matters the Church does not call upon the Assistant to suppress abuses, and to obey her law, but only to obey his Rector.

"He is not forbidden respectfully to point out to his superior that such and such usage is contrary to liturgical law, so that he may judge of the possibility and advantageousness of a return to law. But to protest in any proper sense of the word, the Assistant has no right. One can only protest when one has a mission to defend a violated right, the Assistant has no such mission.

"To correct abuses when they exist, it is far better to rely upon the growing knowledge of how things should be done, which day by day is becoming more widespread, than to trust to the excessive zeal and untimely protests of young priests. Let such study the laws and put them into practice as far as possible. Some day, in the natural course of events, the laws will be observed as far as may be, for abuses will be suppressed one by one, and no new ones will come to take their place, and good usages will have been made lawful, by competent authority."

On March 8 last, proceedings looking towards the canonization of the priests of the Congregation of Picpus, who were martyred during the Commune, were begun at the Archbishop's palace in Paris.

The next Eucharistic Congress will be held at Paray-le-Monial in September, under the presidency of his Eminence Cardinal Perrand, Bishop of Autun.

Prince Henri of Orleans visited Rome lately incognito, did not see any of his royal relations, nor even visit the Quirinal Palace, but went to lay his homage at the feet of His Holiness, on his way to Abyssinia. At the railway station the Prince was met by the Count de La Salle de Rochemaure, who had made all the arrangements for the reception.

A Roman correspondent of the *Catholic Times and Standard* reports the following very ill-timed remarks to have been made by the Pope at his reception of the Cardinals on March 1st. In giving utterance to these sentences most people will agree that His Holiness was "badly advised."

"With the sole intention of removing one of the obstacles to the desired union, we were actuated a short time since to pass sentence with

regard to the theological value of the Anglican orders. It treated, however, of a question already authoritatively settled in substance—there were some, however, who in these last years attempted to call this decision into question. Stormy polemics engendered doubt, doubt spread illusion in some, confusion and troubled conscience in others. It is true that to cause such inconveniences to cease, the loyal interpretation of the former decisions would have sufficed. But to enlighten those who erred in good faith on one side and to cut-off every way to the windings of sophism on the other, we decided to begin again from the beginning the examination of facts with their circumstances. This study, conducted upon unquestionable documents, was long, impartial, accurate, as was to be expected from the Papal See in negotiations of such importance. So that if the sons of the British Empire who are not of our faith could hear our words, we would implore them for the love of Jesus Christ not to give place to false apprehensions and suspicions, but be persuaded that it was solely the inflexibility of duty which induced us to pass that sentence, which is naught else than the sentence of truth, frank and definite."

Possibly by this time His Holiness knows better!

The Alcuin Club.

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HON. SECRETARY AND TREASURER.

A. E. Maidlaw Davis, Esq., 910 Billiter Buildings, London, E. C.

There already exist in London three Societies—the Henry Bradshaw Society for editing rare Liturgical Texts, the Plainsong and Mediæval Music Society, and the Ecclesiological Society, dealing with liturgical and musical subjects, and with ecclesiology in general; but there exists no Society which deals with the practical study of ceremonial, or the arrangement of churches, their furniture, and ornament, in accordance with the rubrics of the Book of Common Prayer. To encourage this study the Alcuin Club has been formed, which, although practical, will work upon purely historical, and of course, English, lines. Strict obedience to the Book of Common Prayer will be taken as the guiding principle of the work of the Club.

As soon as its funds permit, the Club will publish Tracts, with illustrations from miniatures

and other ancient examples, on the following subjects:—

"The Ornaments Rubric," "The Ornaments of the Ministers," "The Liturgical Colours," "The Ornaments of the Altar," "A Celebration of the Eucharist with only one Minister," "The Divine Service," "Chancels as in times past," "The Burial Service," "The Marriage Service," &c., &c.,

The Club consists of *Members* and *Associates*, who must be in communion with the Church of England.

The Subscription for *Members* is 20 shilling per annum, entitling them to all publications *gratis*; and for *Associates* 5 shilling per annum, entitling them to such of the Tracts *gratis*, and such reductions on other publications as the Committee may determine.

[Note.—CATHOLIC CHAMPION proposes to review these tracts editorially as soon as they appear.—Ed. C. C.]

Letter from England.

Dear Theophilus Americanus:

1. We all have Jubilee on the brain just now. I have never known anything so unanimous in England before. Every littlest village and township is busily engaged meeting in solemn conclave to settle what to do in commemoration of her most Gracious Majesty's Diamond Jubilee. A gentle feeling of rivalry towards ones' neighbours perhaps gives lagging loyalty a poke up in some places, and an excuse for getting some much needed thing done is a further spur in equally numerous cases. A charmingly thick-headed Gloucestershire township I know, summoned its worthies to sit for the purpose the other day, and with a grim absence of humour passed a resolution "in memory of 'her most Gracious etc.," to provide a BIER for the parish. The reasons given were (1) because it was cheap, (2) because it was permanent, (3) because it could be accepted by all Creeds and political parties. Had they only added a fourth to the effect that the various local "Creeds" should at once get up on the bier and have their funeral obsequies celebrated by holy Church, then indeed would their Jubilee Commemoration be a deed to be proud of.

2. All decent people are, I think, vexed at the religious ceremony on June 22d being minimised and excluded from the Cathedral. However, so far as the influences of the Court will permit we may rely upon the authorities of St. Paul's securing all possible dignity and solemnity to the proceedings. The Cathedral clergy will be robed in white copes, especially worked for the occasion and an Altar will be erected half way up the great western flight of steps. Few people comparatively will be able to get within sight or hearing, for the space around the Cathedral is very limited. I hope that may never be the mistake about your Cathedral.

3. The Queen's religion must be reckoned as

Presbyterianism. Her husband was a non-episcopal Lutheran and all early influences have bent her in that direction. Her favourite divine was the late Norman Macleod, who long ministered to her in the Scotch Kirk, and she never receives any but Presbyterian ministrations during that larger part of the year which she spends in Scotland. When in England she conforms outwardly to the usages of the Church but takes care to surround herself with ecclesiastics of her own way of thinking. The late Archbishop Tait for instance, was bred a Presbyterian in early life, and his chaplain and son in law Bishop Davidson, of Winchester, is the Queen's present chief familiar. It is felt in Scotland to be a great scandal that the Queen ignores when there, the existence of the Episcopal Church. The fact that Presbyterianism, in Scotland, is called "Established," of course merely records its rather shady origin from William of Orange's gift to it of the Church's possessions, and does not confer Divine Sanction.

4. The letter of the two Archbishops to the Bishops of the Catholic Church gives great satisfaction. I have reason to know the most scrupulous attention was paid to exact statement and careful verification, with the result that its weight and value is very great. Whenever Anglican scholarship meets Roman scholarship in the camp, I am nearly always reminded of the frequent saying of the early perverts to Rome that "to talk to a Roman Catholic was like talking to a savage," they were found, you see, to be so ridiculously ignorant. You remember those words of the late Cardinal Manning, Roman Archbishop of Westminster, when speaking of the Pope, "Pontiffs have no Infallibility in the world of facts except only dogmatic. Facts are more surely known and safely judged on the spot. Take now Capel's case or like cases at Toronto and St. Louis, in all of which Rome was misled, went wrong, and had to revoke its decisions." (Manning's Life; vol. ii. 626.)

How amusingly this applies to the cruel way in which Leo XIII has been hoodwinded by his English advisers on the subject of Anglican Orders. Still I do not think the nickname given once to Cardinal Vaughan, the Pope's present representative in England, by the Roman Cardinals was quite fair, do you? It was "Il diavolo."

VICAR OF ST. MARTIN'S.

England, April, 1897.

Book Notices.

Joy: A Fragment. By the late Mrs. H. L. Sidney Lear. With a brief Memoir by the Author. Small 8vo. p. xl. 66 \$1. New York: Longmans, Green & Co.

What could be more appropriate than this little fragment upon Joy, as the last words of an author who has taught thousands to be Catholics by her book "Light of the Conscience," who

has comforted many suffering and lonely souls by her book "Weariness," who has deepened the spiritual life of thousands by her devotional works and Catholic biographies! In these 66 small pages she has written well of the Christians Joy, of its reality, of its sources, of its depth, of its cultivation and of its fruit. Through all there is apparent the experience of the author to whom Joy came only as the triumph of faith and real spiritual life over suffering and sadness, only as the work of grace in a soul that was prone to weariness and heaviness of spirit, but which won the real Joy which is the fruit of the Spirit. This makes the book more helpful to Christians for it not only points but leads the way to Joy even under adverse conditions of circumstances and temperament.

Far more general interest will be felt in the all too brief Memoir of Mrs. Lear, which gives her many readers a glimpse into the life and character of the woman whose pen has done so much to Catholicize the hearts and lives of Englishmen and Americans. Her's was not a singular life, but it was a life lived for God and His Church in an age when the knowledge of such lives is needed both to encourage the faithful and to witness to the power of Religion in the face of an unbelieving world.

GOD AND PRAYER: A Discussion of the Reasonableness of Prayer. By the Rt. Rev. Boyd Vincent, S.T.D., Bishop Coadjutor of Southern Ohio. 12mo, 67pp. \$1. New York: James Pott & Co.

When so many of the old Evangelical School are turning over to the Broads and seeking the approving smiles of Reason and Science, it is most refreshing to find one of the chief representatives of that school standing fast in the best traditions of the Evangelical party and sturdily, vigorously defending Prayer against the cavils and objections which are brought forward in the name of Reason and Science. He has done his work well, given the old and unanswerable arguments new life and usefulness by good arrangement and condensation, and made a book that is long enough to deal adequately with the subject and yet short enough to be read by busy men of the world who need the practical help of a book which convincingly answers the three questions, How can God hear Prayer? How can God answer Prayer? Why does God not answer my Prayers?

WORDS FOR THE CHURCH, by the Rev. Edgar Gardner Murphy. With an Introduction by Bishop Gailor. 12mo, 114 pp. \$1. New York. James Pott & Co.

The Bishop-Coadjutor of Tennessee commends these six lectures as "positive and constructive, and deserving to be read for their fresh and real way of dealing with old truths." In the first lecture, on "The Churchman's Controversy," the author shows vividly the earnestness with which the early Christians contended for the faith,

facing and laying the errors which assailed the Church, and our duty to do battle for the Gospel as this Church hath received the same and holds it in trust for the English speaking nations of the world." The second lecture brings strong testimony and sound argument to bear to refute the fable that Henry VIII. founded the Anglican Church. The third teaches very positively that our Church is Catholic and not Protestant, and applies to the Church in this country its proper title, The American Church. In the fourth chapter the papal claims are refuted and "the Church at the Beginning" is shown to have been episcopal in its polity. The fifth lecture describes the growth of the papal power and contrasts the Protestant Reformation on the continent with the Catholic Reformation in England. The last chapter is unfortunate in that it attempts to narrow down that which must be believed to the bare statements of the Apostles and Nicene Creeds, and explicitly rules out, as not imposed upon men's consciences, belief in the 39 Articles, the Apostolic succession, the Church's doctrine of the Bible, of the dead, of the Eucharist, of Baptism, of eternal punishment, and of the Atonement. The author professes to believe these doctrines, but holds, strangely and absurdly, that the Church has left laymen and clergymen free to believe these things or not. Of course this chapter ruins an otherwise good book.

THE CATHOLIC RELIGION. By the Rev. Vernon Staley. Eighth edition. New York: James Pott & Co.

This edition completes the hundredth thousand of this excellent manual, which is a gratifying evidence of the desire of the people to know the Catholic Faith. In this edition the chapter on Anglican Orders has been re-written so as to cover the arguments used in the Papal Bull.

THE RESPONSE OF THE ARCHBISHOPS OF ENGLAND TO THE APOSTOLIC LETTER OF LEO XIII. 16mo, 5c. each, \$2 per hundred. Kennett Square, Pa. The American Church League.

The American Church League has reprinted and widely circulated the Archbishops' Encyclical, as an admirable and effective Church Defence paper. The edition includes both the Latin text and the English translation. Those who will take up the good work of further circulating this document can obtain copies from the League at \$2 per hundred.

Bishop Hall on "Christ's Temptation and Ours."

This is a series of six lectures. There is so much good practical advice in them that one all the more deeply regrets the distorted view of the Gospel by which the doctrine is made weak and comparatively useless for real men and women in real temptations. Bishop Hall sets before him the purpose of showing our Lord's Temptations, both in the wilderness and in His Passion, as the pattern or type of all the temptations of

His people. He also exhorts Christian people to consider and resist their temptations as our Lord considered and resisted His. This is very good; but unfortunately the author describes our Lord's resistance in such a strange and unheard of way that to a reasonable mind both exemplar and following become impossibilities. We are of the opinion that Bishop Hall does not even begin to realize this fact, but that he has merely been caught in the swirl of the Kenotic eddy which just now is playing such strange tricks with the minds of a number of our clergy, and we fear will make shipwreck of the faith of some of them. Not of all; and we have good hope that such will not be the end of the Bishop of Vermont. It is evident that his religion is far better than his theology and that what his reason fails to see his heart feels. Yet notwithstanding this good hope for the Lecturer, it is important that the very serious defect of the Lectures should be clearly seen. In order that we may put it plainly, let us recall some of our elementary ideas.

We are baptized in the Name of the Father and of the Son and of the Holy Ghost. We also, as a Christian custom, begin our prayers and acts by the Invocation of this Holy Name, of Him in Whom and by Whom are all things. We intersperse with our worship at all times and places the *Gloria Patri*. All this means that we worship and rely upon, at all times and under all circumstances none other than the One Living and True God, everlasting, without body, parts or passions; of infinite power, wisdom, and goodness; the Maker and Preserver of all things both visible and invisible. It also means that we worship and rely upon, at all times and under all circumstances, Three Persons in the Unity of the Godhead, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost. Therefore whenever we are tempted we depend entirely for our power to resist upon this Holy God, Who, as we say continually, sees that we have no power of ourselves to help ourselves. Sometimes we say that we trust our Father, meaning God the Father, and depend only upon Him to deliver us; sometimes we say that our help is only in the Name of our Lord Jesus Christ and without Him we can do nothing; sometimes we express an equal confidence in and desire of the sustaining power of God the Holy Ghost. But inasmuch as we know there can be no division, difference, inequality among the Three Sacred Persons, we never mean that our strength is in the Father to the exclusion of the Son, or in the Holy Spirit to the exclusion of either. We always try to remember the important truth that in every gracious work of the Godhead the Blessed Three are together as One. When by Baptism we are delivered from original guilt, and also made capable of being pardoned upon repentance for actual sins, we know that it was done by the Father and the Son and the Holy Ghost; and even though in Holy Scripture

people are said to have been baptized in the Name of the Lord Jesus, still the Church has never dared to use any other form than that of the Threefold Name.

In what name then shall we meet and resist temptation? Without one moment's hesitation Bishop Hall would reply, "In the Name of the Father and of the Son and of the Holy Ghost." If we had the privilege of catechizing him and could go on to ask him to what extent the resistance would be the work of the Holy Trinity and to what extent ours, we are not so sure that we should get an instant and satisfactory answer. And yet we suppose that eventually the good bishop would assent to the proposition that the power would all be God's, in part sent out for the special occasion, and in part habitually abiding with us, whereas all that we should furnish would be willingness, without which God could not put out His Power in our case. If this answer be true it follows that whenever temptation is resisted, the power by which it is resisted is not that of the creature, but of the Three Sacred Persons. Not therefore by way of excluding the necessary like statement of the operation of the Father and of the Holy Spirit we truly maintain that every resistance to temptation, and every other meritorious act, is and must be by the power and operation of God the Son. But what does Bishop Hall say of our Lord's temptation?

Jesus lived His life, wrought His works, fought His battles, won His victory, not by the inherent power which belonged to Him as the Second Person of the Blessed Trinity; but in His human nature by the sanctifying and enabling power of the Holy Spirit of God which rested upon His manhood. (P. 22.)

So then, according to this doctor, God the Son, as such, had no part in the victory of the Son of Man, not to mention all the other parts of the Life and Works of Christ on earth. If we should say to him, "Then would you make Christ to be two persons?" he would instantly reply in the negative, but would try and keep within Ecumenical formulæ by saying, as he does, just there:

The Son of God "emptied Himself," put in abeyance, that is, for the purposes of His earthly life, the divine prerogatives which belonged to His divine nature, that He might become very man, sharing our lot, shouldering our burden, fighting out our battle. Thus He gained as man for man a victory over sin and Satan. Had He vanquished the tempter by the putting forth of His divine power as the Son of God, that would have been no moral victory.

But can we men vanquish the tempter except by the power of God the Son? And if not can we win a moral victory? Does Bishop Hall ever overcome the tempter except by the putting forth of the divine power of the Son of God in His member and servant? Suppose that Eve and Adam, instead of falling, had resisted the first temptation, would they have done it otherwise than by the putting forth in them of the divine power of the Son of God?

Moreover, if our Lord's resistance was as Bishop Hall says, "in His human nature by the sanctifying and enabling power of the "Holy

Spirit," how was that a moral victory? Given the putting forth of divine power against the tempter (and God keep us from profanity in expressing this question forced upon us by the strange error of this author) how can the reality of the moral victory be less affected by the operation of one Divine Person than another? Is not God One? Are not the Divine Persons equal?

In truth Bishop Hall's thought is so confused that a little further on than the words just quoted he seems to say that after all the resistance was not the act of God at all. He maintains that as man, in the first temptation was defeated, so man has reversed the defeat. He quotes the hymn from the *Dream of Gerontius*; but just stops short of the telling verse.

And that a higher gift than grace
Shall flesh and blood refine,
God's Presence and His very Self,
And Essence all-divine.

But what Sunday school child does not know that while the fall was the work of man, the reverse of the fall is the work of God in man? Our first parents lost the battle because they forsook the union with God whereby they lived not merely in the strength of their nature, but in the power of God dwelling in them. Their sin consisted in giving up their union with God. When our Lord offered Himself for us He won back for us that union, saying for us, as our substitute, after He had in our nature won the victory and endured the expiating suffering which none but He could have endured, "My God, my God, why hast Thou forsaken Me?" I have made full expiation, why shouldst Thou any longer withhold the union by which alone man can be righteous. Now I have resisted and conquered him whom they of themselves could never resist. Now I have vindicated the Divine hatred of sin by enduring its punishment. Now O God why should they any longer be cut off from the union with the Creator by which alone they can be righteous. And they were not—but it was entirely because He Who won the fight is God and because He won it with the power of God in human nature. Now we do not have to do what Adam was called upon to do, because God in Christ has done it for us, resisting the tempter in the desert. Now we do not have to suffer nearly the penalty of our sins—not anything comparable to what would justly be our doom—because God in Christ has suffered it for us, in the Garden and on the Cross and in all the Passion of His earthly life. Surely this is the Gospel, and just as surely the Gospel denies that man can do anything for himself of himself.

Bishop Hall's doctrine, we are sorry to say, approaches very closely to Pelagianism. He has much to say of the "help" of God and the example of our Lord; but, although he does not categorically say it, we cannot rid ourselves of the idea, in reading his lectures, that he would reject the statement that if we do any good it is

God Who has done it and has predestined it to be done in us—only if we do evil is the act our own. Yet what can be clearer from Holy Scripture than that, as the hymn has it

“Our good is all divine.”

Without attempting to quote any large part of the almost innumerable texts in which we read that man lives only in and by the Blessed Son of God, Who, Bishop Hall thinks, was once “in abeyance,” we may refer to the triumphant second chapter of the Epistle to the Colossians. Christ our substitute, Christ our life, is written all over it. In Him we are circumcised, His Circumcision actually putting off the body of our sins of the flesh. In Him we are buried and risen again. In Him the writing of ordinances unfulfilled and all that was against us are taken away, having been nailed by Him to His Cross. Also in the Epistle to the Romans we read that there is now “no condemnation” to whom? “To them which are in Christ Jesus, who walk “not after the flesh but after the Spirit. For “the law of the Spirit of life in Christ Jesus “hath made me free from the law of sin and “death.” And in 2 Cor. xiii., 5, “Jesus Christ is “in you except ye be reprobates.” “When ye “wound the weak conscience ye sin against “Christ.” “I determined not to know anything “among you save Jesus-Christ and Him cruci- “fied.” “Christ in you” is “the hope of “glory.” “If any man be in Christ he is a new “creature.” “God was in Christ reconciling “the world unto Himself, not imputing their “trespasses unto them.” And St. Paul would glory in his infirmities rather than in anything else, that the power of Christ might rest upon him. And of course this “Jesus Christ, the same yesterday and to-day and forever” is He Whose reproach Moses thought greater riches than the treasures of Egypt. He is also the Spirit of Christ foretelling to the wondering prophets the sufferings of Christ. How then is it possible for a Christian bishop to think that man has or is to overcome temptation, and not God in man?

Nor are these the only errors into which Bishop Hall has been betrayed by his fluttering around the fashionable heresy. He has acquired that easy way of assuming things and then saying they must be. He begins the second lecture with this question: “Has it ever occurred to you “that the story of our Lord’s Temptation which “we have in the Gospels is a piece of autobi- “ography?” The proof that it is so is that there was no one with Him in the wilderness, so He “must” have told His disciples Himself. But why may not the Holy Spirit have told them? In other parts of the Lectures the good bishop is ready enough to ascribe inspiration to the Holy Ghost alone. Why in this case does he insist that our Lord must have told them? There is also in the same place a bald taking for granted the heresy that our Lord was anointed at His

Baptism. “After His Baptism He retired into “the wilderness to be alone with God, in solitary “prayer to prepare Himself for the ministry to “which He had just been set apart.” Thus we find it declared that up to the time of His Baptism He was only God “in abeyance,” and not Christ; a human nature with an unconscious Power of the Godhead for its substance or basis. Going on, we find that our Lord’s Temptation was an “inner struggle,” (p. 34,) that He probably described it “in parabolic language.”

We understand the story, then, as being Jesus Christ’s own way of representing His spiritual experience of inner conflicts in language which He saw would best enable His disciples at that time and for all time, to comprehend the great spiritual lessons.

It is gratifying to find that Bishop Hall, although he considers the account of the Temptation allegorical, will not admit the unreality of Satan. He argues not badly from Holy Writ that the tempter is in very deed a person of great power and wickedness. But then he passes on to a perilous doctrine which he thus expresses :

(1.) Evil is not of ourselves, it is not an integral part of our nature, and therefore it can be eradicated. (2.) Yes, with the help of God evil can be conquered. Satan is not a second god, a rival to the Almighty. He is only a rebel archangel, the antagonist of St. Michael. Vast as may be his intelligence and far-reaching his power, we must always remember that “greater is He that is in us than he that is in the world.” Jesus our Lord, the representative man, went forth to do battle with Satan in the power of the Spirit of God, and that Spirit is poured forth on us. He the Creator Spirit can enter into and take possession of the spirit of man in a closer and more intimate fashion than is possible to any created spirit.

It is a blessed truth that He can. But can He enter into and take possession of the spirit of man in any closer or more intimate fashion than the Creator Word, the Divine Spirit of Christ? And does He ever work anything apart from the Son? Surely then in our Lord’s Temptation it is impossible not to believe that He went forth in the might of the Eternal Father and of the Eternal Word as well as of the Eternal Spirit. Surely also we must above all things, when we are tempted, try to realize that He Who is in us is the Same Who in His Own Human Nature, without any difficulty and struggle save that which He caused His Human Soul and Body to undergo, put down the merely created enemy; and that so He has won for us the inestimable privilege of having our temptations put down by the same Divine Power, we only enduring so much conflict in our own persons as He sees that we are able to endure. So believing, we “pray with the understanding” when we say “Lead us “not into temptation, but deliver us from evil;” that is, Lead us not into temptation as Thou hast graciously led Thine Own Human Will into temptation as our Substitute, and hast put down its power over us forever if only we will continue to be joined to Thee; even as also Thou wilt deliver us from the evil penalty of our sins because Thou hast suffered for them Thyself. But how shall we pray “Lead us not into Temptation”

we mere men can do what Bishop Hall thus easily describes on page 58? [*Italics ours*]

The Creator Spirit can interpenetrate our faculties and purify our inner being, so that "full of the Holy Ghost," *like Jesus our leader and head* we may go forth to meet the evil one, and in the strength of His inspiring grace *may share the victory which He won on our behalf.*

Thinking as the Church does, the words above can of course be accepted as a partial but not untrue statement. In a very important sense we are made "like Jesus our leader and head" and may also "share the victory," although we may not share the stress of the struggle. But thinking as Bishop Hall has expressed himself in these lectures, in which he too clearly brings himself under the ninth anathema of Cyril which has been accepted by the General Councils, we could only be made like our Lord in temptation by going without the Might of the Word of God and contending in human strength assisted by the Holy Ghost.

Of course the whole position of the Lectures is unthinkable when anything like analysis is made. We have already expressed our belief that neither Bishop Hall nor any other good Christian ever attempts any such doing in his spiritual life. But nevertheless it is most important that the teachings of our clergy, and above all of our bishops, should correspond to the facts. And it is a heavy loss of the means of grace if any one trying to lead a spiritual life shall take the Baldwin Lectures as a guide and omit continually to refer to the Divine Power of Christ within him as the essential and certain factor of victory, and to adore Christ really present and given to be the Food of His people that they may live by Him Who is their Creator, Redeemer and Sanctifier.

Philadelphia Divinity School Teaching.

A Critical and Exegetical Commentary on the Gospel according to St. Mark. By the Rev. Ezra P. Gould, S.T.D., Professor of the New Testament Literature and Language, Divinity School of the Protestant Episcopal Church, Philadelphia. (Edinburgh: T. and T. Clark, 1896).

Professor Gould has bestowed considerable care upon this volume of the International Critical Commentary, especially upon the text and the relation of the first three Gospels to each other, and we desire to recognize this first of all. We can add that he has been very loyal to the purpose of the general editors in aiming at a compact style. No one will complain of the unwieldy size of the book, and yet it contains, in Professor Gould's own words, 'besides the notes, an introduction, stating the synoptical problem, a discussion of the characteristics of Mark, and an analysis of events; a statement of the Person and principles of Jesus in Mark; a discussion of the Gospels in the second century; a review of recent literature; and a statement of the sources of the text. There are also notes on special sub-

jects scattered through the book.' (Pref. p. vi.)

There is a variety of treatment on all these topics, which would afford us abundant materials for quotation and comment; but we are compelled to choose one topic from the rest by reason of its unique importance, and to illustrate it as fully as we can for the benefit of our readers, especially of those who are in holy orders. This topic is the claim of the volume to take its place in what the general editors call an 'inter-confessional' series of commentaries 'free from polemical and ecclesiastical bias,' and 'designed chiefly for students and clergymen' (Editor's Preface). Our experience has taught us what to expect, as a rule, from language of this kind. It generally means that there is a decided bias against certain clearly defined dogmas which clergymen of the Church of England have professed that they believe and have undertaken to teach. More often than not it results in slurring over any truth to which any sect is likely to object. Rarely does it lead to the inclusion of every truth which any sect may hold, and from the circumstances of the case an undenominational, or, as the editors prefer to say, an inter-confessional commentary is a book which overreaches itself, and in trying to win the applause of all sects meets the real wants of none. The whole conception of such a work, it is needless to say, is utterly opposed to the position of the Catholic Church, which believes in the 'one faith,' as expressed in the Nicene Creed. If there are clergymen who think otherwise we will ask them to direct their attention to Professor Gould's treatment of a few crucial points. It is not the custom in the English Church to speak of 'Mark' and 'Jesus,' as if St. Mark were a profane writer and the only Saviour of men on a level with His own creatures. Yet Professor Gould does this *passim*; and we suppose that Churchmen are to be content because some sects are satisfied. A more serious point is to be found in the comments on the perpetual virginity of the Lord's Mother. That has been regarded, not indeed as an article of faith, but as probable by the vast majority of sober Christian writers in all ages. The fact that Mary was Theotokos, and the incident beneath the Cross when our Lord, Who enjoined and respected the duties of human relationship, committed His Mother to the keeping of St. John, make the Helvidian view at least exceedingly improbable. But Professor Gould's 'inter-confessional' comment is that 'there is no more baseless, nor, for that matter, prejudiced theory, in the whole range of Biblical study, than that which makes Jesus the only child of Mary' (p. 104). If we put a few other references beside this extract we shall see what freedom from ecclesiastical bias means. Twice we are told that 'first-born' in St. Luke ii. 7 implies that Mary had other sons (pp. 58, 104). It is admitted (p. 57) that *adelphoi* is used sometimes to denote less intimate relationship, but it is added that the supposition that it means anything else than brothers in connection with our

Lord's relatives is 'quite against the evidence.' Yet on p. 61 we are told that *hoi par' autou* 'would denote those descended from him, but it has come to have this modification of its strict meaning.' Lastly, this unbiassed writer, in discussing the second Mary in xv. 40, sets aside the conjecture that she was the sister of the Lord's Mother, because, among other reasons, it is connected with the theory that *adelphoi* means cousins, and 'this theory has against it the fact that it is in the interest of the dogma of the perpetual virginity 'which we are discussing' (p. 296). * Our next observation will embrace a vast number of passages scattered throughout the commentary, and covers a wide field. It is that Professor Gould frequently—we might almost say, usually—speaks of our Lord as those writers do who regard His Godhead as, to say the least, an open question. Some of the more striking instances may be mentioned. Professor Gould says that our Lord 'was forced' into opposition to the ruling sect of the Jews (Intro. p. xiv.), and that 'His possession of a divine power He shared with other men, but His divine use of that power is His own; He shares it with no one' (*ibid.* p. xxiv). He had, we are told, 'His scruples,' which could be overcome by faith (*ibid.*), and He is said to have been 'careless of everything else' but to conquer for Himself the love and obedience of all men (*ibid.* p. xxvi). The phrase, 'the Son of God,' is to be understood in a titular sense, according to Professor Gould, and if we suggest any meaning of metaphysical sonship the *onus probandi* is on us (pp. 4, 12, 38, 56). Our Lord is 'mightier than John by reason of His baptizing in the Holy Spirit' (p. 8), and we are to be protected from reading too much even into this comparison by the caution that 'we are not to look for Christian terms, nor Christian uses of terms, in John's teaching' (p. 9). Then, of course, the 'historicity' (a favourite word of our author, cf. pp. xliii, 34) 'of the account of the temptation is attacked with some plausibility. There are certain things about it on which a just historical criticism throws some doubt.' But 'the account which has been preserved is evidently the pictorial and concrete story of what really took place within the soul of Jesus' (p. 14). In one passage our Lord is spoken of as 'not at all satisfied with the situation created by His sudden popularity' (p. 34), in another as manifesting 'a distinctly human change of purpose, such as fore-knowledge would have prevented' (p. 117), and in another as being saved 'from an immoral sentimentality' by insisting on material facts (p. 185). Again, we are told that 'human goodness is a growth . . . and it

was this human goodness which was possessed by Jesus' (p. 190). The Word, the Spirit, and the Christ are 'agencies charged with spiritual power' (p. 194), and 'inspiration . . . accounts for whatever extraordinary knowledge belonged to Jesus in His early life' (p. 236). The agony in the Garden of Gethsemane 'was one of those sacred things in a man's life, in which his best instincts bid him be alone' (p. 268). To such passages as these, which we suppose will for the most part jar upon the minds of all who have not substituted psilanthropism for the Catholic faith of the Incarnation, we must add many others on divers topics which are seriously inadequate and unsatisfactory. Among these are the comments on our Lord's death (Intro. pp. xxx-ii), the title of the Bridegroom (p. 45), the reading of Abiathar (p. 49), the relation of our Lord to the Sabbath (p. 50), the explanations of Boanerges (p. 58) and 'mystery' (p. 71), the significance of the Transfiguration (p. 161), the quotation of Ps. cx. (p. 235), the view of the second Advent in the New Testament (p. 241), the cheap fling at theological tinkering upon St. Mark, xiii, 32 (p. 254), the quibble on the meaning of the copula in the words of institution (p. 264), and the queer assertion that 'the Gospels do not give us any command for the repetition of the Supper, nor for its continuance as a Church institution. That is implied in 1 Cor. xi, 25' (p. 265). Another class of unsatisfactory passages depreciates the value of fasting according to rule, or on set days (pp. xxvi, 46), or ceremonialism (p. xxiv), or Church organization (p. xxvi), or the Christian hierarchy (p. xxviii), or the Creeds (p. 48). Surely we have produced enough evidence to show that this is not the sort of commentary which we can recommend to the clergy of the English Church. There are other and better commentaries where the synoptic problem, and the Lord's miracles, and the peculiarities of St. Mark's closing verses can be studied with the aid of as much scholarship as Professor Gould displays, and with far more fidelity to the Gospel portrait of the Incarnate Lord.—*Ch. Quarterly Review*.

Charles V.

"In all the Empire, in all Europe, there was, perhaps, not a single man on whom Providence had laid so many burdens as it had flung on the heavy-laden Charles. It was not enough that he had a jealous rival in Paris, always watching for a weak point to set upon. It was not enough that he had a religious revolution to compose and direct, which was changing the face of Europe, and shifty Popes and obstinate Diets to work with. It was not enough that he had the vast hosts of Solymán, hanging for ever like a thunder cloud over the eastern provinces of Germany. Any one of these problems would have sufficed to occupy the whole energy of the ablest and most powerful of sovereigns. But a new enemy had now sprung up, who required to be immediately dealt with. The Moorish corsairs,

* To the references given in Bright's *S. Leo*, p. 136, note 9, we may add S. Ath. *C. Apoll.* i. 4; St. Aug. *De Fide et Symb.* 11, and *Ad Catech.* 6; Hooker, *Ecc. Pol.* II. viii. 5; Salmon, *Introd. to N. T.* p. 597; Lightfoot's *Galatians*, Dissertation II.; Sadler's *St. Mark*, Excursus II. p. 428. Maclellan (*New Test.* p. 654) gives the facts, but draws the Helvidian conclusion. Keble refers to the perpetual virginity in his poem for Easter Day in *Lyra Innocentium*. Comp. Bp. Bull's *Engl. Theol. Works*, p. 71, and Jer. Taylor's *Life of Christ*, Sec. 3.

under the famous Barbarossa, had developed into a force as formidable as the Cilician pirates had been in Pompey's time. . . . Christendom ought to have combined to root out such a nest of villainy. Christendom would do nothing of the kind. It was all left to Charles. Henry VIII., who had been threatened with an invasion from Flanders, was not displeased to see Charles with his hands full elsewhere. The French, it was said, would make an alliance with the Devil to be revenged on the Emperor, and regarded the Moors rather as friends than as foes. The Germans were a land power and could not help. Charles—loyal, chivalrous, ready always to go where duty called him—undertook to deal with the intolerable nuisance. He collected a fleet in Sicily at his own expense. He took the command in person, stormed the Tunis forts, liberated twenty thousand Christian slaves, burnt the corsair squadrons, and for a time cleared the seas. It was an exploit worthy of a knight of romance, to be sung by poets. He returned, covered with honour, to take up again the other burdens, which had not grown lighter in his absence."—*Froude*.

The Canonical Hours.

Two services, morning and evening, seem to have been in primitive times the only opportunities which the faithful had of joining in the common praises of God. The Little Hours were later additions, and specially monastic. This has been lately brought out again into the light of day by a Benedictine monk, Dom Bede Plaine, in the October and November numbers of the *Revue Anglo-Romaine*. Lauds and Vespers, he says, go back to the Apostolic age, and are a continuation of the double sacrifice of the morning and evening of the synagogue. Mattins (*Vigilia*), Terce, Sext, and None were added after the fourth century, and fell in course of time to be the special duty of monks to recite, not of the secular clergy, while Prime and Compline are more recent again, and purely monastic.—*Ch. Quarterly Review*.

Catholicity of the Church of England.

'As to past and present, our appeal is to history. Our Church no more sought a *via media* between Rome and Geneva than St. George's Channel invented a *via media* between England and Ireland. Our Church created no new factitious platform of authority. . . . When the glorious awakening came with the Greek language, and literature, and art, and criticism, and philosophy—then, with the invigoration of a fresh morning and an upspringing wind, the Church shook herself free. But it was with no eye to compromise that the bright spirit of the Reformation took its course. "Truth, truth," was the moving star which guided its gaze to the sun. That spirit had no mind to break the thread of the Church's history. Witness in every hand the Prayer Book and its clear-voiced Preface on "the wisdom of the Church of Eng-

land." . . . Witness the memorable appeal of Cranmer himself from his unjust sentence, addressed neither to Rome nor Rome's enemies: "I appeal to the next General Council." It is an appeal which we firmly believe will one day be heard. . . . Still, in Cranmer's words, "we have in great reverence the authority of our Holy Catholic and Apostolic Church, to whom our mind is in all things to obey." Still our mind, like his, is purely and simply to initiate and teach those things only which we have learned of the sacred Scripture and of the Holy Catholic Church of Christ from the beginning, and also according to the exposition of the most holy and learned fathers of the Church. . . . It is no doctrine of ours that there are happy souls, lofty ethereal spirits, which may be able to dispense with an Incarnation, an Atonement, a Resurrection, to dispense with prayer, and sacraments, and orders and grace. We say these things are sober facts. These are truths, these are realities, and none can dispense with them any more than he can dispense with gravitation or electricity from the material world. A man may be an unbeliever, but he cannot dispense with these and be a Christian. The way and the truth are essential to life."—*Archbishop Benson*.

Protestant Zeal.

A person giving the name of Kensit, and an address in Paternoster-row, was charged at the Edmonton police station with stealing a crucifix from the church of St. Mary's Edmonton. The facts were not questioned except as regards the alleged theft. Mr. Kensit, accompanied by a party of friends, entered St. Mary's Church about four o'clock the same afternoon, and proceeded to conduct themselves in a riotous and disorderly manner. They tore down a notice stating the hours at which Confessions are heard and Mr. Kensit seated himself in a chair used for that purpose, while his companions burlesqued the attitudes of a penitent when making Confession. The crucifix in question was seen immediately before the entrance of the party hanging in its place close to the choir, and was missed immediately afterwards. The inspector on duty at the police station after hearing the story, pointed out that there was no evidence to show that Mr. Kensit had himself taken the article, nor that any one of his party had done so, and therefore he declined to take the charge. The missing crucifix was found on the following morning broken in fragments on the floor of the church near to the place where it had hung. There were also found slips of paper bearing the words "No idolatrous Mass." a praiseworthy sentiment, if slightly incoherent.—*Church Times*.

The Septuagint has been the Bible of the Eastern Church from the beginning. Of the two versions of it in the third century the ancient text, preserved in libraries and churches, is the *Textus Receptus*, the other is corrupt.—*Ibid.*

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June 13th.—Trinity Sunday. Low Mass, 7, 7:45, 8:30, 9:10 (German). Solemn Mass, (Le Prevost) 11 A. M. Vespers and Benediction 4:30. Compline and Sermon 8 P. M. Dr. Nicholas will preach in the morning; Fr. Ritchie at night. Subjects: "Teaching all Nations," and "The Son subject unto the Father."

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MEN ESPECIALLY INVITED THIS EVENING.

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Church News of the Month.

THE BICENTENNIAL OF TRINITY PARISH,
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Although the commemorative services recently held in Trinity Parish are things of the past, yet they demand mention in our pages for the splendid proof they afford of the inevitable progress of Catholic principles. One cannot but thank God and take courage and look hopefully for still further developments, as the years roll on.

Viewed in the light of the past, the stately services in Trinity Parish, extending in solemn octave from May 2d to May 9th, teach us a splendid lesson, and force us to exclaim "What hath God wrought?"

As an instance of this progress we may note that as late as 1842, only fifty-five years ago, the then Rector of Trinity, and the immediate predecessor of Dr. Dix, addressed the following circular to the communicants of the Parish:

"Dear Sir—It has been the custom of our Parish to have the Communion on the high festivals of Christmas, Easter and Whitsunday, and four or five times a year beside.

A desire has been expressed by some persons to have it administered monthly.

Please to let me know which of these practices you would prefer yourself, and to furnish me with the opinion on this point of each communicant of your family respectively. The favor of an early answer is requested.

Yours very truly,

WM. BERRIAN.

April 12, 1842."

Contrast with this a passage from Dr. Dix's great sermon at the Bicentennial Service, as follows:

"But the parish stands for another thing. In English Church history there have been eras, periods, of progress, of retardation, of advance, of decline, of warmth, of coldness. The great revival of the last half hundred years, designated by the title of the Oxford Movement, was the new-making, the uplifting of the Church. That movement was felt here, of course; and we of this parish have gathered of its best fruit, while happily avoiding what marred its face and impaired its value. The closer study of the Incarnation; the fuller appreciation of the Sacramental System; the restoration of ritual dignity and the glory of the worship of Almighty God; the revival of religious orders of men and women;

the return to the devout practice of confession; the expansion of ministries of mercy to all needy and suffering people; a somewhat clearer insight into the world beyond this visible scene: such are some of the fruits which came through the sowing at Oxford seventy years ago, and by which we have been helped, refreshed, strengthened in this place."

To-day, thanks to the present Rector of Trinity, in the "Seven Churches" of Trinity Parish on Manhattan Island, in every one of them, the Holy Sacrifice is the central service of each Lord's Day, celebrated duly with Lights, Vestments, and the best music which can be had. In two of them the Daily Eucharist is the rule. In all of them the Choir offices are daily said; and, on Sundays and Saints' days there are one or two additional Masses.

Add to all this external manifestation of Catholic principles, that internal work of Sisters Lay Helpers, Guilds, and Confraternities, and one can have an idea of the progress which has taken place, almost within our own day, in Trinity Parish.

What the future shall develop we may in confident faith leave in the hands of God, Who hath wrought so great things for us, under our very eyes, whereat we do rejoice, yea, and will rejoice, even though much which we now desiderate may yet be lacking.

The culminating service was the great Te Deum on May 5th at eleven o'clock. The Altar was duly lit, and the entirely feeling of the service was reverent and magnificent, yet a solemn High Mass would be more fitting for such an occasion, with the "Te Deum" as an added feature.

Until however our good friends have realized the true use of the shortened Mass, the high reverence of non-communicating attendance, and its real necessity on such great occasions, we cannot hope for better things.

Looking however at what the past has accomplished, we may be sure that before one hundred years more, yes, before fifty years more, "Old Trinity" will be, as ever, the leader in conservative Churchmanship which will then mean, the assertion and presentation of our full Catholic heritage.

Bishop Johnston's last Convention address was an exhaustive presentation of the affairs of the Church in Western Texas, showing great activity and remarkable gains in all departments of the

work. Six additional clergymen have been received during the past year, and a larger number of persons have been added to the Church by confirmation than during any previous year. The bishop alluded to the good that had been done by the generous contributions pledged at the last convention for missionary work in Western Texas.

Speaking of the Church schools of the jurisdiction, he said of St. Mary's Hall: "This school continues to do excellent work in all of its departments, and enrolled the largest number of boarding pupils it has ever had." Of the Western Texas Military Academy he said: "This institution continues to merit the highest praise for its successful management. Over one hundred boys have enjoyed its benefits during the year. Each clergyman in the district should feel that he is an agent to work for the increase of each of these schools, the importance of which, in the future growth of our Church, cannot be exaggerated."

The concluding part of his address was on the subject of divorce. He said that "by the laws of God no divorced person can lawfully be married again, whatever the cause of divorce may have been."

This is admirable. But equally so is the following from Bishop Nelson of Georgia.

On the subject of divorce the Bishop said:

"Owing to its bearing upon the most vital relations of society, and the fearful havoc created by loose and inconsistent laws, the subject of divorce is rightly most prominent among the social problems, and our ecclesiastical settlement of the question for ourselves as Churchmen and Christians is taxing all thoughtful minds. There is enough in print to afford every man the means of studying the issue, and I shall not enter into a disquisition upon the subject. But as our general canon in its last section is utterly unsatisfactory and will certainly be sharply debated in our next General Convention, it is not untimely for me to announce my position and to ask our clergy to define theirs very closely.

"1. There is no law compelling us to marry divorced people, and, therefore, no danger in our refusing to do so.

"2. The clergy are not free to act independently in the premises, but are required to refer to the ordinary, i. e., the bishop of the diocese.

"3. My convictions are clear that there are causes for the separation of men and women who have been married, but that none of these causes carry with them, or imply, the right of a second union on the part of either the man or the woman.

"4. My conclusions are that the divorce *a mensa et thoro* does not give release *a vinculo*; that wilful severance of the tie by the infidelity of either does not give liberty to the other party to contract a new union. Our marriage service is consonant with the blessed Gospel; our canon is not."

At St. Andrew's Church, Lambertsville, N. J., two Roman Catholics have just been received to the Church by a beautiful service, sanctioned by the bishop of the diocese.

The next item is one of the most encouraging we have seen lately:

Some time since, the rector of All Saints' parish, Worcester, Mass., the Rev. A. H. Vinton, D.D., proposed as a memorial of the faithful departed the erection in the church of an altar and a reredos. The cost of this was to be \$10,000. It was felt to be proper that the sanctuary should be enriched in no cheap fashion, and yet the sum needed seemed large at first, but the design of the rector that the new parish altar should not be a memorial of a few people rich when alive, but of pious souls who had filled all stations while in the body, commended itself to the parishioners as time went on. Now the money is all in hand, the contributions having come in the form of many sums from numerous givers. A committee of the vestry has been appointed to take charge of the erection of the altar.

THE ARCHBISHOP OF YORK IN RUSSIA.

ST. PETERSBURG, May 5.

The Archbishop of York, with M. Birkbeck, arrived at Warsaw from Moscow last night, having travelled in a specially provided saloon carriage. At many stations on the way crowds of people asked for his blessing. At one town the municipal authorities brought bread and salt. At Smolensk in the middle of the night Bishop Nicanor paid his Grace a visit, and offered him a richly embroidered episcopal vestment, which he said he presented in the hope of the future reunion of the English and Russian Churches. At another station the Abbess Catherine, *nee* Countess Ephimovsky, with other members of the convent, brought a large choir of children, who sang the episcopal greeting and presented a handsome set of embroidered altar vestments.

His Grace had two interviews yesterday with Archbishop Ilvian, of Warsaw, and last night started for England.—*London Times*.

Last month the Cowley Fathers celebrated the first anniversary of the dedication of their new church. The services began with Solemn Evensong on Wednesday, May 5, and there have been three Masses each day at 6, 7, and 8 o'clock, Sunday being the Sunday in the octave, there were Low Masses at 6, 7, and 8, a Sung Mass at 9.30, and a High Mass and procession at 11, at which the Warden of Keble College (Dr. R. J. Wilson) was announced to preach. In the absence of Dr. Wilson, who I am sorry to learn is seriously indisposed and confined to his bed, the sermon was preached by Canon Moberly, of Christ Church, who, taking for his text St. John i. 1, gave a most eloquent address on the character of St. John the Evangelist, speaking of the joy he took in teaching others. At Solemn

Evensong, which was sung by the Rev. Father Page, the Superior of the Society, the church was literally packed, the north chapel being completely filled, and many people who had been unable to obtain seats had to stand at the west end of the church. The Bishop of Reading, vested in cope and mitre, occupied a position on the north side of the sanctuary immediately opposite to Father Page. The Bishop, in the course of his sermon, gave utterance to many Catholic statements, which should be valued all the more as coming from a bishop. He spoke most strongly on the need of supporting the Church at the present time, especially in such matters as the voluntary schools question and the marriage of divorced persons. He also referred to the Apostolic Succession in the Catholic Church, and the priceless benefits of absolution. In fact, one might have almost imagined that one was listening to one of Father Maturin's addresses which used to hold his listeners in such rapt attention. The procession was carried out to perfection from a ritual point of view.

The appearance of the church is vastly improved by the new east window which has just been completed, and the building will continue to grow in beauty as the newness of the stone wears off, and, as I presume will be the case, the rest of the windows are filled with stained glass. Such a temple indeed reflects the greatest possible credit on those who have laboured for its completion, and I am sure all will wish that more churches of like kind may be built throughout the kingdom to "the glory of God, the good of His Church, and the salvation of souls."—*Church Review*.

A new English church was opened in Zurich, Switzerland, on Sunday, May 2d, in a most beautiful situation in this rapidly rising town. The English and American colony had long outgrown the old building. The new church, dedicated to St. Andrew, holds about 300 people. It has cost so far about £5,000, including £1,000 given by Captain Alcock of Ashurst, Kent, for the chancel. The fittings and ornaments are all thoroughly good. There is a weekly celebration of Holy Communion at 8 a. m. The Eastward position is observed, coloured stoles and altar lights are used. The freehold is vested in the S. P. G. A great feature in the congregation is the number of students, who are attracted to Zurich in fast-increasing numbers by the almost matchless technical education offered by the Polytechnic of the place. The permanent chaplain is the Rev. W. R. Tindal-Atkinson. The architect is Mr. Alexander Koch of Theobald's-road, London.

The *Worcester Diocesan Magazine* announces that at the celebration of the Holy Communion in St. John's Church, Kidderminster, by the direction of the Bishop of the diocese, the Rev. A. Bromley Crane, Roman Catholic priest (formerly of Dudley and St. Chad's Cathedral, Birmingham), was received into the English Church

Crane who read the form of Renunciation appointed by Convocation, was subsequently appointed curate of St. Augustine's Holly Hall, and began his ministrations there on Sunday last.

The English Pope, Hadrian IV.

The life of Nicholas Breakspeare has an interest for us both as Englishmen and as Catholic Churchmen. It was characteristic of the contemporary state of Christianity that the only member of the Anglican Church who ever attained to the dignity of the Roman pontificate should have been the son of an Anglican priest. So painstaking an expert as Zoepfel expressly says "priester." Hadrian's monastic and Papal biographers have tried to get rid of the awkward tradition by saying that Robert Breakspeare was a layman when his son was born, that he amended his life and afterwards became a monk at St. Albans. Ciacconius was so anxious to save a Sovereign Pontiff from the scandal of having had a priest for his father that he declared the English Pope to have been a bastard! But it was no scandal in the English Church at the time of the birth of Nicholas, either amongst the clergy or the laity, for a priest to have a lawful wife. Although sacerdotal marriages were held to be sinful by our foreign Norman kings and prelates, Lanfranc was powerless against the married clergy whom he found in England. The chronicler, Henry of Huntingdon, though an Archdeacon and *Oculus Episcopi*, was the son of a priest, and was not inclined to accept the stigma which was affixed to his birth by the more severe measures taken by Lanfranc's successor. St. Anselm found his own diocese of Canterbury crowded with married priests, who after their excommunication still continued to celebrate Mass in the parish churches with the approval of the Christian people. Although Hadrian's predecessors had been such fierce opponents of sacerdotal matrimony, it is remarkable that his friend, champion, and successor, Alexander III, at one time resolved to introduce the discipline of the Eastern Church into the West, and to permit priests to marry as a remedy against the prevailing sacerdotal incontinence; and he would have succeeded but for the vigorous opposition of his own Chancellor, Cardinal Albergo, afterwards Gregory VIII. It is not improbable that some of the Anglican monks and clergy whom Hadrian had about him in Rome were the sons of priests, and could have signed Article XXXII. with a quiet mind.—*Church Times*.

Faculties for Confessors.

It is scarcely necessary to point out that the powers of the priesthood, conferred in Ordination, are not in the English Church limited by the bestowal or withholding of faculties for their exercise other than that of the license, and that every licensed priest who has occasion to read the first of the exhortations at Mass is explicitly

recognized by the Church as a priest competent to hear confessions and to give absolution. We do not think that any Bishop is entitled to say anything further on this point until the episcopate takes order for the licensing of confessors in accordance with the petition presented some years ago. By declining to entertain the proposal then made to them the Bishops refused, in effect, to limit the jurisdiction of the individual priest further than his license limits it.—*Church Times*.

Book Notices.

THE GREAT EXAMPLE, by the Rev. G. H. S. Walpole, D. D., principal of Bede College, Durham. 12mo, cloth, 246 pp. \$1.25. New York: Longmans, Green & Co.

Those who studied theology under Dr. Walpole, at the General Seminary, remember well that the Doctor was at his best when he left mere abstract theology and talked of the practical application of doctrine in the life and work of a Parish Priest. The theme would arouse his deep devotion and earnest love of souls and from his own happy and fruitful experience he would draw forth treasures of practical wisdom. Indeed it was often felt that there was no one in the General Seminary so helpful in instruction and advice upon the Priestly life and work and upon pastoral duties. His former students, who are now ministering in many Parishes, will be glad to find this volume full, from cover to cover, of the practical wisdom which lit up many a lecture or recitation in their Seminary days. While put in the form of Retreat addresses, the book is a setting forth of the high ideal of the Christian ministry, as shown in the life of the Great Example, our Lord Himself, and a dissertation upon the various functions of the priestly office, as figured in the vision of Ezekiel, the Man indicating the Priest's character as a teacher, the Lion denoting him as a ruler, the Ox symbolizing the Priest, and the Eagle typifying the seer.

Under the first head stress is laid upon the necessity of a call, of experimental faith, of labour both in the study of Divine truth and of the hearts of men, and of spiritual power such as is gained only by prayer and the Sacraments. He then goes on to emphasize the need of teaching, the authority of the Priest's mission and of his message, devotion to truth, boldness without arrogance, and sympathy.

The Priest's sphere as a ruler is discussed, with practical advice as to working by a plan, and choosing, finding, training and directing workers; and his individual characteristics as a ruler are treated under the headings of joy, industry, generosity, personal tenderness and courageous patience.

The two aspects of Priesthood are admirably developed, the Priest's life toward God, beginning with his own preparation for his office, his call and personal conviction of sin, the discipline

of his life, his offering of the Great Oblation, and his personal sacrifices. The other aspect of Priesthood is manward, consisting of the ministries of blessing, of binding, and of loosing.

Last, but underlying and giving force to the other phases of the Priestly life, is the power of the Inner Life, which must be lived in the atmosphere of personal faith in Christ, sustained by the power of the Holy Ghost, and have for its motive the love of souls. Knowledge of the Scriptures, Prayer, including Meditation and Mass, and Self-Consecration are given as the three chief aids to the inner life.

We are thankful that this book does not follow the beaten track of retreat addresses. Instead of presenting an ideal life far remote from the real and unattainable save by leaving the sphere in which the Priest's lot is cast, the author takes his real life and work and seeks to lift that nearer to the ideal. This is just the book to bring the Priest's busy life of ministry to the world's needs into closer touch with the life of the world's Saviour, so that in the power of the Incarnate Life, which the Priest shares sacramentally and by virtue of the gift of Order, he may minister more effectually to the spiritual needs of those for whom the Lord died.

LEO XIII. AT THE BAR OF HISTORY. A Discussion of the Papal Plan for Christian Unity. By the Rev. Randolph Harrison McKim, D. D., rector of the Church of the Epiphany, Washington, D. C. 8vo, cloth, 132 pp. Washington, D. C.: Gibson Bros.

Dr. McKim has made a most important contribution to our controversy with Rome in this volume, which is an answer to the Papal Encyclical of last June on the Unity of the Church, wherein His Holiness paved the way for his condemnation of Anglican Orders by asserting all the Papal claims in their most amazing form, declaring practically that the reunion of Christendom could come only by absolute surrender to Rome, by accepting every article of faith which has been authoritatively proclaimed by the Roman Church, and the jurisdiction, supremacy and infallibility of the Pope. At the time of the issuance of this Encyclical, Dr. McKim replied in an open letter to the Pope, which forms a part of this volume. This letter, in clear terms and with great dignity, sets forth the difficulty of assenting to the Pope's terms, since the Creed of Pope Pius IV. binds the Romanist never "to take or interpret the Scriptures otherwise than according to the unanimous consent of the fathers," while the Pope requires us to accept doctrines which are unknown to Scripture or antiquity and are denied by many, and those among the greatest of the fathers. He instances the doctrine of the Immaculate Conception, the privilege of Peter, and the Infallibility of the Pope, briefly but forcibly showing that these doctrines do not even meet the requirement which Rome itself imposes in the Creed of Pius IV. In

the subsequent chapters, which are in the nature of appendices to the Doctor's Open Letter, he cites St. Chrysostom, and St. Augustine, and two modern Romans, the late Archbishop Kendrick and Bishop Strossmayer, to controvert the interpretation that St. Peter was the rock. He shows further that even if St. Peter was the rock, it is still necessary to establish the propositions that our Lord made him the supreme head and ruler of the Church, that he transmitted these powers to successors, and that the Bishops of Rome are his successors, and that St. Peter was Bishop of Rome. The answer of the Eastern Church to the Pope is given on this point. Twelve illustrious fathers are given as witnesses to the equality of power and authority among the Apostles, especially as pertains to the power of the keys. Then in several chapters the Author shows that St. Peter's position in the Apostolic College was that of *primus inter pares*, and that the ancient primacy of Rome was one of honour, due to the imperial dignity of the City of Rome. The Papal claims are shown to have their foundation not in Scripture or in the original constitution of the Church, but in the pseudo-Clementines, a canon of Sardica, (343), a decree of Valentinian I, the claim of Nicholas I (9th century), and the forged Isidorian Decretals. Several chapters are given to the witness of St. Irenæus, St. Cyprian, the Greek Church, and Gregory the Great. The dogma of the Immaculate Conception is briefly met with the testimony of St. Augustine, St. Bernard, St. Thomas Aquinas, Cardinal de Turcremata, Popes Leo I, Gelasius, Gregory the Great, and Innocent III, and the Greek Church. Papal Infallibility is met with a statement of the salient points in the history of the Vatican Council, six concrete examples of papal infallibility, and a part of Bishop Strossmayer's speech against the decree. It is further shown what a veritable *ignis fatuus* this alleged infallibility is, since no one can possibly tell when the Pope speaks infallibly and when he does not.

In one passage Dr. McKim is unfortunate. He writes to the Pope, "I am of the Anglican Communion, and therefore a Protestant," a consequence which by no means necessarily follows from the premise, and indeed it is hard to discover any foundation for the Author's description of himself in the rest of the volume, which is as free from ear-marks of Protestantism as if had been written by the most advanced Churchman. One chapter, that on Rome and Holy Scripture, is not at all necessary to the argument and is likely to be criticised as not fully representing Rome's position. Apart from these two matters we find nothing in the book but what is be heartily commended, and we are indeed indebted to the Author for giving us what is the most compact, the most accurate, and the most convenient and useful statement of the testimony whereon we base our contention against the papal claims.

THE OPEN SECRET, by a Priest. 16mo, cloth, 62 pp. New York: Thomas Whittaker.

This is a clumsy attempt to teach a sorry lot of heresies and exploit a fanciful theory of existence under the guise of a supposed communication from Mars. Part of the message is utterly unintelligible, and we doubt whether the Author himself could interpret it. The rest is a plain enough denial of the immortality of the soul and of the resurrection of the flesh, and a statement of a peculiar theory of a progression of worthy souls until through successive "regenerations" or birth into new stages of existence they attain to a wonderful condition of being in which they have some kind of a spiritual body which they have made for themselves, while those who did not prove worthy of this advancement are annihilated. If this wretched effort to teach such unchristian doctrine is really the work of a Priest he should have the courage to come out into the day-light and stand by his work, instead of hiding under a designation to which every Priest of the Church has a right to seriously object. Whether he is a Priest or not, the publishers owe an explanation to the Church for bringing out this book under such a nom-de-plume.

SERMONS PREACHED IN HIS DIOCESE, by the late Rt. Rev. W. B. W. Howe, D. D., Bishop of South Carolina, published in loving commemoration of him by resolution of his clergy, with a Biographical Sketch. 8vo, cloth, 361 pp. New York: James Pott & Co.

This brief outline of the life of the late Bishop of South Carolina gives us the impression of a man of quiet strength and stability, who divided the twenty-four years of his priesthood between two cures, and then spent almost that period in the manifold duties of the Episcopate. The thirty sermons which make up this volume give us an insight into the sober faith and calm confidence in the eternal verities of the Gospel which made his life strong and healthy and effective in its influence upon others. One feels in reading these sermons that the Bishop held the whole Catholic Faith implicitly, even though it does not always show itself in explicit definition, and it is gratifying to the loyal Anglican to observe in these strong sermons that there is so much of essential Catholicity, with scarcely a statement to mar the wholesome effect of teaching—and this from a Bishop who would have had many searchings of heart if he had read a commendation of his words in CATHOLIC CHAMPION. After all we are more truly one in faith than appears on the surface of things, and it is not with the sturdy Churchmen who believe in the Church and the Sacraments that we are at variance, but with those who rejoice in a way called "broad," strangely careless of the fact that it leads to destruction. It has been just such loyal preaching as is contained in this volume which has prepared the way for the fuller proclamation of

the Catholic Faith which is now possible in so many Parishes.

THE INCARNATION. By the Rev. E. H. Gifford, D. D., formerly Archdeacon of London, and Canon of St. Paul's. 12mo, cloth, 161 pp. London: Hodder & Stoughton.

This is a most thorough and learned study of Philippians ii. 5-11, and a complete exegetical overthrow of the kenotic interpretation of that passage. The first part was published in the *Expositor* last fall. In eleven concise and convincing chapters the Author triumphantly disposes of the false exegesis by which this passage has been made to do service in behalf of those dogmatic theories which tend to "obscure the glory of the Incarnate Word" and subtract from the perfection of His Divinity. The passage gives "in brief outline the essential features of the Incarnation, the perfect Godhead and perfect Manhood united in one Divine Person, who is the subject of the whole passage, and 'never to be divided,' seeing that the Human nature, denoted in the name Jesus, is now highly exalted in inseparable union with the Divine." The strong points in the interpretation are (1) that "the word *huparchōn*, *subsisting*, as used by St Paul, denotes both the pre-existence and the continued existence of Christ *in the form of God*." (2) That Bishop Lightfoot's interpretation of the word *morphe* as 'essential form' is illustrated and confirmed by the evidence that "this sense was well known to contemporaries of St. Paul, that it was adopted generally by the early Greek Fathers, and advisedly restored to our English Bible by the Translators of the Authorized Version in A. D. 1611." (3) That *isa theō* denotes the manifold circumstances of glory and majesty, or the particular modes of manifestation, which were an adequate expression of the Divine nature of the Son, but not inseparable from it." (4) "The clause *ouk harpagmon hegesato to einai isa theō*, and its direct antithesis to *all' heauton ekenōse*, clearly prove that what the Son of God laid aside at the Incarnation was that equality of conditions, such as glory, majesty, and honour, which He possessed in His pre-existent state, and to which He prayed to be restored, in John xvii.5: And now, O Father, glorify Thou Me with Thine own self, with the glory which I had with Thee before the world was."

The second part of this admirable volume consists of important and suggestive notes on the history of the interpretation of this passage.

The Church owes a great deal to Dr. Gifford for his able and painstaking work, and we commend his book to all who are studying the doctrine of the Incarnation and especially to those who have felt the influence of the theories called kenotic.

Protestantism in France.

On April 13, 1598, was issued the famous Edict of Nantes, which secured to French Protestants liberty of conscience within certain limitations. The limitations were very decided indeed, for no

place of Protestant worship was allowed in Paris, and no books on the subject of their religious tenets were permitted to be printed, save in places where Protestantism flourished. Still, on the principle that half a loaf is better than no bread, it left much to be thankful for. Next year will be the tercentenary of this Edict, wider known from the results of its revocation in 1685 than from its promulgation. One feels that any joy of the French Protestants over this anniversary of their liberties must be tempered by certain figures which it will not be possible to disguise. Three hundred years ago the Protestants of France had 760 churches, and, according to Roman Catholic calculation, numbered about a tenth of the population. To-day they number less than a fortieth of the population, although liberty of conscience in France is complete. The late Archbishop (Trench) of Dublin was severely taken to task for saying that there was something in Protestantism uncongenial to the peoples below a certain line of latitude. But if one judges by French Protestantism, he was right.—*Church Review*.

Popular Roman Theology.

The *Notes on Christian Doctrine* (Kegan Paul), by Dr. Bagshawe, titular Bishop of Nottingham, are the substance of lectures delivered some years ago to the students of Hammersmith Training College, and are, the author tells us, "an endeavour to put into a small compass as many theological truths, dogmatic and moral, as circumstances permitted." Some of these truths we will cite, so far as our limited space permits: "It is piously believed that the Blessed Virgin had the use of reason from the moment of her conception, and an immense infused science, of a kind not natural to man, and which she could use during sleep" (p. 54). "Jesus was crucified . . . about twelve o'clock on Good Friday" (p. 56). "Schismatics, that is, those who do not acknowledge the Pope as their Supreme Pastor, or do not acknowledge for their pastors those whom he appoints, or who live in rebellion against the authority of the Pope, or of their lawfully appointed pastors, are not members of the Church" (p. 72). Yet the Greeks are elsewhere spoken of as possessing Orders, though by the above definition neither the ordinands nor the ordainers are members of the Church. "The Church's treasury of satisfactions consists of the satisfactions of Christ and of our Blessed Lady, and of such satisfactions of the Saints as were not needed to pay for their own sins. All these satisfactions can be disposed of by the Church in indulgences" (p. 91). "It is the common doctrine of the Saints that God wills to give all graces through Mary, and therefore it is desirable that we should always approach to Him and present our petitions to Him through her, so that we may be more favourably received" (p. 119). This bald statement of Ultramontane doctrine seems to us one of the plainest reasons against joining the Church of Rome which has been published for some time. It is also an evidence of the extent to which authorised current teaching outruns authoritative doctrine in the Roman Church.—*Church Times*.

Sermon.

The Sacraments of the Catholic Church.

That striking and most instructive Bible story of Balaam and his ass has furnished material for much small wit and a great deal of irreverence on the part of some who ought to realize that God's holy Word is too sacred a book to be treated in such frivolous fashion. In that story the Holy Ghost tells us that "the ass saw the angel of the Lord standing in the way, and his sword drawn in his hand." This is a very significant statement for one who stops to think how different the world must be to brute senses from that which it is to us. We are impressed by this over and over again if we are at all careful to observe the ways of beasts and birds and creeping things. The dog is guided by his nose far more than by his eyes, and the horse quite as much by his ears as by any other sense. The lower creatures appear often to have intimation of things which we cannot in the smallest degree discern. There is good reason to think there are countless realities, sounds and odours, in nature of which we have no perception whatever. We supplement our sense with all sorts of artificial aids, mechanical inventions and the enslaved forces of nature, but the brutes and the birds seem often to far outmaster us in their sensibility. How does the homing pigeon direct her flight so unerringly to her dwelling place when let loose hundreds of miles away from it? And those senses which we have, and sometimes fancy to be very fairly developed, are put to shame by some poor human creature, who has only half as many channels of contact with the material universe as ourselves. The blind attain to marvellous delicacy of touch and hearing, and the deaf learn to talk as well as those with the best of ears simply through the study of the movements of the lips.

I. Now the Holy Ghost teaches us that there is a vast and very lovely spiritual world lying behind, being as it were veiled by, this natural world of sense. That spiritual realm is the natural home of the angels. Balaam's ass was given power to discern the form of one of these bright spirits opposing the sinful prophet's course. Afterwards the prophet's own eyes were "opened," as the Bible puts it, and he too saw the menacing messenger of God. Often we read of the eyes of men being thus opened to recognize angelic existences which they could not discern with unaided human vision. Our natural life is thus allowed from time to time to penetrate that celestial life at some point, and then we have what we call a miracle, or if it be in the realm of our devotional life a mystery, such as a sacrament. For a mystery does not practically differ from a miracle except in the fact that it is not recognizable by our senses, but appeals only to our faith. It is not the less a reality of that spiritual world which lies behind the natural world, and is the *real* existence, our natural world being related to it much as the realm of imagination, of fairies and goblins in which children find so much delight, is related to the world of actual earth-facts. The Catholic re-

ligion is concerned primarily and chiefly with this spiritual existence. It deals with the world's matters only in so far as they bear upon that. It gives heed to the corporal works of mercy in the hope that by means of them it may the more powerfully preach the Gospel to the poor. The practical business of God's Church with individual souls is to introduce them to that spiritual country as would-be inhabitants of it, and then to develop and train them up as citizens of it. You perceive that it is a strange unearthly proceeding throughout, and those who look upon Christ's religion as meant merely to ameliorate and sweeten this life can have no comprehension of the sacramental system of the Catholic Church. It is that upon which I want to dwell with you this evening. The Catholic Church is ever drawing aside the veil which hides the true and spiritual existence from the eyes of men, and seeking to persuade them to look so earnestly upon the unearthly vision that they may become enamoured of it, and enter with enthusiasm into her system for making them partakers in that glorious life. Of course such a consummation cannot be reached by any earthly means. The celestial existence is utterly foreign to our present being. No amount of natural development or refinement of human civilization is capable of translating the creature into the life of the Creator, of working the mighty metamorphosis of the mortal into the immortal. The only power which can effect this miracle of miracles is the death of our Lord upon the Cross and His resurrection. The only agent mighty enough to bring it to pass is the Holy Ghost Himself.

II. Just as we believe there never was or could have been such a thing as spontaneous generation, for all life can come from God alone by His free gift, so the Church teaches us to believe that the first and fundamental step in the uplifting of the creature to the life of the Creator must be the independent and most gracious act of God without any merit or assistance on the part of the individual. Therefore this first step is aptly likened to birth. We came into being in this world without any choice of our own, we were given existence by God. Our parents indeed were used as His agents in the manner of our coming into being, but they could not bestow life upon us. No more can anyone bestow celestial life upon the soul. The parents are indeed the agents of God in bringing the little child to the font, in promising for it the things it cannot of itself yet undertake, but the new birth is altogether His gracious act. It is a veritable *birth*, an entrance into a true state of existence not otherwise to be attained, so far as we know. Our Lord's words are very express upon the point: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." It is not for us to limit the divine power. He may have His own way of admitting into the kingdom of God those who through no fault of their own have never been baptized. With that however we have nothing to do. He could not speak more plainly than He does here to Nicodemus, both as to the fact that Baptism is a true birth into the kingdom of God, and that there is

no other way of admission into that kingdom except Baptism. One likes to find parables in nature which illustrate, in some small degree at least, the truths of revelation. Let us take a leaf out of the story of insect life. Entomologists tell us concerning the order of the Lepidoptera, to which the butterflies belong, that there are four distinct stages in their existence. They begin life, as other insects, in the egg. When hatched out the second stage of their being is that of the *larva*, the grub or caterpillar as we familiarly know it. The caterpillar lives his life, and then enters the stage of *pupa* being, as a chrysalis, apparently dead and hung up in a coffin of his own spinning. His life is not truly ended, for when the appointed time is come he issues forth from the *pupa* condition as a lovely butterfly to float on painted wings radiant in the sunshine. This final stage the entomologist calls *imago*, that is the image or the perfect creature. I beg of you to keep these simple facts of natural history in your mind as we proceed, for I think they will help us to grasp the Church's doctrine of the sacramental life.

The life of the insect in the egg is very imperfect, embryonic indeed, but it is a true life. The life of the human infant yet in the mother's arms and nursed at her breast is more than embryonic, but it is exceedingly undeveloped. The spiritual life of a child just baptized into the kingdom of God is hardly more than that of the insect yet in the egg. It is unable to do anything of itself to fulfil its high calling. But there is life. It has begun that existence which has its true perfection in the country of the angels with God. So Baptism, the gift of life, is the first sacrament of the Church.

III. Baptism however is no more than the beginning of that spiritual life which it is the business of the Church to foster and develop among the children of men. The tiny insect does not remain long in the embryonic condition of existence in the egg. It issues forth and assumes its own functions in the world, seeking its food, going on instinctively to fulfil the end of its creation. The little child brought by Holy Baptism into the realm of the celestial life, as by a true birth, soon comes to an age at which the moral sense exerts itself. There is recognized the distinction between right and wrong, and the obligation to do the right and resist the wrong. There is moreover an enemy in the path, that wicked one, even Satan, who is ever trying to overthrow the gracious work of God in the soul. We cannot remain in the irresponsible state of infancy. Whether we will or not we must face the battle of life, the struggle of temptation. It is at this point the Catholic Church provides her children with another sacrament. The kind Master knowing that the power of the Evil One would be too great for His children were they unassisted in their resistance to him has vouchsafed the grace of Confirmation, as it is called, or *strengthening*, by the sevenfold gifts of the Holy Ghost. This sacrament comes at once as defensive and offensive armour to the soul, guarding it in all sorts of ways against the insidious assaults of the enemy, equipping it with many mighty weapons before which he must quail, and which if right

bravely wielded must surely beat down his attack and put him to flight. When David went forth to fight the Philistine giant, Goliath of Gath, Saul wished to array him in the royal armour, but David was unused to that and could not wear it. However he did not go forth unarmed but with his shepherd's sling, a terrible weapon in the hands of one well-skilled to use it, as Goliath found to his cost. You perceive then that Confirmation is a sacrament appropriate to spiritual adolescence, fully equipping the soul for its lifelong fight as the good soldier of the Lord Christ.

IV. Nothing is more characteristic of the insect in the larva-stage of its existence than its need of food. It is by this that it chiefly goes on to develop the fuller conditions of its being. And as in this world's life food is of the utmost necessity of our existence, so also we ought to expect something corresponding to food in the spiritual sphere to be of prime importance to the Christian. We have not only to be sustained in that heavenly state of being to which Baptism admitted us, but we have to grow and develop in it more and more unto the perfection of the spiritual being. Most reasonable then is it that we should look for a sacrament of food and drink. And I believe that no one with unprejudiced mind can read that marvellous sixth chapter of St. John, in which our Lord speaks of eating His flesh and drinking His blood, without realizing the singular greatness and unique beauty of the doctrine of the Holy Eucharist which the Catholic Church holds and teaches. The miracle of the loaves, where five thousand were fed, had greatly excited the people. They came asking for a sign that our Lord was divine. They apparently had been prompted by the Pharisees to take the ground that the miracle of the loaves was not so wonderful as that of the manna, on which their forefathers had been fed supernaturally every day for forty years. The Master reminds them that while that manna was called bread from heaven it was not bread from heaven in the highest sense, but only bread for this earth, supernaturally supplied. It gave the partakers of it no supernatural life. "Your fathers," He said, "did eat manna in the wilderness and are dead." But He would give them bread from heaven of which men should eat that they might not die. And the bread from heaven was nothing else but Himself—"I am the bread of life." . . . "I am the living bread which came down from heaven." . . . "The bread which I will give is my flesh, which I will give for the life of the world." . . . "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you." And so He went on marvellously unfolding the great truth that He had celestial food to supply to His people, and that food His own flesh and blood. One can see how nothing but His flesh and blood could be adequate meat and drink for the spiritual life, for no earthly nourishment could profit the soul. Still we might imagine in a mystical sense the Lord's body and blood, His very vitality, as in a real way supplied to the believer through prayer and devout meditation, entering in heart and mind within the celestial places and as it were

feasting there at the King's own board. Howbeit He has not left us in doubt as to the way in which He meant us to be partakers of His flesh and blood. "For in the night in which He was betrayed, He took bread; and when He had given thanks, He brake it, and gave it to His disciples, saying, Take, eat, this is my Body, which is given for you; Do this in remembrance of me. Likewise, after supper, He took the cup; and when He had given thanks, He gave it to them, saying, drink ye all of this; for this is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins; Do this, as oft as ye shall drink it, in remembrance of me." Who can doubt that the gracious Master meant this Eucharistic food to be the nourishment and sustenance of His people as they go on developing the life vouchsafed them in their Baptism to its full glory and perfection? Therefore the Church has ever taught concerning the Eucharist that it was the sacrament of food and drink for Christian souls, and that it was as impossible for the disciple of Christ to live the heavenly life without the Eucharist as it would be for man to support the existence of this world without the sustenance of this world. It is most true that the outward forms of the Eucharistic meal do not appeal to our human senses as the body and blood of the Lord, or indeed as any aliment properly fitted to sustain within us the spiritual life. No doubt because so unearthly a reality could not be grasped by such feeble organs as our senses. We ought not to forget however that one of the fundamental principles of our religion is that we must live in it largely by faith and not by sight. We must take our Lord's word for things. He is not worthy to be reckoned our Lord if we cannot trust Him absolutely and unquestioningly. It is a part of that obedience whereby our loyalty is tested that we are called upon to accept the sacramental mysteries on His authority and not on the evidences of our own senses. He said very plainly and simply of the Eucharistic gifts; "This is my body," and "This is my blood." Therefore we believe that in the Eucharist He gives us His body and His blood, though our senses only tell us of the presence of bread and wine.

V. There is a characteristic of the human soul, in the days of its earthly pilgrimage, which has no true counter part in the life of the lower creatures of our earth. It is sin. The beasts and birds and creeping things, caterpillars and butterflies, have no moral consciousness. Yet it is to be noted that they have to endure some of the consequences of man's sin. They must suffer pain; they meet with disease, and accident, and often with premature and violent death. In his spiritual life man is constantly falling sick, being hurt and maimed in various ways, perhaps sometimes almost slain, by his conscious transgressions of the divine law. In spite of his celestial birth, in spite of the heavenly armour of Confirmation, in spite of the unearthly food of the Eucharist, our wilful and heedless souls are constantly lapsing into sin, forfeiting our eternal inheritance, and arresting the development of our spiritual life. God being very pitiful calls

us unceasingly to repent, and to come back again into the paths of grace. He would not that any of His children should perish. Therefore He has mercifully provided a sacrament in the Catholic Church for the express purpose of the restoration of sinners. It is called Penance. A very simple and gracious sacrament it is, calling for no more on the sinner's part than genuine sorrow for his misdoing, a frank confession of it to God's representative, the priest, a firm purpose of amendment with the faithful performance of such penitential satisfaction as may be laid upon him; and then by means of the priestly absolution the prodigal is restored to his Father's house. One could not believe such a thing possible if our divine Master had not said to His Apostles, "Whosoever sins ye remit, they are remitted unto them," for thus we understand that for all time He entrusted to the priesthood of His Church the power to put away the sins of penitents.

VI. There are other sacraments, besides these four. There is Matrimony, for the sanctification of the conjugal union; there is Holy Order for the perpetuation of the Ministry; there is Extreme Unction for the comfort and healing of the sick. But I need not dwell upon these now, because the sacramental principle and the sacramental life are fully illustrated for all mankind in those four ordinances which we have been considering. By Baptism the human creature, already existing in the natural life, is born again, that is into the spiritual life. He does not indeed appear to be different in any particular from other human beings who have never received Holy Baptism. The offspring of the butterfly, while yet in the embryonic existence of the egg has nothing to distinguish it outwardly from other insect life in the same stage of being. By Confirmation, Holy Communion and Penance, the soul is led on towards its heavenly destiny, even as the insect in the larva-stage of its being advances toward its lovelier end. We like the caterpillar, our fellow worm, grovel here upon the earth, giving no outward tokens of the pledge of immortality which we have within us. The insect passes from the larva-state into that of the pupa, spinning its own coffin, and resting in it as if dead. So as if dead God's servants who have been sustained and edified by the sacraments in this life must rest among the dead until their destined time shall come. But at last the meaning of all that mysterious sacramental life shall be revealed. The chrysalis bursts, and the lovely butterfly goes forth to disport itself in the sunshine. Men call this perfect type of insect life *imago*, the image, and how exquisitely suggestive that is of the perfect state of the soul, metamorphosed by the sacraments into the very image and likeness of the Son of God. "We shall be like Him," the Scripture says. He is the true image, in His humanity, of creature glory, the ideal of the sons of God. And by the prodigality of His unwearied grace you and I, if we shall faithfully use His holy sacraments, shall likewise realize that ideal.

There is no reason why a font should not be lined with lead. The handsome alabaster font at St. George's Chapel, Windsor, is so protected. —*Church Times*.

Catholic Champion

"So David prevailed over the Philistine with a sling and with a stone."
—I SAMUEL, XVII. 50.

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Pennsylvania's Struggles.

A young animal, or a baby, coming into the conscious use of its bodily and mental organism, does some queer things. The puppy, as has been said, makes rushes at nothing and stops before it gets there. The baby clutches and squeals with a like vigorous aimlessness. These juvenile efforts are not only amusing; they are prophetic of future usefulness and success. Their earnestness may foretell the best abilities and works of the matured creature. There is much reason to believe that some day the diocese of Pennsylvania will be ripened into a strong member of the Catholic Church and consciously filled with the Catholic spirit. Its contortions already look promising.

The Bishop, Dr. Whitaker, an earnest, sensible, simple-minded prelate, delivered an address which, for him, was rather out of the common. We mean that he never gave such a one before, and probably never will again. He has evidently been quite restored to health from the serious illness which caused the Church so much anxiety last year, for which we join his diocese and himself in hearty thanks to God. He shows good statistical and material proofs of prosperity in the diocese. Confirmations and Missionary offering are largely increased. Many churches, parish buildings, chancels and other buildings, have been brought to completion. Two of the former mission stations have been fully organized as self-supporting parishes and admitted to the Convention. The laying of corner stones and other like ceremonies testify to the continued putting forth of energy. The large and beautiful Church of the Advocate has had \$400,000 spent on its building and is nearly finished. The benevolent institutions are generously supported, and yet it may be questioned whether the appreciation shown by gifts is in every case proportioned by the excellence of the work they are doing. In other words the infant is healthy.

The gyrations of our esteemed contemporary the *Church Standard* have swung its editorials nearer to the centre of sober episcopalian protestantism than they have been at some former times; and this fact seems to have given such delight to the good bishop that he was betrayed into a eulogy of the diocesan journal of an ex-

travagant order, such as we seldom hear from bishops of the Atlantic seaboard. "All the editorials of the *Church Standard*" we are informed "are profitable for doctrine, for reproof, for correction, for instruction in righteousness." Nobody ever said that about our editorials, or even about those of the *Churchman*. But although we cannot help thinking that Bishop Whitaker lost his balance just at this point, it gives us unfeigned pleasure to bear witness that, in a recent series of articles on Sacramental Confession, the *Church Standard* has presented the Protestant side of the controversy as it exists among us with charitable moderation, with regard for truth, and with a historical knowledge of the subject worthy of high praise. Although in many respects we are quite unable to agree with Dr. Fulton, yet we feel sure that his scholarly and gentlemanly way of presenting his side will do much good. He would not like us to attribute to him anything like inspiration, and we do not do so; but we may express our thought that as a reward for his good service in his reply to the bull *Apostolica Cura*, he has been enabled, in writing about the protestant-hated Sacrament of Penance, to avoid the bitter foulness of speech into which even good and charitable Protestants have too often been led.

Bishop Whitaker next proceeded, with courage equal to that of his remark just quoted, to the task of rescuing the Philadelphia Divinity School. He evidently felt that some kind of bolster would not be amiss. If we read correctly between the lines, he thought the best plan, both for his conscience and his purpose, would be to draw inspiration from the past and the future, and to skim very lightly over the present of that institution. Given all the known circumstances we think the Bishop rose to the occasion. This school was first projected by the great Alonzo of Pennsylvania, and fostered with pious diligence by his earnest and self-sacrificing successor. Men of liberality, devotion and learning have promoted its fabric and subsistence and have taught within its halls. As was said of St. Augustine at his worst, it does not seem possible that the child of so many tears should be lost. Bishop Potter, we are told, laid its foundation with "true prophetic spirit"; and if this be true it is certain there must be a good future for the school. Bishop Whitaker does not appear, by anything he says, to think that the prophecy is being fulfilled to any great extent at present. He further says that he has known a good deal about the school himself during the last ten years, and that it is his deliberate judgment that the work ought to be liberally sustained. It is probably true that a great help towards the fulfillment of Bishop Potter's prophecy would be sufficient contributions to make up annual deficits of \$5000, and also to enable the Trustees to pay such salaries as would secure able teachers. The Bishop says that the young men taught in the school have so far cost \$1000 each. But we should think that if wealthy Churchmen would

put out a little more money, and insist on getting their money's worth in the teaching imparted, the increased outlay would produce a more than proportional increase of results, both in quantity and quality. We too have hopes for the future of the school. Two religions are struggling in the womb of this Church. Esau just now has the upper hand in Pennsylvania. But his day is coming. Then good Bishop Alonzo Potter's prophecies and good Bishop Stevens's prayers, and good Bishop Whitaker's devout anticipations will have their true fulfillment; and the funds which are now contributed in permanency to the Divinity School will strengthen the hands of Jacob when he comes into that portion of his patrimony.

A considerable part of the Address was given to the question of division of the diocese. The Bishop does not think it desirable, nor does he think there is any present occasion for a Coadjutor; and in our judgment he gives very sound and cogent reasons for his views. His own arguments seem to us stronger than those which he quotes from Bishop Rulison, who makes the mistake in fact of saying that the English suffragan bishops differ from our coadjutors only in that they have a district assigned to them. A far more important difference is that they have not the right of succession. Such suffragans we earnestly hope we shall never have.

Nothing could be more startling than to hear such a bishop as Dr. Whitaker deliver himself on the subject of Reservation of the Blessed Sacrament. For a moment we might think we were reading of Maryland. But no. It would not have been the same in Maryland. There is nothing of the *sic volo sic jubeo* manner in this pronouncement. It would seem that the Bishop felt it incumbent on him to state his opinion. He had been asked to say in this address whether it is lawful to reserve for a service of benediction, or for purposes of adoration. We cannot imagine who asked him, but surely it must have been some remarkably unwise person. Who would think of asking King Humbert to write an address and say in it whether, in his opinion, the Pope is the lawful possessor of Rome? Bishop Whitaker's answer is as unmistakeable as might have been expected, but we cannot think that it was profitable to undertake to state his reasons in a few paragraphs, as he has done. At this stage of the controversy there is and can be nothing new to add to what has already been said on both sides. The question is on the interpretation of a rubric and of an article of religion. The interpretation depends on the point of view. If our formularies are to be interpreted from a Catholic point of view Bishop Whitaker is wrong. If they are to be interpreted from a Protestant point of view, perhaps he is right. Everybody must have known which point of view he would take. But he is met by the dilemma that the House of Bishops have said that he, "the Ordinary," may authorize Reservation. Now we have no law which says that the Ordinary

may grant dispensations from rubrics and articles. If therefore the Ordinary may authorize Reservation, that must be because there is no law forbidding it, which is what we believe. In that case any ordinary parson may authorize or practise it as well as *the* Ordinary. But Bishop Whitaker says it is forbidden, and so comes in conflict with the authorizing Ordinary. What can he say? How account for the pronouncement of the House of Bishops? "That pronouncement," he says, "is simply an illustration of the legal maxim that 'necessity knows no law'." We have a better answer, which is that God in His Providence thus caused the Bishops to admit the principle that our laws do not prohibit Reservation. Its importance for the sick is recognized. Its purpose is that the infirm and other exceptional cases may always be provided for. There is no advantage in considering other consequences as purposes, and going into the motives of the priest who reserves. Eucharistic adoration would not be prevented by forbidding Reservation. The soul that believes must adore the Lord Jesus. This logomachy about Reservation for adoration is like the disputing about the Mass. There are those who seem to think they can avoid the Mass. They seem unable to realize that whenever the lowest kind of a churchman celebrates Holy Communion he says a Mass. He can do no less. And his Protestant congregation hear Mass. Whether they all receive, or whether no one but the priest receives, it is Mass just the same. So also, whether the Blessed Host is reserved or not, Catholic believers practise Eucharistic Adoration and receive Benediction of the Blessed Sacrament whenever they are present at a Mass. Our bishops would do well to listen to Gamaliel. There are some things they cannot do; and doubtless they will do better what they can do if they make no futile attempts in the impossible direction. Let us add what it is not only a pleasure but a duty to say, that Bishop Whitaker has spoken, in this part of his address, with a fairness and moderation which are most admirable, and none the less because they are characteristic.

With a like kindly and fraternal spirit the Convention proceeded with its business. The most interesting contest was on certain changes and additions to the canons. A special commission presented a report of which they carried the greater part through the Convention with remarkable ability. One revolutionary feature, which was adopted notwithstanding the unexpected opposition of a member of the commission itself, is a step in the right direction. In the establishment of new sites for missions and churches the Bishop is now the final arbiter. Heretofore he could only act "by and with the advice and consent of the Standing Committee"—a formula which took from him all but the semblance of authority, and made it possible for four laymen in the Standing Committee, under some circumstances, to decide such questions.

Now the Standing Committee is to advise, but the Bishop is to give judgment. This of course lodges great power in the hands of a particular Bishop; but one man has more conscience than ten, and therefore it is better for the minority to be subject to the tender mercies of one, especially if he is the Bishop. The "mossback" party strongly and ably opposed this amendment but could not prevail.

An infant scheme for dividing the city into parishes was also carried, although opposed by the same party which objected to the dethronement of the Standing Committee. They thought they saw in it an entering wedge for a full-fledged parochial system. One deputy significantly asked whether he was to be compelled to belong to the parish of St. Charles the Martyr, the establishment of which he apparently anticipates. Is he a prophet? In reality the plan is nothing more than an arrangement by which churches can voluntarily divide mission work and almsgiving among themselves.

The Archdeacon, that is to say the general missionary of the diocese, made an interesting and useful report and delivered a stirring speech. His enthusiasm is infectious, and it seems probable he will be an instrument of much good in course of time. He has much to learn yet of mossback ways, and we have heard that he said he felt like Rudyard Kipling's man who went to India and tried "to hustle the East;" but there is a feeling that, with patience and doggedness joined to his zeal, Mr. Brady will yet do much for Pennsylvania.

The opposition to Mr. Haughton, the Kenoticist member of the Standing Committee, still continues. He fell behind the vote of the other members in about the same proportion as last year. This means that a goodly number, nearly two-fifths, of both clergy and laity, are conscientiously obliged to vote against a priest who has publicly, and doubtless with equal conscientiousness, proclaimed the Kenosis heresy; for in every other way Mr. Haughton is exceptionally desirable. It is some years since the objectionable sermon was preached, so that probably many members of the Convention do not remember it, if they ever knew of it; and therefore it is the more encouraging that still so large a proportion have enough theology and principle to be unable to vote for such a one. Doubtless they have in mind that the members of the Standing Committee are charged with the important duty of passing upon the fitness of candidates for Orders. The opposition was not the result of any caucus or pre-arranged agreement, and the other members, most of whom are lower churchmen than Mr. Haughton, were re-elected without opposition. This we therefore regard as one of the most encouraging signs in the Convention. An interesting contest may be looked for in Pennsylvania next year, when deputies to the General Convention will have to be elected.

Catholic A, B, Cs.

I. AUTHORITY.

Someone told us the other day that a great improvement had recently been introduced into the Public Schools and that it was due to this that the proficiency of the scholars was so greatly increased. We asked with the keenest interest what the improvement was, and were told that it consisted in not teaching the children the alphabet. We should suppose that this would be an excellent method of securing the results usually attained, and that by its continuance the present prevalence of incapacity to speak or write English correctly might be indefinitely continued. Now this set us upon a train of thought, and we arrived at the conclusion that possibly the extremely incorrect theological opinions and utterances of many even of those who have graduated from our Theological Public Schools (which we call 'Seminaries') may arise from a neglect of teaching the A, B, Cs of the "Queen of Sciences." At all events, be this as it may, a review of our fundamental positions will not be amiss.

The A, the alpha, of all Catholic Faith is Authority. And this Authority to which must bow in absolute submission the heart and the reason of every man that would be saved is primarily the authority of Almighty God, as being the only authority which is infallible in himself and by himself. For it is an A, B, C of Catholic theology that the infallibility of the Church and of Ecumenical Councils comes not from themselves, but from God the Holy Ghost who indwells them and leads them to declare his truth.

The Authority of Almighty God is then the only foundation of Catholic Faith. We may believe things to be true upon much less authority, even upon the word of an individual, but such "belief" is not divine faith but differs entirely from it, and after all even this moderate degree of credence which we yield to our own reason, or to the deductions or affirmations of others is only given because we are induced to accept such conclusions on account of their likeness to Almighty God in being true, and therefore as in some distant way sharing his authority.

From this consideration it is evident how absurd is the claim made by some among us to day that the human reason and the Church are co-ordinated sources of divine truth with the Revelation of Almighty God. This error is unfortunately not confined to those outside our own communion, such as the Rev. Dr. Briggs of New York, but has been set forth more or less explicitly by some among ourselves, notably those of the Gore and Mason School.

That all divine faith rests upon Authority is, we have said, the first letter of the Catholic alphabet. We propose to show just exactly what this Aleph means before we go any further and in this connexion we cannot refrain from quoting the following, from Longfellow's *Miracle Play*,

which so beautifully sets forth the ancient legend of our Lord's school-days.

"*Rabbi*

"Well have you answered every one!
Now little Jesus, the carpenter's son,
Let us see how thy task is done.
Canst thou thy letters say?

"*The Lord.*

"Aleph.

"*Rabbi.*

"What next? Do not stop yet!
Go on with all the alphabet
Come, Aleph, Beth; dost thou forget?
Cock's soul thou'dst rather play!

"*The Lord.*

"What Aleph means I fain would know,
Before I any farther go!

"*Rabbi.*

"O, by Saint Peter! Wouldst thou so!
Come hither, boy, to me.
As surely as the letter Jod
Once cried aloud and spake to God,
So surely shalt thou feel the rod,
And punished shalt thou be!

Here Rabbi Ben Israel shall lift up his rod to strike Jesus and his right arm shall be paralysed."

Possibly there are, even among those who fancy themselves Catholics, some who share the Rabbi Ben Israel's dislike of pursuing the meaning of the first letter of the alphabet, but for all that we shall proceed to do so.

All faith, that is divine faith, rests upon Authority, and that authority is the authority of Almighty God. We next ask, How does this authority present to us the objects of faith? And we answer; By revelation. We can only know the facts which divine faith accepts by the revelation of Almighty God. Now in the determination on the part of the individual of what this revelation is, the human reason plays a most important part, but (it should be remembered) always a secondary part, for while it does show to us the reasonableness of the Catholic Faith and supplies us with arguments for its defence, yet we do not believe anything because it is reasonable, nor because our intellects approve it, but wholly because it is revealed to us by God Himself, and those articles of the faith which appear to us to be least in accordance with reason, we accept with the same fulness of faith as any others. The human reason therefore has been rightly styled "the slave of faith," because while it is in duty bound to work for its master's advantage and to defend him, yet it should never question, far less dispute, any of his demands.

But where is the revelation of God to be found? This is the question often asked, and which by Protestants is answered, 'In the Bible' and by Catholics, 'In the Bible and in holy Tradition.' Of course this last answer is quite correct but we think that the question is cast in an unfortunate form. We should suggest that the

question asked had better be, How are we to know what God has revealed? and that the answer should be 'From Holy Scripture as the written record of that revelation, and from the tradition of the Church as the ever-living interpretation of that record.'

The reader will notice the advantage which this question and answer possess over the former ones. Of course it is true, if understood aright, that Holy Scripture and Holy Tradition are two co-ordinate handings down of the same divine revelation, which in fact was for the most part made orally and delivered traditionally before it was committed to writing. And yet for us to-day the appeal must be, not to tradition alone for any necessary doctrine of the faith, but to the Holy Scriptures as interpreted by that holy tradition.

Now it is just here that our new masters of the Liberal Pelagianistic Quasi-Socinian school (by whom we mean Canon Gore, Canon Mason and their followers) so entirely seem to have forgotten the A, B, Cs of the Catholic faith and most markedly of the faith of the Church of England. They appeal and quite rightly, to the Word of God. None go to those sacred pages with more reverence and with greater confidence than do Catholics, but while we go to them to find the old faith, our *new masters* go to them to find something new, some new light upon some point which, in their judgment, the Catholic Church by its holy tradition, has failed to see, but which they, by the aid of their new German spectacles, are going to discover!

Such a method of procedure is rank Protestantism, it is setting up the Reformation-idol of Private Judgment, for such a course they can find no justification in any teaching of the Anglican Church. The Church of England knows but one rule by which to interpret Holy Scripture and that rule is the unanimous consent of the ancient Catholic Doctors and Fathers.

It is of course true that if it is the Divine will that such should be the case, in after ages men may more accurately grasp some particular side of a great doctrine than they did in earlier times, but such greater accuracy of grasp must be consistent with, and not in contrariety to, the traditional faith upon the point. For example it is impossible that after the whole Church world for nearly two thousand years has agreed in believing that the Incarnate Son of God was Infallible and Omnipotent that Mr. Gore and others of his kind should be right in affirming that he was, by a limitation self-imposed, both ignorant and lacking in power!

Before closing let us see how this principle of authority, which we have styled the first letter of the Catholic alphabet, works out practically. We will suppose that some wise gentleman, the graduate of some highly liberal American seat of theological learning, and who has possibly gone to Germany "to study" for a year or two afterwards, so as to draw in from the ever flowing fountain of deep and true theology with

which that blessed land of enlightenment is so amply supplied, great draughts of erudition, that such a gentleman, ignoring the fact that the identical interpretation had been urged by Arius and centuries afterwards by Socinus, writes "a most interesting and meaty (!) work" to shew that the Son is inferior to the Father, and further affirms that such opinion is not contrary to the Apostles' Creed, and therefore not inconsistent with membership in the Protestant Episcopal Church. This opinion he defends on the ground that it is probable in itself, and that it is plainly taught by Holy Scripture, our Lord Himself saying that "My Father is greater than I." The volume would close, as do Mr. Gore's "Dissertations" and Canon Mason's "Lectures" with exhortations to the reader to lay aside prejudices (i. e., Holy Tradition) and to accept Holy Scripture in its plain and natural sense.

Now by the Catholic alphabet the fallacy of this position is instantly exposed, for the first thing that we ask is, What have the ancient Fathers and Doctors gathered from the text cited? What is their teaching on the point raised? To these questions, as to similar questions on the imagined "emptying" of the Son of God, the answers are clear and unambiguous. The ancient Fathers and Doctors with one voice rejected the interpretation suggested, and condemned the doctrine therefrom deduced as heretical. This being the case no matter how plausible the arguments, no matter how attractive the conclusion, no matter how learned the method of treatment, the conclusion must be false; and accordingly must be rejected.

One more example and we close our explanation of the Aleph of the Catholic alphabet. An objector, who has something which he considers to be a "new doctrine," comes to us and asks us how we reconcile such and such a text with the traditional teaching of the Catholic Church. Now our proper answer is—"It is none of our business. We are not called upon in these last days to solve the difficulties which our Fathers through all the centuries past have experienced in interpreting the sacred text." With St. Augustine we are ready gladly to admit the existence of such difficulties and our inability to solve them. One thing however to us, as to the Saint of old, is certain, the fault is neither in the Sacred Scriptures nor in the Doctrine of the Church, but in our poor finite understanding. It is therefore quite likely that of any given text we may not know the exact or full meaning, but one thing we do know, that any meaning assigned to it which contradicts the traditional faith of the Church is a false meaning, and accordingly to be rejected.

We have said that the principle we have been elucidating is distinctly that of the Church of England since the Reformation. No one familiar with Anglican theological literature can doubt that such is her principle, however imperfectly it has been applied in practice. We shall

not multiply quotations but remind our readers of the action of Convocation in 1571, to wit:

"The clergy will be careful to teach nothing in their sermons to be religiously held and believed by the people except what is agreeable to the doctrine of the Old and New Testaments, and what the Catholic Fathers and ancient Bishops have collected out of that same doctrine."

"You May" and "You Must."

There are a good many things which have to do with the religion of Catholics which are in such way short of essentials that our Church does not set them forth formally in writing as parts of her faith and discipline. Still the Anglican Church does not explicitly repudiate them; and all the time by creed and act and official utterance she asserts the truth that she is a part of that Catholic body which, throughout the world, holds and practises the very things we have in mind.

It is easy to see that as time goes on, and the Church realizes better the position which she occupies and the work she has to do, she must outgrow such peculiarities and insular traits as have grown out of special and temporary facts in her history, and must be more assimilated to the parts of historic Christendom with which she is most clearly allied by nature. This is inevitable, it is taking place before our very eyes, not in one place, but in thousands of places, and often where it would be least acknowledged.

But the process is a gradual one, and the necessary adjustment as it progresses is often painful. Human nature is impatient and wants the final thing put down on paper to-day and mapped out clearly for all time. This cannot be. It never has been in any part of God's Church; all have witnessed developments in some sense. The Roman Church, to which some with inconsiderate haste turn in argument as if it were a model of unchangeableness, can furnish some notable instances of that about which we speak. We need only to mention as one the recent erection of the doctrine of Infallibility into an article of faith. In a way somewhat similar, though by no means the same, we can account for and justify a more dogmatic utterance of some truths among us to-day than would have been either politic or possible a quarter century ago—or more. Then a comparatively few earnest and intelligent souls saw the glimmering light of Catholic truth, as it were afar off, obscured by a thick haze of Protestantism. They crept cautiously and lovingly toward it: asked as a privilege that they might cherish it and apply it to their own souls; inquired, "*May* we use this sacrament, this devotion?" Slowly and not without much struggle came the answer, "You may; it is a part of the Church's heritage, though not to be enforced by discipline or preached as dogma." It was a sufficient answer. Time has gone on, and men's minds and consciences have been at work. They have said "Here is this means of grace. It has

helped me: it intended to convey a special grace; my Church allows me to believe and practise it. But if so, can it remain thus in a corner? If it is from God, can it be merely permissible? Is it not in some sense compulsory? I feel that I *must* do this thing if I am to save my soul." If the person whom we imagine be a priest, one can understand how the sense of responsibility will press upon him to set forth with fulness and freedom this recovered portion of the Church's heritage. His own estimate of its importance, born of study and experience, will incline him, in that sense, to say "You *must* do thus and thus if you will gain such and such a spiritual benefit. It is God's way, uninterrupted in the other portions of His vineyard, now happily found by us and at last tolerated in our own Communion. I cannot conscientiously tell you another way—you, with your light and opportunities must do it." And so the poor preacher responsible for his own soul and yearning for the salvation of his people, dares to go a step beyond the explicit authorities to which he is subject, takes the responsibility of telling what he honestly believes to be the mind of the whole Church, which is the "mind of Christ." He says "You must"—and bides the time when the Church shall satisfy his sentence. What else can he do? He feels the difficulty of it as much as perhaps some of his complaining parishioners do. He would like to direct his people to book and page of the Church's written law, but failing that, for those souls who look to him for explicit guidance in spiritual matters he can only say "You must." If he could discriminate in public discourse he would do so doubtless, realizing that a part of his flock are of such intelligence that they can form an opinion and accept the responsibility of deciding upon the same data which have influenced his own action and judgment. But for the most part he cannot do this without the necessity of explanations which after all would not explain.

It is easier however to approach the matter from the layman's standpoint. If you think your priest is preaching heresy, do one of two things; either bring him to trial in open manly contest, or else keep quiet. Do not go around talking and on your own responsibility doing what you can to undermine his work. The responsibility is his, not yours. If there is another congregation where you feel that you could do your Christian duty with greater peace of mind, probably it would be best for you to go, quietly. If not stay where you are, making free use of what you know to be true, remembering that you live for God, and striving to keep your mind open to the working of His Holy Spirit, Who may have for you still further revelation of His love.

If we are dealing with a gift or revelation of God, permission to use it or to abolish it must sooner or later pass over into a definite necessity of doing so. Conscience, aroused by intelligent thought and research, will be the moving power

at first, before the local authority will be roused sufficiently to make the change. Meantime the foregoing considerations may be useful as an *eirenicon* between parties alike conscientious.

Letters to the Editor.

BISHOP HALL AND THE KENOSIS HERESY.

To the Editor of CATHOLIC CHAMPION :

I make no claim to reply to your review of my Baldwin Lectures; but I beg permission on one or two points to explain my meaning where I seem to have failed to make it clear, and to repudiate statements unwarrantably attributed to me. My position on various points may be unsatisfactory to your judgment; but certainly I have nowhere said that "the Blessed Son of God" was "once in abeyance," or that "up to the time of His Baptism He was only God 'in abeyance', and not Christ; a human nature with an unconscious Power of the Godhead for its substance or basis." The meaning of this last clause I am entirely unable to understand.

In stating the doctrine of the Incarnation I said distinctly that "the Eternal Son of God, *without ceasing to be what He ever was*, assumed human nature" (p. 14). May I not plead that this declaration should have guarded me from the misrepresentation quoted above?

What I suggest is that our Lord may have restrained His divine power from *directly* operating *through* His human nature for the overthrow of evil, and have *indirectly* enabled the faculties of that human nature by the aid of the Holy Ghost, proceeding from His divine Person, to resist and conquer. This, I submit, is neither Pelagianism nor contrary to the Catholic Faith concerning the Trinity or the Incarnation.

Of course the Holy Spirit does not work independently of the Father or the Son. It is by Him that we have fellowship with the other Persons of the blessed Trinity. This I took for granted, my object being to point out that the Scriptural representations of our Lord's victory attribute it to the outpouring of the sanctifying Spirit on His manhood, rather than to the sheer exercise of Divine power through a guise of human nature, but without any real co-operation of human faculties.

Concerning our Lord's anointing at His Baptism, I may be allowed to refer to Pearson, who discusses the question as to when our Lord was anointed with the Holy Ghost, at His conception or at His Baptism, and concludes, "Nor need we contend which of these two was the true time of our Saviour's unction, since neither is destructive of the other, and consequently both may well consist together." (*On the Creed*, Art. II.)

Faithfully yours,

ARTHUR C. A. HALL,

Bishop of Vermont.

BURLINGTON, Vt.,

May 4, 1897.

[We are truly sorry to have given Bishop Hall

the impression that he has been misrepresented in our references to his Baldwin Lectures, and could only be more sorry if we felt that the impression was well founded. We hail with delight his open expression against the Kenosis idea, which we felt all along could not really be lodged in his devout and loyal mind. But in justification of our criticism upon his doctrinal statements we submit that the first and second passages we quoted from his book naturally bear the meaning that the Son of God was once "in abeyance." Also that to think Man, even the Divine Man, can please God except in and by virtue of the direct and active possession of all his human faculties by the Eternal Word, comes very near Pelagianism. It is true that Bishop Hall did write the words which he quotes from page 14; but in our opinion this declaration, under existing circumstances, is insufficient if at the same time he declares that the Eternal Son was "in abeyance" as to the Divine prerogatives by the exercise of which He enables man to conquer. It seems to us that if the Divine Power of any Person of the Holy Trinity ever ceased to operate directly through any pure human soul and body, or resorted to any form of indirect action, that Divine Person certainly would have ceased "to be what He ever was"—which of course is a monstrous and unreasonable idea; but monstrous and unreasonable ideas are rife among us, and many good Christians are deceived and bewildered by them.

The words which Bishop Hall quotes from Pearson on the Creed clearly require that we should believe our Lord was set apart and anointed in the very instant of His Conception, which anointing a subsequent outward anoint-at His Baptism could not supersede, but only by testimony confirm to men's minds, as will be clearly seen by any one who will read Pearson on this subject. We need not say that He was not *anointed* a second time at His Baptism, but we dare not say that He was just then "set apart" to His Ministry as the Christ.

We are thankful to Bishop Hall for calling our attention to a typographical error which escaped us in proof reading. In the clause which he naturally does not understand we wrote "a human nature with an unconscious *Person*," not *Power*, "of the Godhead for its substance or basis." The inconceivable theory of the Kenosis speaks of a Divine Person "in abeyance," which of course would mean a temporarily unconscious Divine Person if it could mean anything.

[ED. C. C.]

TENDERNESS FOR THE LOW CHURCHMAN.

To the Editor of CATHOLIC CHAMPION:

I would like to call your attention to an instance which occurred at the Convention of the diocese of Washington, held this week in St. Paul's Church, and which has been a distress to many members of the congregation.

The Bishop asked that the form of service be

simplified and at the celebration of the Holy Eucharist the candles not lighted, for fear of offending the "low" churchmen who would be present.

Now St. Paul's was the *first* Episcopal Church in Washington where Eucharistic lights were used, and at the second Convention of the new diocese, by the Bishops request, the lights are *dis-used*; and this with the *chance* of offending the "low church" *visitors*, and the *certainty* of wounding the "high church" *congregation*!

Last May the first Convention was held in Trinity Church, where candles have never been in use, and the question naturally arises: Would the Bishop, rather than offend the "high church" visitors, have asked that lights be used there for that day? And, if the request had been made, would it, in all probability, have been granted? We admit—and regret—that the "low" churchmen are in the majority, but even then it seems rather unfair.

J. H. McCALLA.

Foreign Odds and Ends.

About one year ago all eyes were set on the attempt being made by certain well disposed persons to bring about more amicable relations between the Roman and the Anglican Churches. The unfortunate ending of these negotiations is too well known to need any further remark. We consider it most curious and noteworthy that now there seems to be an inclination to attempt similar negotiations with the Eastern Church and especially with that of Russia. As of the former attempt we had no hope and regretted that it was ever begun, so we also feel with regard to this new attempt at getting recognition. In this connection we think it will be interesting to our readers to know what attention the Czar has shewn to the Roman Church.

Some time ago "he sent handsome presents to the shrine of St. Nicholas at Bari and last year he forwarded a sum of money for the restoration of the church of St. Anthony at Padua. The rector of that church recently received a new token of the Czar's benevolence in the form of a telegram, in which the Emperor sends his greeting to those who have the favour of keeping in their custody the relics of the great saint, whose protection he earnestly implores during the course of the present year."

Moreover, it will be remembered, that he gave his consent that a princess of Montenegro should leave the Orthodox Church and be received as a convert into the Roman Communion before her marriage with the Prince of Naples.

Another curious case of the tolerance for Rome is the following which we take from a contemporary:

"The late Princess Volkerisky, who died about two months ago, was a [Roman] Catholic, having been received into the [Roman] Church when abroad, though this fact was not generally known in Russia. Before her death she sent for the French priest of St. Catherine's, on the Nevsky, to administer the last sacraments. Determined

that there should no longer be any concealment of her religious faith, it is reported that she ordered the whole household to be assembled to witness the act, and even ordered the doors and windows to be opened as a sign that all the world might know. Thus did the courageous lady bear witness to the [as she thought] true faith and to her rights to liberty of conscience. Endeavours were made to have the funeral ceremonies performed according to Orthodox rites, but Mons. Paladius, the metropolitan, refused to allow the ceremony, as the Princess had abjured the Russian Church, so they were performed with great pomp in St. Catherine's in presence of the Grand Duke and Grand Duchess Vladimir and members of the Russian aristocracy. Had the event happened to an obscure person in the provinces the priest would have been exiled and the church closed. This is the first bold stroke for liberty of conscience in Russia, and up to the present the authorities have ignored it."

All this might seem to suggest a desire on the part of the Czar to heal the breach with Rome, and when looked at from a purely political point of view, it would seem that Russia had more to gain by such an alliance ecclesiastical than with the Anglican Church.

And just here we reprint a curious telegraphic despatch from England.

"LONDON, May 15.—The war between Turkey and Greece has given place in the Roman public mind to the delicate question, where shall the Czar lodge during his visit to the Eternal City, beginning in October? As the Czar is not a Roman Catholic sovereign, it is assumed that the Vatican will not worry itself much about etiquette, but it is pointed out that the visit is to the Pope primarily and not to King Humbert, and therefore he ought to lodge either at the Vatican itself or at the Russian Embassy.

"Negotiations are now proceeding between the Vatican and the Russian Government, and there will be much turning over of musty documents in search of precedents. The only thing certain is that the Czar will not lodge at the embassy, which is quite a small house and unfit for the accommodation of such an illustrious guest.

"The precedents are said to be against the Czar being the guest of the Vatican, and the only choice is between the Quirinal palace and a specially hired mansion. Current odds favour the Quirinal."

The "Quirinal Palace" is the old Apostolical Palace, now seized and occupied by King Humbert!!

Speaking of Rome makes one of course think of the Supreme Pontiff. The Rev. Father Vaughan, a brother of the Roman Catholic "Cardinal of Westminster," who had arranged to be back in England by the 1st of May, "has been detained in Rome for a time by His Holiness the Pope. In a recent audience with the Pope Father Vaughan received from the Holy Father the rosary he had been using for many years."

We hope for the good father's sake that it is as handsome a one as that the late Pope gave to Miss Annie Brewster, which was (if we remember aright) of emeralds and diamonds.

Talking of gifts from Popes the following item of city news has a "foreign" flavour:

"A handsomely embroidered stole which was worn once by Pope Pius IX. and later by Leo XIII. was stolen from one of the booths at the Irish Fair at the Grand Central Palace, on Thursday night (May 13).

The stole was valued at \$3,000. It was white silk embroidered with gold and had a number of jewels on it. It was the property of a Church dignitary at the Vatican, who had received it from Pope Leo XIII. Its owner had given it to Mr. Francis E. Sullivan as a donation to the fair. It was exhibited at the Kilkenny booth and was to have been voted to the most popular priest."

The funeral pomp at Notre Dame in Paris, in memory of those who lost their lives at the Charity Bazaar must have been of the most imposing character. We condense the following from *L'Univers*. The whole cathedral inside and out was draped in black and silver. In front of the Choir was erected an enormous catafalque, decorated on its sides with flowers, and surrounded with torches. At 11.40 A. M. the Cardinal Archbishop of Paris, together with the Chapter of the Cathedral went in procession to the great door to receive the President of the Republic. M. Felix Faure, accompanied by M. LeGall, and three members of his military household arrived precisely at noon. The President was seated on a platform on the gospel side, "between the great screen and the communion table." (N. B.—This expression in France always means what we now usually call the 'altar rails.') A large number of distinguished persons were present, among them the Lord Mayor of London with two sheriffs. Mass was celebrated by the Dean of Paris. After the chanting of *De Profundis*, the orchestra executed Beethoven's 'Funeral March.' The choir then sang magnificently the *Dies iræ*; next followed from Beethoven's Symphony the Allegretto, and finally with full orchestral accompaniment was rendered Theodore Dubois's '*Libera me.*' Absolution was given by Cardinal Richard, and the discourse was delivered from the foot of the Altar by the Revd. Father OHivier.

Some of us no doubt remember the leader the late Dr. John Henry Hopkins wrote, years ago, entitled, "A Low Church dish served with Tyng Sauce." The following (so *L'Événement* tells us) was the bill-of-fare at one of the infidel dinners given in France on Good Friday evening.

"Potage prolétarien
Jambon antijésuitique
Purée Parmentier
Gigot libre-penseur
Brioche Marianne

Bombes musicales
 Vin nouveau (sans esprit)
 Café athée
 Liqueurs antireligieuses
 Les serviettes étaient pliées en bonnets
 d'évêques."

The Archbishops' Encyclical.

SAEPIUS OFFICIO.

[The following notice of the English Archbishops' letter from the *Church Quarterly Review* is so admirable that at the risk of wearying our readers we print it *verbatim*.]

Had the revival of the controversy on Anglican Orders had no other effect than to force the Pope to give us his reasons, it would have done good. The world can now take them at their true worth. But it has had the further result of moving the official heads of the English episcopate so to depart from all its traditions of timid reserve as to issue a doctrinal statement, as it were, *ex cathedra*. This is a matter for real thankfulness. And we are no less grateful that, on such high points of doctrine as the Eucharistic Sacrifice, the *sacerdotium* of our priesthood, and the 'character' imprinted in the Sacrament of Order, the Archbishops should have found themselves so obviously at one as, not only to defend a common position, but to state fearlessly and explicitly what it is and why it should be accepted as sufficient by 'the whole body of bishops of the Catholic Church.' More than this, they repudiate with energy the Pope's insinuation that what is popularly described by that 'harmless but invidious word' sacerdotalism is merely the opinion of 'a small section of the Anglican body formed in recent times,' and tell him that 'he speaks with great ignorance of the facts' (§ 16). Quite apart, then, from any ultimate effect that the Archbishops' 'Answer' may have in furthering reunion with the Church at large, it has committed, united, and strengthened us at home. This service, at any rate, the Pope has done us; and we make no doubt that this new departure in Anglican policy, which, it would seem, owes its impetus to the late Archbishop of Canterbury (§ 1), will commend itself to Churchmen on all sides. They thankfully recognise that a reply so courteous in tone, so Christian in spirit, and yet withal so firm and dignified in argument, will be likely to do far more for the Anglican Communion than ever the Pope's Letter Apostolic can do against it.

The document itself begins with a few words of introduction as to the Papal Bull which closed the last stage of the controversy. The authors address the Pope as 'our venerable brother,' and treat him in their address as, like themselves, amenable to the judgment of the episcopate as a whole (§ 1). They could not have done otherwise. But, if so, that takes the edge of finality off the Pope's pronouncement, and gives us Anglicans good ground for retaining that confidence in our Orders which the Archbishops are careful at the outset to express (§ 2). They evince no

little astuteness in the contrast which they immediately proceed to draw between that confidence and the uncertainties both of practice and formularies, out of which somehow or other the Papists have to construct their case against us. 'From these documents'—the Pontifical and others—say the Archbishops, 'so obviously discordant and indefinite'—so Anglican, if one might adopt the term of contempt which Papists, if the Pontifical were our formulary, would certainly apply to it—'no one, however wise, could extract with certainty what was considered by the Roman Pontiffs to be truly essential and necessary to Holy Orders' (§ 3).

The Archbishops then (§ 4) thank the Pope for 'consulting the interests of the Church and of the truth' by abandoning vain opinions. So do we all. When a man of high place and high principle, like the present Pope, intervenes in a controversy, one may expect to find the field cleared of shams. It is indeed a grateful concession to be told that we need not trouble to discuss any more points like 'The Tradition of the Instruments' and the private intention of the minister. But now come the real turning-points of the controversy to be dealt with; and, first, the practice of the Roman Court. The Archbishops regard it, and rightly, 'as of less importance' (§ 5). They are well aware that the Letter Apostolic of Leo XIII. was no new decision, nor was it based on any fresh and free inquiry. 'Inasmuch as the case was submitted by him to the Holy Office, it is clear that it, being bound by its traditions, could hardly have expressed dissent from the judgment, however ill-founded, which was passed in the case of Gordon' (§ 6). Exactly; and there the Archbishops not only rate the condemnation of our Orders at its true worth, but lay their finger, gently yet firmly, on the weak point in the system of the Roman Church. It can reopen nothing. It can never admit that it has made a mistake, even in the facts upon which a doctrinal decision is based. Infallibility, claimed apparently for the decision of Clement XI. about Gordon in Leo XIII.'s Bull, dare not allow even its basis of fact to be questioned. It is a right instinct thus to keep the foe at arm's length by Bulls of condemnation and a steady maintenance of the unapproachable *non possumus* attitude. But the facts cannot so be burked. In Pole's case, for example, the Archbishops succeed in showing that his action did not square with his opinions. 'Men who, according to Eugenius IV.'s decree, which Pole re-issued as Papal Legate, ought to have been re-ordained, were permitted, as we now know, thanks to the recent examination of the registers by Mr. Frere, to retain their benefices and exercise their ministrations. The practice of the Roman Court—therefore, as illustrated by the conduct of its legate, does not make so certainly for the nullity of our Orders as the Pope would seem to think (§ 6). Nor can it be said to have been settled in that direction by what is known of the case of Gordon. The Archbishops point out with perfect

justice that, so far as the documents hitherto accessible go, the adverse decision was based on Gordon's petition which 'was vitiated by falsehoods concerning our rite' (§ 7); while, as to the new documents now alleged as of 'incontestable authenticity,' let them be 'made public if the matter is to be put on a fair footing for judgment' (*ib.*). We may safely say the challenge will never be accepted. Infallibility, once committed to a doctrinal decision, dreads to expose its basis of fact. Its instinct is to take refuge in other expedients, the tightening of organisation, and a liberal use of Roman cément, to shore up and put a new face on the building, so that it will stand whether undermined or not.

When they come to deal with the Pope's treatment of the question on its merits, the Archbishops at once face round at the real dividing line. They agree with him in the general doctrine of matter, form, and intention; though (§§ 9, 10) they point out that, except in the Sacrament of Baptism, no fixity of matter and form can be required. That cuts away a good deal of ground from the Papal argument as to the form of Orders. But the line of division, as they allow, is intention. Well then: 'the intention of the Church must be ascertained from its public formularies and definite pronouncements which directly touch the main point of the question, not from its omissions and reforms, made as opportunity occurs, in accordance with the liberty which belongs to every province and nation' (§ 8). There the controversy is carried up to first principles. Again, all through the Bull, the Pope charges Anglicans with the deliberate removal of a certain type of expression, now partially but by no means fully represented in the Roman rites. It is, no doubt, part of the answer to urge, as our Archbishops do, that the expressions in question are not to be found in early Ordinals, including the Roman (§ 12); and that, if judged by his own tests, the Pope's Orders would turn out to be null too (§ 20). But it is not the whole. There is an obvious difference between the position of the English Church which struck out language that she once employed and the position of ancient or Eastern Churches which never employed it at all. If the Papists like to make the most of that difference, we cannot deny the charge. But we are not concerned to. Strong from their point of view, it amounts to nothing from ours. The Archbishops protest—that you would urge or accept on behalf of any honest man—that what the Church says, and not what she omits, is the index of her mind (§§ 8, 16, 17); and they are content to demand that the language of her Ordinal should be judged by the facts of history and the plain requirements of Scripture. Thus they find it easy to show that on the points of priesthood and sacrifice, it comes up to the standard of the ancient Western Ordinals, (§§ 12, 13), while it faithfully includes every function ascribed to each order in Holy Scripture (§ 19). That is enough. They add

many interesting digressions. In one place they go out of their way to state explicitly Anglican doctrines that have been misrepresented or ignored. 'Further we truly teach the doctrine of the Eucharistic Sacrifice'; and then follows (§ 11) an admirable statement of it, concluding with the parenthetic but express assertion that 'the sacrifice of the Eternal Priest and the sacrifice of the Church . . . in some way certainly are one.' At other places they carry the attack, bravely but not defiantly, into regions where Rome has thought or pretended that she was quite secure. Thus they call attention to the fact that there is a gap between her *lex credendi* and her *lex supplicandi* in the doctrine of Sacrifice; for that which is professed in the formulæ of Trent goes beyond and differs from what may be gathered from the Canon of the Mass (§ 11). They institute, with equal effect, a comparison between the Pontifical and the Ordinal, and 'confidently affirm' that in its larger and more comprehensive setting forth of the nature of the priesthood (§ 19), as in the conciser form in which the commission is bestowed (§ 15), the Ordinal is to be preferred. They challenge directly the Papal assumption that there is, or ever has been a 'Catholic rite' (§ 16) in such sense as there is a Catholic creed. These are not the words of men with a weak case. But the main point in dispute lies in a nutshell. May local Churches recur to first principles? May they go back to Scripture and antiquity or not? To add that the whole 'Answer' is written in beautiful Latin which Leo XIII. himself will be the first to praise, and that it is learned and scholarly as well as firm and well considered, might seem impertinent and superfluous, but that these merits add to its claim for appreciative study. Let any intelligent Churchman study it well; let him make up his mind whether what is distinctively Roman should have any weight as the standard of doctrine by the side of what is Scriptural, Catholic, and Primitive; and after this 'Answer' he will never be inclined to doubt the strength of his case.

Guesses at the Riddle of Existence, and other Essays on Kindred Subjects. By GOLDWIN SMITH, D.C.L. (New York and London: Macmillan and Co., 1897.)

We do not attach much importance in themselves to the guesses and essays which this brilliant and graceful writer has put forth in his old age. His interesting personality and his attractive style will, we do not doubt, win far more attention for his book than it deserves. It may be well, therefore, to endeavour to express a true estimate of its value. Dr. Goldwin Smith has come with sorrow in his old age to say a respectful but complete farewell to the 'creed which is still that of men who are the salt of the earth' (Pref. p. vi). He still tries to say, with as much assurance as he can command, that our hearts tell us that there is a Supreme Being, and

that if we seek the truth He will enable us in due time to find it, and our nature tells us that our salvation must lie in our uncompromising allegiance to it. Moreover he is moved to say that no one will rejoice more than he to see the more welcome view reasserted and fresh evidence of its truth supplied. We shall be glad if we can afford rejoicing of that kind to Dr. Goldwin Smith. He himself supplies us with one more testimony to the fact that the soul of man is only to be satisfied by the God of Christianity. This is as plainly shown by his present tone of yearning sadness as it is by Tertullian's 'anima naturaliter Christiana' and St. Augustine's 'fecisti nos ad Te.' In fact, the sadness which Dr. Goldwin Smith is now experiencing is commonly associated with old age when it is not illuminated by the consoling light of Christian Faith. The study of the contrast between the Christian and non-Christian views of old age is as profitable as it is remarkable and we are bound at the outset of our criticism to refer to it, and to say that it does not necessarily follow that as we grow older we also grow less likely to be led astray by delusive errors. The story of the way in which Dr. Smith abandoned his old belief is very simply told. For him the account of the Fall of Man was the weakest link in the whole chain of revelation. When he was once persuaded that the historical character, the authenticity, and divine authority of the early chapters of Genesis must be given up, he let go forthwith, as a necessary consequence in his opinion, his hold upon the Redemption and the Incarnation (Pref. p. vi; pp. 50, 166, 181). This will indicate the general drift of the essays on 'The Church and the Old Testament' (p. 49), and 'The Miraculous Element in Christianity' (p. 137). It is not difficult for us to meet such a position as this, because for our part we believe that the story of the Fall in Genesis describes a fact in the history of the human race in language which God Himself chose as best fitted for that purpose. What is of more immediate concern is the answer which Dr. Smith gives to the question, How much is left when all miracles, all fulfilled Messianic prophecies, and all belief in the Trinitarian Creed have been given up? We are sorry to say that not nearly so much is left as Dr. Smith, with a faint and wistful hope, would fain retain (p. 173). What can remain of the character of Him who claimed what was not really His? What grounds are there for supposing that all His sayings which involved tremendous self-assertion are false, while all those which infuse an ethical beauty into the Gospel are true? How many of the parables are there in which the demands of the Speaker upon the allegiance of His hearers is not as strongly marked as the unapproachable perfection of the earthly story? If the miracles are not true, how can 'the halo of miracle' be 'worthy of the figure'? Surely 'if there is a Supreme Being, and if He is anywhere manifest in human history, it is' *not* 'here' (p. 175). When

the Gospel records are only regarded as 'four compilations of legend' (*ibid*) it does not make up for the countless difficulties that appear to be able to say that we are set free from the belief that the greater part of mankind is lost forever, from belief in the God of Dante and of Predestination (Pref. p. vii). And as Dr. Smith makes no pretence of getting any positive comfort out of his present position it will be worth while to mention some passages which show that he has not apparently studied what can be said against many of his conclusions. There is, for example, no small number of passages in which Dr. Smith makes use of objections which are common in the columns of vulgar infidel newspapers, such as Mr. Ingram answers in Victoria Park on any summer Sunday afternoon, and which ought not to be repeated by a serious and educated writer, because they have received full answers. Thus he brings the sins of David's later life against the description of him as 'the man after God's own heart' (p. 72), and ignores the fact that every passage in Holy Scripture which so describes David refers to his early life, when he was chosen to be king. Dr. Smith speaks of the high 'intellectual quarters' from which the voices of unbelief come (p. 4) as if he had never heard of any great men of science or statesmen who had accepted the Christian faith with the mind of little children. With a belief in bigness which he has presumably acquired across the Atlantic he labels dogmatic religion as geocentric (pp. 5, 165), and ignores the teaching which is as old as St. John and St. Paul, and is enshrined in one of the grandest chapters of Patristic literature, to the effect that the Word of the Father was ruling the universe while He was here in the body. He refers to some of the Psalms 'which it is shocking to hear a Christian congregation reciting' (p. 77), and instead of examining the ground on which the Church employs this language, contents himself with a reference to *Lux Mundi*. In a similar manner he refers to such matters as the 'stopping of the sun' and the 'transformation of Nebuchadnezzar' without any sign of having read what Professor Pritchard and Dr. Pusey have said on those subjects. Such instances might be indefinitely multiplied.

.....
If Dr. Smith will examine his 'Guesses' from the other side, and will be fair to the filial cravings for a Father which are in every man's heart, he should end in that rejoicing which, as he confesses, he desires to experience.—*Church Quarterly Review*.

The "vesica" is the technical name given to the oval shape which commonly forms the background of ecclesiastical designs, seals, etc. Formerly it was adopted as the shape of the aureole which surrounded the head of our Lord in art. The medal of the C. B. S. takes the shape of a vesica. Literally the word means a bladder.—*Church Times*.

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The Doctrine of Concomitance.

Reviewing Dr. Gibson's new book on the 39 Articles, the *Church Quarterly* says as follows:

"The second point of importance with regard to the Sacraments is about the doctrine of concomitance. On this subject it is said :

'The doctrine of concomitance is the belief which was definitely laid down at the thirteenth session of the Council of Trent that "as much is contained under either kind as under both, for Christ whole and entire is under the species of bread, and likewise whole Christ is under the species of wine, and under its parts." It must be said, however, that this doctrine, that "whole Christ," both body and blood, is received under either kind, is theologically most uncertain. There is no trace of any belief in it in the early Church. It only makes its appearance in connection with the growth of the doctrine of Transubstantiation, and comes into prominence when a theological justification for the practice of communion in one kind is wanted. There is but a single passage of Scripture which can with any show of reason be quoted in its favour: "Whosoever shall eat the bread or drink the cup of the Lord unworthily, shall be guilty of the body and the blood of the Lord" (1 Cor. xi. 27). But it is rash in the extreme to infer the doctrine from this text, when the words of the institution are remembered, as well as St. Paul's comment upon them: Jesus took bread . . . and said, Take, eat; this is my *body*. And He took a cup . . . and gave it to them, saying, Drink ye all of it; for this is my *blood*" (St. Matt. xxvi. 26, 27). "The cup of blessing which we bless, is it not a communion of the *blood* of Christ? The bread which we break, is it not a communion of the *body* of Christ?" (1 Cor. x. 16). Where the gifts are so carefully distinguished by our Lord and His Apostle, it seems the height of presumption to assert that "whole Christ" is so contained under either species that "they who receive one kind alone are not defrauded of any grace necessary to salvation."

We agree with Dr. Gibson that the Roman practice of communion in one kind is an unwarrantable interference with the methods ordained by Christ, but we cannot follow him also in his rejection of the doctrine sometimes cited in defence of the practice. If, as we ourselves think, it is 'rash' to quote 1 Corinthians xi. 27 to defend the doctrine, it is hardly less rash to use the two other passages to which Dr. Gibson refers in order to attack it. So far as we know,

the question was not discussed by the Fathers, and there are no means of forming a satisfactory opinion as to what they may have thought. But in our judgment, the spiritual character of the Eucharistic Presence is the very strongest argument in support of the doctrine. Even in a natural body, if it should be alive, the flesh and the blood could not be completely divided. But in the case of a spiritual body a division seems to be inconceivable. The Presence in the Eucharist is that of the living Christ Himself. He Himself is in the bread; He Himself is in the wine; He cannot be divided. There is no 'exinanition' of the glorious state of His risen and ascended Body and Blood. As we reject a carnal presence, we cling to the doctrine of concomitance.

Taboo.

Mr. Jevons, in his Introduction to the History of Religion, tells us that 'taboo' is a Polynesian word, meaning apparently 'strongly marked,' and the only way to understand the vast range of subjects which are taboo, or invested with peculiar, and, if you will, sacred properties, and on that account to be avoided, or approached and touched with due precaution, is to study such instances of the application of taboo as Mr. Jevons gives. Some idea of the treatment of a thing that is taboo may be derived from reflecting that it is treated to some extent as a thing to be boycotted, in the modern phrase; but yet without a great amount of qualification this analogy would be misleading. When a thing is taboo it is to be avoided because it is dangerous; yet it may not be dreaded only, for it is frequently an object viewed with respect, honour and affection. The peculiar characteristic of the institution, which gives to it its widest range and greatest power, is the transmissibility, the infection or contagion of taboo. It is perhaps easier for us to understand the transmission of the pollution of uncleanness than the infection of holiness. But if we are inclined to think lightly of the details which invest the subject with such grave consequences in the mind of the savage, we shall do well to reflect upon the obvious benefits of a system of taboo in relation to sanitary matters, and to remember what is implied in the clause on the Communion of Saints in the Catholic Creed when it is interpreted by such a passage as Psalm xviii. 25, 26. Mr. Jevons shows that taboo infects not only things, but actions, and even time itself. There are, there-

fore, things which are taboo, which in themselves must be avoided, and then there are things tabooed which have derived their character of taboo from contact with some thing taboo or tabooed, and this derived quality may doubtless be explained, as Mr. Jevons suggests, in a large measure by the laws of the association of ideas. From a careful examination of things inherently taboo, Mr. Jevons concludes, first, negatively, that the fear of evil spirits is not the source of this universal institution. Nor is he satisfied with the now generally abandoned view that it was a mere piece of statecraft, cunningly devised by interested classes, nor with the explanation of it as religious observance, for that does not account for all the facts. He is able also to give good reasons for rejecting the latest theory of taboo, put forward by Mr. Crawley. In his own broad and comprehensive view the institution of taboo contained priceless possibilities of moral, social and religious good, because it depended upon the truth that there were some things which inherently involved the obligation of 'Thou shalt not.'—*Ch. Quarterly Review*.

Low Masses and High Matins.

At a recent annual conference of the Confraternity of the Blessed Sacrament, the following resolutions were adopted:

Resolved, That it is the sense of the Confraternity of the Blessed Sacrament that its Priest Associates should use every endeavour to establish the Mass as the chief service in every parish, and they should not rest content with Low Masses and High Matins, but wherever possible they should have High Mass every Sunday.

Resolved, That the lay associates of the C. B. S. should use their influence to the same end.

Resolved, That the Superior General be requested to issue an address on this subject.

The nature of religious belief in the pre-totemistic stage is a matter for conjecture. But as soon as man connected his inner consciousness of a supernatural being with the visible forms around him, he began to desire to enter into communion with Him by sacrifice and a sacramental meal. These institutions have been universal, 'but of all the great religions of the world, it is the Christian Church alone which is so far heir of all the ages as to fulfil the dumb, dim expectation of mankind: in it alone the sacramental meal commemorates by ordinance of its Founder the Divine sacrifice which is the propitiation for the sins of all mankind.'—*Jevons's History of Religion*.

Church Times Notes.

The Carmelites were founded by Berthold in the twelfth century at the Well of Elijah on Mount Carmel. When the Crusades were over they migrated to Europe, and contended for popularity with the Dominicans and Franciscans. Their invention of the scapulary and their dis-

covery of the Virgin's house at Loretto brought them such success that they were led to advance pretensions to be the oldest monastic order with an uninterrupted succession of generals from Elijah, and with the Blessed Virgin as one of their members. The Jesuits, however, exposed the hollowness of these claims, and they gradually fell into discredit and into disunion. The order at the present time enjoys little popularity and has very little influence.

The plunder from the suppression of the monasteries alone, not counting the chantries and the alienated lands of vacant sees, amounted in modern money (capitalized value) to £38,400,000. *Vide Hallam Const. Hist. I. 75*, and note on same in Perry's *Student's Hist. of the Church of England*, p. 136, vol. ii. Do not imagine either that this enormous plunder was expended in the foundation of hospitals, schools, and other charities. Edward VI.'s share in these is grossly exaggerated. For instance, it is a myth to suppose he had any more to do with the foundation of Christ's Hospital than the bestowing of his name upon it. The plunder was bestowed upon greedy courtiers, rapacious commissioners, and upon the Sovereign himself.

The Moravians are a sect of Lutheran pietists established in England by Zinzendorf, the originator of the sect in Germany, in the year 1749. They claim descent from the original "Unitas Fratrum," which commenced its existence in Prague about 1450, and also that they have an episcopal succession. Neither of these assertions have been proved; certainly not the latter. Their teaching is that of Lutheran Evangelicalism, and they are supported to a great extent by their Low Church sympathizers in the Church of England. Their numbers are small, but they are remarkable for the success of their missions.

The Irvingites, as the "Catholic Apostolic Church" is popularly called, accept the creeds of the Catholic Church as their standard of faith, and admit the apostolic succession in the churches of the East and West, but they themselves claim to have an ordinance of higher authority, which compels them to form a separate body.

A cathedral is so called because it contains the *cathedra*, or stool of the Bishop; a minster is a general term applied to any religious house or monastery; an abbey was that which had an Abbot for its Superior, while a priory was ruled by a Prior, who was subject to the Abbot or Superior of the mother house.

There are at least fourteen cathedral churches in England in which the Eucharistic lights are adopted. It is possible there may be more, but we must refer you to the *Tourist's Church Guide* for the names of those where their use prevails.

Book Notices.

NEW POEMS. By Francis Thompson. 12 mo. pp. 139. \$1.50. Copeland and Day.

"For a poet is something light and with wings, and cannot"—Plato tells us—"and cannot sing unless he be inspired." It says somewhat for Mr. Francis Thompson that having in mind this great and simple definition, we dare unhesitatingly call him a poet. The contemporary criticisms of—Shelley, say, or Coleridge, or Keats, or Wordsworth is a thing over which you laugh or cry as the mood has you. Were not those who are almost gods to-day, and from whom one dissents at one's peril, charged with affectation and coinage of expression, with fantastical imagery, with aloofness from human interest, and with obscurity? What marvel, then, that Mr. Thompson has had levelled against him the whole train of offences wherewith each original poet is charged? It but proves his fellowship. Many of his critics have busied and troubled about detail and have lost all sense of proportion: they have brought nothing to the task of appreciation, and yet they have fancied they should carry much away! Do we not all know those who would fault the crimson glory of the sunsets because, forsooth, it comes to us in a phantasy wrought out of light and air? The apocalypse is none the less authentic for all that.

It is said in England that the publication of these "New Poems" has been one of the most considerable literary events of the year, and while, as we have indicated, the common attitude of critics has not been flattering, yet Mr. Thompson is not without his friends. The *Edinburgh Review*, for instance, has done an absolutely novel thing in quarterly reviewing—it has hailed him as "a great poet." The whirlpool and the rock of mythological times will suggest themselves perhaps; and in trying to avoid the too-little praise, our readers may fancy we fall into the too-much. We hasten to say, therefore, that in Mr. Thompson's verses, remoteness of imaginative turns, (which Drummond, writing in the middle of the seventeenth century of Donne and his school, styled "metaphysical ideas,") odd juxtaposition of thought, metaphors analogically subtle, and even verbal defects, are easily discoverable; but these things at no time are the outcome of carelessness; they result from overmuch casting. We do not dwell on them, being warned by the failure of yesterday's criticism. Who would not weep for Adonais that no critic was by to assure him that his name was not writ in water?

One can read columns of criticism about poetry in which poetry itself never appears. As Leigh Hunt has pointed out, this is not as it should be; but space has its economies of demand, and only a very little of Mr. Thompson's singing can be set out here. Beginning with his mystical poems (under the division of "Sight and Insight") we quote two stanzas from the *Assumpta Maria*.

There is something in these lines that is comparable only to the the breath of lilies—a white, simple something that clings, and will not go, somehow.

Then commanded and spake to me
He Who framed all things that be;
And my Maker entered through me,
In my tent His rest took He.
Lo! He standeth, Spouse and Brother:
I to Him, and He to me,
Who upraised me when my mother
Fell beneath the apple-tree.

Risen 'twixt Anteros and Eros,
Blood and Water, Moon and Sun,
He upbears me, He *Ischyros*,
I bear Him, the *Athanton*!

Who will give Him me for brother,
Counted of my family,
Sucking the sweet breasts of my mother?—
I His Flesh, and mine is He;
To my Bread myself the bread is,
And my Wine doth drink me: see,
His left hand beneath my head is,
His right hand embraceth me!

Sweetest Anteros and Eros,
Lo her arms He leans across;
Dead that we die not, stooped to rear us,
Thanatos, Athanatos.

"Any Saint" stands at Mr. Thompson's high-water mark, but is too long for transportation here; it is a complete strain and would do him no justice if caught in notes; but the poem shows, as no other, that where he is most intense he is also most artistic. There is that about it which suggests the lark's first, fine, careless rapture; yet there is that, too, which suggests the chisel and the emery wheel. In "The Mistress of Vision" a vine serves to bring out a bit of imagery of fern-like delicacy.

On Ararat there grew a vine
When Asia from her bathing rose;
Our first sailor made a twine
Thereof for his prefiguring brows.
Canst divine
Where upon our dusty earth of that vine a
Cluster grows?

The answer comes:

On Golgotha there grew a thorn
Round the long-prefigured Brows.—

But our poet's mysticism, it may be said, is for the few. Well, he has a plenty of poetry urging him to a more universal utterance, a plenty that touches experiences common to all. There is "The Way of a Maid." Sweet does he sing it, that "way;" with a few homely master-strokes he shows how one

Feeling the infinite must be
Best said by triviality,
Speaks where expression bates its wings,
Just happy, alien little things.

And while she feels the heavens lie bare,
She only talks about her hair.

And this, from the '*Ex Ore Infantium*' has it not a wee winsomeness with its learned innocence?

Little Jesus, wast Thou shy
Once, and just so small as I?

And didst thou play in Heaven with all
The angels that were not too tall,
With stars for marbles? Did the things
Play *Can you see me?* through their wings?

There is also "A May Burden" which makes Spring's ichor veritably riot through one's veins; there is a love fragment, fit to be thought of with the famous scene of Sebald and Ottima in "Pippa Passes," called "Love Declared"; and there is an exquisite sunset scene from Hugo's *Feuilles d'Automne*. What more can we ask?

The old Chinese aphorism "Better a diamond with a flaw than a pebble without one" is admirable. And there only needs to be added to it this, that whatever Mr. Thompson's faults may be, certainly he makes our pulses set themselves for concord, certainly there is a smell of thyme about his feet.

DE INCARNATIONE VERBI DEI, together with three Essays subsidiary to the same, by the Rev. Alan S. Hawkesworth, with a Commendatory Preface by the Very Rev. Dean Hoffman. 8 vo, 116 pp. Albany, N. Y.: Riggs Printing and Publishing Co.

The author has given us a devout and careful study of the doctrine of the Incarnation—we describe his work as a study for it is essentially that, rather than a treatise, and its value to students will be that it is a truly thoughtful and suggestive study, free from all taint of the Kenosis heresy and from all endeavour to minimize the wonder or detract from the glory of the Incarnation of the Son of God, but we fear that the author has verged too closely to monothelitism in his dealings with the theandric operations, and we suggest a careful revision of the language of the latter part of the fifth chapter. We would also suggest that upon more thorough digestion of the excellent matter contained in this book the author will find that he can in many cases simplify and clarify the language and still further add to the usefulness of his work by providing a careful marginal analysis, without which a theological book is hard reading and the argument is bound to be tortuous.

The three subsidiary essays deal with "the Essential Nature of Sin," "Spirit and Matter," and "The Primary Criterion of Truth."

MENTAL PRAYER AND HOW TO MAKE IT. Compiled by the Rev. R. W. Rayson, Provincial Superior of the C. B. S. in Canada and Rector of All Saints, Kingston, Ont. Small 32 mo, paper, 32 pp., 5 c.

Father Rayson has succeeded in giving us a very simple and practical method of mental prayer, such as will not frighten those unskilled in the ways of Catholic devotion and unused to the exercise of the powers of the soul. The intricacies of meditation as usually taught seem to disappear under Father Rayson's sensible hand-

ling without any loss to the form of devotion which he seeks to teach, and this will make his little pamphlet very useful.

THE LITTLE CATECHISM, Questions and Answers for a catechism conducted according to the Method of S. Sulpice. By the Rev. Wm. Wirt Mills. Price \$3.00 per hundred. The Angelus Press, 1008 Pontiac Bldg., Chicago.

This little work bears on every page the marks patient labour at the hands of one who has in a rare degree the faculty of religious teaching.

All the necessary truths of the Christian faith are expressed in clear, simple and yet theologically correct language within the easy comprehension of a child's mind. Added to this one cannot fail to note a spirit of holy fear pervading all the lessons well calculated to promote reverence in the heart of a Christian child. The low price of publication places the Little Catechism where it will also be exceedingly valuable as a tract for parochial distribution.

THE DOCTRINE OF CONFIRMATION CONSIDERED IN RELATION TO HOLY BAPTISM AS A SACRAMENTAL ORDINANCE OF THE CATHOLIC CHURCH: with a preliminary Historical Survey of the Doctrine of the Holy Spirit. By the Rev. A. Theodore Wirgman, D. C. L., vice-provost of St. Mary's Collegiate Church, Port Elizabeth, South Africa. Crown 8vo, cloth, 502 pp. \$2.50. New York: Longmans, Green & Co.

We are especially indebted to Dr. Wirgman for this learned book because it concerns a department of theology almost unoccupied, either by Roman or Anglican theologians, and Dr. Wirgman's work is so well done that it at once takes high place. Though largely polemical the work is nevertheless constructive, and is therefore useful both as a text-book and as furnishing matter for sermons and instructions. In the first thirty-seven pages is a most concise survey of the history of the doctrine of the Holy Spirit. The author then proceeds to bring together the witness of Holy Scripture, of the Fathers, of the later ecclesiastical writers, and of Church History to the doctrine of Confirmation as a Sacramental Ordinance distinct from Holy Baptism. The author's position is that the Holy Spirit is the agent of our union with the Second Adam in Holy Baptism and that the result of this union is the Personal Indwelling of the Holy Ghost in the person baptized, and that Holy Baptism lacks nothing of perfection or completeness. Confirmation then is a separate and distinct Sacrament by which the gifts of the Holy Spirit are given to make the soul strong. The testimony is given clearly and carefully and the reader will find much help in the marginal analysis. In the same thorough way the testimony as to the matter and form of the Sacrament is adduced, with the conclusion that the Matter of Confirmation is the Laying on of Apostolic Hands, and that the form is a Prayer invoking the Gifts of the Holy Ghost. The use of the chrism is like-

wise discussed; while it is not a part of the matter of Confirmation, there is more authority for its use than for the Sign of the Cross in Baptism; it was an universal and primitive usage, and no portion of the Church has authority to reject it, and indeed the Anglican Church has never rejected it and any Bishop can restore it at his option. The author holds that the verdict of the Catholic Church is that the Bishop is the sole minister of Confirmation, that Confirmation demands an age of consciousness and the ability to distinguish between right and wrong. The inward and spiritual grace of Confirmation consists in the seven-fold gifts of the Holy Ghost in their fulness of sanctifying powers and endowments, the perfecting and strengthening of the Christian life, and ordination to the royal priesthood of the laity. In the concluding chapter the author reverts to his main thesis and shows that this doctrine of Confirmation and its relation to Holy Baptism is expressed by the Anglican Offices for Confirmation and Baptism and is the teaching of representative Anglican Divines, and that the Anglican Office provides for a valid Confirmation and teaches the Catholic doctrine, and is substantially primitive, scriptural, and in accordance with the Doctors, Theologians, and Canon Law of the Catholic Church.

Sir Charles Turner gave a short address on the religious condition of India, in the course of which he told a touching story of the effect of the teaching of the late Father O'Neill; how that some years after his death two natives worked their way to Delhi, where they called at the Cambridge Mission and asked to be baptized. On examination it turned out that one of them years ago had come under the influence of Father O'Neill, and became secretly convinced of the truth of the Christian religion, but feared to make open profession of his convictions, until at last his conscience so worked upon him that he determined to set out for the Cambridge Mission, and on his way he converted his companion.

Sir Edward Watkin has said that the safest place in the world for a person to be in is an English express travelling at the rate of 40 miles an hour. This safety would seem to extend also to packages carried by rail, as out of 12,000 lantern slides sent out by the Church Army Lantern Department to all parts of the kingdom, for use on Good Friday, only one was found to be damaged on the return of the slides to headquarters.

To speak of 'Paul' and 'John' jars on the ears of Churchmen. But should not a stand be made against the irreverent democratic habit of speaking and writing familiarly the Name 'Jesus,' without His regal title? For He is now ascended, throned and crowned. We fear that *bowing* at that Name is becoming the mark of an 'old-fashioned high-churchman,' in days of ever increasing hurry and unceremoniousness.—*Church Quarterly Review*.

The Unity of the Anglican Communion.

(From the Guardian.)

There are vague and grandiose ideas abroad, generated by the success of former conferences and the anticipations of the present gathering, of an Anglican Church under the patriarchate of Canterbury, which have misled some of the less instructed newspaper critics, and have called forth from more than one authority some not unnecessary words of caution. The latest of these was uttered at his diocesan convention by the Bishop of Vermont. Bishop Hall, referring to the conference, and emphasizing the fact that it would have no legislative authority, took occasion to remark that, though most of the colonial Churches have some kind of constitutional link with Canterbury, the Scottish and Irish Churches are "as entirely free from any allegiance to the see of Canterbury as is the American Church, and as unlikely to allow any. A papacy at Canterbury, even in a modified form, is no more desirable than one at Rome." The truth of this remark depends upon the meaning given to the word "papacy." Every Anglican will, of course, at once disclaim anything approaching to a Lambeth papacy, not only in the modern Roman sense of the word, but in the meaning which it had acquired by the sixth century. In fact, no one proposes, or is likely to propose, that what the Bishop of Vermont calls "allegiance" should be paid by the Scottish, Irish or American Churches to the see of Canterbury. For allegiance implies obedience, at least within certain limits, and the Archbishop of Canterbury is as unlikely to claim obedience from those Churches as they are to render it. Indeed we can well understand the suspicion with which even the recognition of a certain primacy in Canterbury is regarded. The history of the Papacy has taught us all how such a Primacy may develop under favourable circumstances into an autocracy of the most complete kind, and has suggested the firm application of the maxim, *Obsta principiis*.

We are not sure, however, that the Bishop of Vermont, in his anxiety to avoid the undoubted danger of Papalism, is sufficiently alive to the opposite danger of divergence. Like all Anglicans, of whatever country or nationality, he is proud of belonging to a great and world-wide communion, and would look upon divergence, and still more upon separation, from the main body of that communion as a disaster. But has he considered how this disaster is to be prevented? We do not mean that there are at the present time any signs of divergence. But there is always the danger, and even the likelihood, of it in a communion extending over many widely different countries, and we confess to a hope that every successive Lambeth Conference will bring us nearer to a well-devised scheme for minimising this danger, while retaining for each particular Church its rightful independence. Bishop Hall himself points out one way in which com-

mon action is not only desirable but necessary. If projects for reunion with the East, with Rome, with the Protestant bodies are to be entertained, care must be taken not to endanger the union that at present exists. In other words, in some way or other terms of communion must be agreed upon, and this can only be done by some central body with a certain recognised authority for the task. What the constitution of such a body should be, and what kind of authority it is to have, are the questions in which is contained the whole problem, for the ultimate solution of which we look to the Lambeth Conference.

The solution, as we have already indicated, will not be found in an idea of the personal authority of the Archbishop of Canterbury, except in so far as this, that he would be the natural president of the body to which the settlement of terms of communion must be intrusted. If there should be ultimately established a kind of standing council of the Anglican Communion, with strictly defined powers for the settlement of certain questions, and with a thoroughly representative constitution, we do not believe that the independence of any particular Church would be imperilled, still less that there would be any approach to a papacy at Lambeth. If the union of the Anglican Churches is to mean anything, it seems clear that there must be some central authority of the kind we have indicated. At the very least, union means inter-communion, and if the danger of separation is to be reduced to a *minimum*, the power, inherent in each Church, of renouncing communion with another, must be qualified by the opportunity of laying the question in dispute before a body representative of the whole communion. How far the authority of this body should go, whether, for instance, it should have any powers of discipline, we do not venture to consider. We do not indeed wish to go further than to point out that we have reached a point at which the danger of divergence must be recognised, and the best means of averting it considered. That it is not to be averted by the creation of a Patriarchate may be granted; but the question is not to be settled in this negative fashion. The full and careful consideration of a scheme that shall lie between a Patriarchate on one hand, and mere anarchy, tempered by Lambeth Conferences, on the other, is the most pressing task to be undertaken by the Anglican Communion in the immediate future.

The punitive power of the Church consists in withdrawing supernatural protection. This is the delivery to Satan. Beyond this, as in the writ *De contumace capiendo*, it must use the aid of the State.—*Church Quarterly Review*.

The Rev. H. Page Dyer's address during the summer will be Christ Church Rectory, Media, Pa.; he having charge of that parish until September 1st, during the absence of the Rector.

An Appeal.

S. John's Parish, Lexington, Diocese of Lexington, has since its organization in 1885 always stood for Catholic Doctrine and Ritual. The only Parish of its kind in the Diocese. Situated in an extremely Protestant community, its growth has been comparatively slow, and its battle for the truth a hard and severe one. Owing to the hard times and the removal of some of its members, it was left in debt, which at present amounts to \$5,500.

Various attempts have been made to liquidate the debt, which in the past five years have cut it down from \$9,000 to the present amount. The whole condition of affairs was made known to the present Bishop, a little over a year ago, and he expressed sympathy, knowing then what the Parish stood for. Since coming to his Diocese he has declined to permit the Rector of S. John's to take any additional work in contiguous small parishes then and now vacant. Recently he proposed a plan for relief, which, as it progressed, appeared certain of success, but at that stage he publicly announced that he could not endorse the plan because of the teaching at S. John's. This action of the Bishop's has utterly destroyed all prospect of obtaining relief in the Diocese of Lexington. Now unless some generous heart will help at once, the mortgage will be foreclosed and the property will in all probability pass into the hands of the Roman Catholics for the amount of the debt, leaving nothing with which to begin again. The immediate need is for \$500, and later a plan by which the \$5,000 may be carried in a Building and Loan Association.

Hades.

The home of the departed has been placed by some on the earth itself, and by some in the skies. Many savage races have thought of it as some deep or distant part of the earth. The Baperi of South Africa believed it to be a cavern—that of Marimatle; the Maori figured it as at the base of a great precipice. The Australians thought of it as an island beyond the sea in the far west. The Finns also believed it to be an island—the island Tuonela. In America the Mexicans and Peruvians, as well as many lower races, believed the sun to be the abode of the distinguished; while among tribes like the Polynesians of Tokelau and the Guaycurus, the moon has been similarly regarded.

But the idea which has prevailed far beyond all others is that the abode of the departed is a Hades, or subterranean receptacle. This idea is common to the ancient German tribes, to the savages of North and South America, to the Zulus of Africa, the Italmen of Kamtschatka, the Samoan islander, and the Asiatic Karen. It was also the conception of the ancient Egyptians, Babylonians, Greeks and Romans; and what is especially noteworthy, it was the belief of the ancient Hebrews.—*Church Quarterly Review*.

Sermon.

The Sound of the Lord God.

"And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden."—GEN. III., 8.

Dean Stanley in his *Sinai and Palestine* calls Elijah the prophet "the grandest and most romantic character that Israel ever produced," and if we restrict the matter to Old Testament days no one is likely to gainsay that judgment. In the *Acta Sanctorum* of the Bollandists, the great prophet is styled *Prodigiosus Thesbites*, that is the *marvellous Tishbite*. His whole life is one miraculous romance. He appears on the scene of Israel's history in the days of wicked king Ahab, some 900 years before our Lord. He prophesies that there shall be no rain for three years. At the end of the three years he has that great sacrifice at Mount Carmel, and slays all the prophets of Baal. Then fleeing for his life he is miraculously fed and preserved by God. At last he is caught up by a whirlwind into heaven. Howbeit his biblical story does not end here. He is seen on the mount of the Transfiguration along with Moses, talking with our Lord; and many in the Church have piously believed that he and Enoch are the two witnesses of which St. John speaks in the Revelation, who are to come to the earth in the days of Antichrist, bear their witness for our Lord, be put to death as martyrs, and raised up the third day in order that they may visibly ascend into heaven. It was in that melancholy flight for his life, after he had slain all the prophets of Baal, that Elijah experienced the wonderful vision of the Lord's power and tenderness. The story is full of poetic beauty. The trembling, almost despairing prophet, seems to have been miraculously guided to mount Horeb, that is Sinai, and to have taken refuge in the very cave or "clift of the rock" in which Moses was put five hundred years before, when the vision of the glory of the Most High was vouchsafed him. There Elijah had his soul-satisfying vision likewise. "Behold the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice. And it was so when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave." This "still small voice" is literally in the original "the tone of a gentle blowing," as perhaps the soft notes of an æolian harp. Could anything be more expressive of the tender compassionateness and long-suffering fatherly patience of God than this plaintive sound of a whispering voice? But there was that about it which thrilled the prophet, and made him wrap his face in his mantle when he went out to listen to what the Lord God would say. This is perhaps the most striking of all the *sounds* of the Lord God in the Bible.

I. Let us however take notice of some of the others recorded for us in the Old Testament.

1. Naturally one turns from the still small voice which Elijah heard to the vision which Moses had in the same clift in Mount Horeb. The great lawgiver was pressed down with the sense of the responsibility laid upon him to bring all that host of rebellious Israelites through their wanderings in the desert to the promised land. Full of the consciousness of his utter dependence upon Jehovah, and longing for assurance concerning His love and protection, Moses cried "I beseech Thee, shew me Thy glory." And He said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee, and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy." So He put Moses into a clift of the rock and covered him with His hand while He passed by, for that glory was so great that no man beholding it could live. Then when the brightness of the vision was gone, God took away His hand in order that His servant might see such remainder of that unspeakable radiance as human eyes were capable of looking upon. The sound of the Lord God in Moses' vision seems to have been in the proclamation of the divine mercy and graciousness, a voice no doubt ravishing in sweetness and full of celestial consolation uttering majestic sayings in the hearing of the lawgiver, and giving him courage and zeal to go on with his high vocation unflinching to the end.

2. More terrifying than the voice which Moses hearkened to that day, more awe-compelling than that tone of a gentle blowing to which the enraptured Elijah listened, were the sights and sounds which accompanied the giving of the Law to Israel at Sinai. St. Paul describes the appalling wonders of that day as "blackness and darkness and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more." All was terror and direful threatening against impiety and disobedience. Such was the sound of the Lord God at Sinai. And in many places in the Old Testament we have somewhat similar manifestations of the awe-inspiring terribleness of God, His revelations of His will being accompanied with the thunder and lightning, and the blast of that amazing celestial trumpet which strikes fear into every heart.

3. In the passage I have taken for our text we have yet another revelation of the sound of the Lord God. Adam and Eve had just committed their great sin in the matter of the forbidden fruit. As a result of their transgression they had come to know good and evil, as the wily tempter had said they should, with mournful clearness. "The eyes of them both were opened, and they knew that they were naked." Then it was that they heard "the voice of the Lord God;" it is more literally the *sound* of the Lord God, "walking in the garden in the cool of the day." We do not know just what that sound was like, but it must have been one which immediately arrested the attention, and inspired awe, in the certainty that it was caused by the approach of the Almighty. Some commentators have thought it implied a roaring and a crashing

among the trees, as if caused by a mighty wind, like that "going in the tops of the mulberry trees," which David and his men were to take for a signal to issue forth and smite the Philistines. It matters not what the nature of the sound in Eden was which proclaimed the coming of the Lord God to judgment. It was sufficiently terrifying, whether it were loud or soft, to make Adam and his wife hide themselves among the trees in their guilty shame.

II. I believe that we may rightly regard all of these various manifestations of the presence and power of God among His people as typical of permanent declarations of His relations to them. He no longer outwardly utters the still small voice which so thrilled the soul of Elijah; He does not in our consciousness pass by the cowering Moses, hidden under the protecting hand, and proclaim "The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth;" nor does He thunder from Sinai, nor draw nigh the guilty with an awful tread amid the forest trees. Nevertheless He would remind men that His judgments in these days are not less to be feared by the guilty than they were in old times.

1. The terrors of the giving of the Law on Sinai were for the sake of impressing those wilful and heedless Hebrews with the sense of the divine holiness and power, that they might fear to offend so terrible a God. One cannot cease to marvel that they had so little effect. There never has been a nation to whom such manifestations of God's wrath and fearful power were given. Constantly throughout the history of the chosen people recur similar overwhelming judgments and swift visitations from heaven upon sin; nevertheless the Israelites are ready to murmur afresh the very day after their murmuring fellows have perished by the avenging hand from on high.

There are in our time those who profess not to believe in hell, and all the woe which God says very plainly shall overtake wilful sin after death. I am sure there are many who would be most thankful if they could really convince themselves that there was no such thing as eternal punishment. And it is not perhaps strange that these people manifest no very great concern to avoid wilful sin. They have no vivid consciousness of its frightful consequences. But there are thousands of professing Christians who do believe they will be lost in hell eternally if they are not found among God's elect in the hour of their death, and yet despite all their knowledge of the awful penalties revealed as sure to fall upon sinners they go on carelessly, indifferent to the threatenings of the divine law, doing as they please, and apparently ignoring all that must result from their misdoing.

2. There are many who are fond of saying they can be moved by love but not by threats; that the mercy of God appeals to them as the terrors of the Lord never could. It is the still small voice of the Cross which makes men ashamed, and causes them to put away their sins. Certainly it ought to be so, and God seems to be so long-suffering with us that He will try in every way to win us for Himself. How gentle is the

Master's saying, "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with Me." That reminds one of the still small voice, the tone of a gentle blowing, which Elijah heard, and which compelled at once his attention and his loyalty. But is it so with us? Is this soft and pleading sound of the Lord God more successful in winning disciples than the thunders of Sinai? The world scoffs at the meekness and the plaintive entreaties of the Church. It is a religion only fit for women and children; emotion, tenderness, are not virile enough. And even those professing Christians who are so ready to declare that they can be reached by entreaty while they are obdurate under threats, how do they live practically? Is not the sound of the Lord God too often uttered in vain for them?

3. All of us are apt to fancy we should be immensely moved and helped by such a vision of the Lord God as was vouchsafed to Moses in the clift of Horeb. There is about that revelation of the Most High the combination of strength and goodness that is the modern ideal of what religion ought to be. To be sure our modern type would not tolerate the covering hand. It is quite strong, self-possessed and daring enough to do away with all the paraphernalia of reverence and mystery. The Moses of our day cries: "I beseech Thee shew me Thy glory," but he will stand out boldly upon the mountain and calmly survey all that glory, and then if it satisfies his notion of what the divine greatness should be, he will accept the Lord for his God. It looks as if we were coming to some such position as this in these times. The vision vouchsafed to Moses has in it the two requisites of a religion which men say meets the needs of nineteenth century life, it strong and majestic, full of power, and then it abounds in promises of kindness, protection and unfailing mercy to man's weakness; there is no reverse side of the shield, written over with dire threats and curses. The extraordinary part about this modern conception of the sound of the Lord God is that it does not with all its heralding and the stalwart manhood of its prophets make men live purer and more upright lives. I cannot find that it keeps men from indulging in their lusts as much as they ever did. I cannot find that it does anything more for them than make some of the more ardent among them undertake good works for the improvement of the temporal estate of their poorer neighbours. It may be that that is a matter which pleases the Almighty, yet after all it does not seem a result adequate to the dignity of the sound of the Lord God in Moses' vision. That appeared to echo even up to heaven and not to spend itself altogether upon the surface of our earth.

4. I believe we shall learn something more practical and something very needful for our own souls by meditating upon the sound of the Lord God which guilty Adam and his wife heard in the garden in the cool of the day. It is a sound, a consciousness of God's presence and nearness which makes one tremble because he is ashamed of himself, and causes him to wish to hide because he realizes that he is naked. The essence of true religion is the personal relation

of the soul, as an individual, to God. We like to lose ourselves in the vagueness of humanity when we hear the threatenings of God, even as a man in a thunderstorm consoles himself with the thought that he is only one of thousands of people exposed to peril from the lightning's bolt, and he has countless chances of escape. We like to forget our personal liability in magnificent speculations concerning the destiny of the race and the wonders which the Church is eventually going to bring to pass in the world, and somehow we fancy we are rather altruistic because our own personal salvation is not dwelt upon in the zeal of our endeavours on behalf of our neighbours. To my thinking there is something very fine and very impressive in the picture which the inspired writer sets before us of the guilty pair cowering among the trees while the Almighty directs His steps to their hiding place; they conscious of nothing but their guilt in His presence, He apparently oblivious of all the rest of His universe that He may deal directly and personally with those two souls. And we, because we are one and all of us sinners, even as our first parents that day, would do well to concentrate our attention often upon the sound of the approach of the Lord God to pass judgment upon our souls.

III. Yet how can one do this practically? It is rare that there is any natural consciousness of the coming of our Judge to call us to account for the actions of every day life. We must make the conditions for ourselves, and if we strive to do this we shall find ourselves helped in wonderful degree by spiritual apprehension of the divine approach.

1. I think we can train our souls to recognition of God's continual judgment by dwelling frequently on our *responsibility* for our lives. The priest of the Church may be living uprightly and purely. He may never be guilty of any of the grosser sins of the flesh; he may be fair, honest, and truthful in all his dealings; temperate in his ways, gentle of speech, unselfish, patient, prayerful. He is a very good man, people say; if any one is sure of heaven hereafter, he is. Perhaps in his easy-going self-complacency he may even think so himself, until at last his eyes are opened to the truth. It may come to him gradually, dawning little by little upon his spiritual consciousness as he advances in life; or perhaps all at once, as by the lightning's flash, it is revealed to him that he has been entrusted with a great commission, as a shepherd of God's flock. That for every sheep and lamb committed to his charge he must one day give account, and that for every one that is lost through any fault of his, he shall bear the blame. Is there any responsibility in human life comparable to that of the priest of God? I think the responsibility of parents comes very near to it. How many fathers and mothers realize day by day that they have been entrusted by God with the duty of bringing up their children in the nurture and admonition of the Lord, and if those children fail to glorify Him through any fault of their parents, the parents shall be punished for that fault at the last day. Nevertheless though priest and parents seem to have peculiar responsibility, there is no

child of man who is not in his own way and degree responsible for his life. How many of us ever realize this? O young men, who think you are not in any danger of hell because you do not drink or gamble or live sensuously, what are you doing for God? How are you furthering His glory and spreading abroad His kingdom? Can you suppose He created you and left you to be altogether indifferent to such matters, to take the ground that they were none of your concern? Surely He did not so. O young women, who think that because you belong to this or that benevolent society, and because you attend Church regularly, and say your prayers, and are not morally low in any way, you are quite safe. Have you no responsibilities which ought to make you tremble? Is it nothing that you have been given time and money and ability to work for God, power to cheer and help others, to promote purity in your sphere of influence, to uphold the Church and Christian principles? As it is you are giving up yourselves to debasing reading, to unbecoming forms of amusement; you are wasting time and money on selfish pleasures and vanities.

As we advance in years our responsibilities increase. Older people are answerable for their fidelity in their several spheres of life, for their influence upon the young, for their devotion to religion, their care and regularity in using the sacraments, their discipleship in Christ under all its aspects. Do not let us forget that we have callings, and that God is going to require of every one of us account at the last day.

2. Secondly we may perfect in ourselves the recognition of the presence of the Lord by bringing home to ourselves over and over again the sense of our *failures*. We may have succeeded fairly well as the world counts success, yet in the divine eyesight we are grievous failures indeed. When we have got to the point of admitting this frankly to ourselves, we are in much the same position as our first parents in the garden of Eden directly after their sin. We know that we deserve the divine wrath, and our only hope is in the divine mercy. It is good to reach that consciousness in life. After we have reached it we can no longer go on our way with uplifted head and self-satisfied sense of our own importance; but with downcast spirit, never forgetting our deep unworthiness, eager to make such reparation for the past as we can by deep penitence and hearty contrition, zealous to secure more and more of the heavenly help and sustenance which are ever to be found at God's holy board, thankful with ever growing thankfulness that one has been permitted to hear the sound of the Lord God walking in the garden in the cool of the day, and by that sound to be led into the only way which can give hope of salvation in the awful day of judgment.

The Roman Church forbids its members to become Freemasons, on the ground that they are obliged to take a secret oath, and on the further ground that Freemasons' lodges are under the sway of political agitators and atheists, pantheists and Jews. The Greek Church has made no pronouncement on the subject.

Catholic Champion

"*Et David prebuit over the Philistine with a sling and with a stone.*"
—1 SAMUEL, XVII, 50.

REV. ARTHUR RITCHIE, EDITOR.

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That Divorce Canon.

It is a hopeful sign that the consciences of many in the Church seem to be stirred at this time by the condition of our legislation on the subject of marriage. A discussion that bids fair to be earnest, if not bitter, is springing up as Churchmen look forward to the General Convention of 1898. Those who are opposed to the divine law of indissolubility are not at ease. We are far from attributing to them, or to any of them, personally, an unfaithful purpose. On the contrary, we know that many good people are possessed with the idea that our Lord made an exception in express terms to the law that no marriage can be dissolved except by the death of one of the parties. It is hard for us to imagine how they can think this is the case, but we know very well that the spiritual power which in all ages works against the truth of God sends even to earnest Christians strong delusions. We think it is a good sign that those who are under the influence of this delusion are now feeling the importance of looking into the matter very carefully. This is what we hope they will do. The idea of an exception in favour of the innocent party in a divorce for the cause of adultery cannot stand earnest and thorough investigation. Whether or not the discussion shall result in a change of our canon by the next General Convention, it will be a good thing, a very good thing, that clergy and laity shall have been driven by their consciences to study this question.

It is a peculiar question in that there is nothing in black and white that we can appeal to except the words of our Lord and of St. Paul in Holy Scripture. As to many other questions we have interpretations of Holy Scripture which are universally accepted—for example, "He descended into Hell." Because we have no such symbolical formula is it impossible for us to know the meaning of our Lord's words in regard to divorce? Why have we not in this matter, so important and practical, some ecumenical decision? We are not left to ourselves, we may be sure. The Good Shepherd looks upon us as sheep. He guides and feeds us. He knows that there is no subject upon which we are more in need of exact guidance than this one. This is the chosen field of the hardness of the human

heart, of the violence of human passion, of the blindness of desire. Each generation as it arises wishes to live happily in this world and not to be subject to restrictions which cut men off from domestic comfort and the fulfillment of their natural impulses. The power of the true religion is shown in that it prevails although it insists upon submission to a yoke of self-denial; whereas the success of false religions, such as Mohammedanism, is due to their appeals to the animal nature. Therefore it is most reasonable to expect that our Lord will have left us some word on the subject of marriage which shall be so clear as to need no interpretation. It is reasonable to think that the Apostles may have asked Him to leave such precepts with them. They did so with regard to another subject of great practical importance. They asked Him to teach them how to pray, and He gave them a prayer. It will not be contended that the Lord's Prayer is unauthoritative and ought not to be used and is not the best because there are other forms of prayer in the Bible; others that have been adopted by the Church, or because no ecumenical council has commanded everybody to say the Lord's Prayer continually or has given any interpretation of it. Now it so happens that just these same things are true of the doctrine of the indissolubility of marriage. There are many sayings about marriage in the Bible, but when the Apostles distinctly asked our Lord to teach them about it, He gave them a saying which needs no interpretation, which, in fact, cannot be interpreted because its meaning is so perfectly plain and unmistakeable. No one has ever pretended or can ever pretend to misunderstand it.

Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery.—ST. MARK X, 11, 12.

There is no question of the genuineness of these words, no variation of reading, no question that He spoke them, or of the circumstances under which they were given. He had been telling the Pharisees the general principle, alleging that the Law of Moses about divorce was but a temporary concession, but that marriage as at first instituted was indissoluble; and when the hearing of this teaching induced the disciples to ask Him privately about the same subject, He declared every person an adulterer who thereafter should marry during the lifetime of a first husband or wife. No explanation can alter the meaning or the binding force of the words. No other authority can be equal to that of Him Who pronounced them. Nothing in the context does anything but strengthen the force of the law, if it is possible to strengthen that which is in itself so strong. Nor is there anything upon which to base a supposition that the saying may be "figurative."

In short this word about marriage, together with the Lord's Prayer, and some others that might be mentioned, furnish a complete refutation of the heresy of synodolatry. By this here-

sy we mean the doctrine that nothing is "of faith" unless it has been expressly declared by an ecumenical synod. Unhappily some of our Anglican and American Churchmen are victims of this error in an acute and severe form. Some go so far as to say that nothing can be exacted as a condition of communion which is not found among the pronouncements of the Council of Chalcedon. Why that particular council has been pitched upon, when there have been and may still be others, it is hard to think. But the root of this heresy seems to lie in an opinion that God has made a gradual revelation through His Church. True Catholics know that God has made His revelation in no such way, but by His own word, which we have in all things essential to our needs in the Bible, and also embodied in His Church and handed down by her. This embodiment of revealed truth in ecclesiastical tradition arises from the fact that God delivered the faith to the saints once for all, and has promised His Church immunity from fatal error. When, therefore, there is any question of the interpretation of Holy Scripture, if we find an ecumenical pronouncement of the Church at any time on the subject, the question is settled and the Scripture is infallibly interpreted. God would not suffer it to be otherwise. But the Church originates nothing and reveals nothing. We are not obliged to prove this proposition, for nobody claims or can claim that she does originate or reveal. Only the synodolaters seem to think that no one speaks God's truth authoritatively but an ecumenical council. We suppose that they would not deny that our Lord's words must be revealed truth. But His doctrine about marriage, their doctrine about synods, and the acknowledged fact that no ecumenical synod has given a doctrine cannot all stand together, and so the only one of the three which can be disputed must be dropped, and that one is their doctrine.

We freely admit that this argument would not be sound if there were any possible ambiguity in our Lord's words quoted above. But no reasonable being can find any ambiguity in them. They are as free from everything of the sort as the proposition that the whole is larger than any of its parts. No one alleges any uncertainty as to their meaning. But, they say, there is another saying of our Lord which makes an exception in favour of the man (not the "innocent" man be it observed) who has put away his wife because of her adultery. Further, they *infer* that if the man may marry again in such a case, the woman who has done likewise may also marry. We do not deny the inference, but point out that it is nothing but an inference upon which permission to the "innocent" woman rests. But waiving all the serious difficulties which beset the idea that in St. Matthew xix, 9, (the one single passage which gives a trace of colour to the claim of an exception) permission is given to marry again, and admitting for the sake of argument that, considered by itself, it may allow such an excep-

tion as our canon tolerates, what shall we say in view of the fact that it is not open to us to consider it by itself, but that it must be interpreted so as to agree with other sayings of our Lord? If it means that in a certain case one of the parties can marry again while the other still lives, it cannot be made to agree with our Lord's dictum in St. Mark x. One or the other must be rejected—which is absurd. But, they say, the two can stand together because it is possible that there should be a general law and then another law providing for a special exception to it, as in the case of the levirate, Deut. xxv, 5, which constitutes an exception to the law of Lev. xviii, 16 and xx, 21. It needs but little reflection to reply that while such an exceptional enactment by the same authority may follow upon a general enactment, it will always be clearly expressed so as not to be capable of a construction which would make it no exception; and also that the exception cannot precede, in the order of time, the general law if it is detached from it. The exception of the levirate, in Deuteronomy, is nearly forty years later than Leviticus, according to the chronology of those who were guided by the law; and also it is so plainly and distinctly an exception that there can be no mistake about it. On the contrary, if, as we have every reason from the context to suppose, the conversations recorded in St. Matt. xix, 3-13, and in St. Mark x, 2-13, occurred at the same time, it is an inevitable conclusion that while our Lord, speaking with the Jewish doctors of what was the proper understanding of Moses' Law, first gave utterance to that which is supposed to make the exception in favour of the innocent husband, and afterwards, in private conference with His disciples about the eternal law of His Kingdom, gave the general law in terms which exclude the possibility of exception for either sex. It was as if, in a debate as to the meaning of existing law, a legislator should contend that it really contained fewer exceptions than some interpreters supposed, and should then proceed to enact a new law which he declared to be in accordance with an ethical principle from which the former law had declined because it was difficult to enforce. Therefore even if there was clear exception in St. Matt. xix, 9, it could not be held to be an exception to the law which was given after it.

But it is not a clear exception; it is only an *obiter dictum*, not improbably referring to that other law of Moses (Lev. xx, 10; Deut. xxii, 22) which the Pharisees had brought before Him to their own discomfiture some months before, (St. John viii, 3,) and which provided deliverance for the injured husband by the death penalty inflicted on his unfaithful wife. This is all the supposed exception can fairly be claimed to mean, if it is to be taken in connection with the Gospel law at all, and if it is a genuine part of the sacred text. But, as is very thoroughly shown in Watkins on Matrimony, this one passage of all those in the New Testament which touch on our subject, is so encumbered with doubtfulness as

to what the original text really was that no conclusion can safely be drawn from it. And yet this text is the one, single, solitary prop of the whole persuasion that there is an exception. Take out the words "and shall marry another"—or the words "except it be for fornication"—and it ceases even to have the semblance of a prop. Even the "Revised Version," in the margin, throws doubt upon the former of the two clauses.

Surely it is plain enough that the Divine Law of our Lord and Master in His Church makes it adultery in every case, for a divorced person to marry another during the life of the divorced, no matter what the cause of separation may have been. It is useless to fall back upon the weakness of human nature, as some do; to plead the hardship of the position of the innocent party. Our Lord does ask of us some things that are hard—some things that would be as impossible for unaided humanity, as for a camel to pass through the eye of a needle. But they are not impossible with God, or to man by the power of His grace. And what about the hardships of the guilty party who is divorced? Does not God care for him or for her? There is a distinct spiritual danger in the favour shown to the "innocent" party by the unscriptural permission of a canon. Nothing could be more foreign to the spirit of the Gospel than the thought that men ought to receive a reward of temporal comfort or indulgence for their innocence, or for injuries they may have endured. As of prayer, fasting and almsgiving, so also the reward of patient endurance is to be only with the Father Who seeth in secret. Our canon then, in this respect, is presumptuous even to impiety.

Shall we speak thus against the law of the Church whose ministers we are? We thank God that the permissive exception is no part of the law of the Church. It is null and void, not worth the paper it is printed on, as the Bishop of Georgia and others have well pointed out, because it is contrary to the Marriage Service which is a higher and constitutional part of the law. And even if it were true that one General Convention could overthrow by a canon that which it requires two Conventions and a reference to the Church at large to alter, still the fact would remain that the Marriage Service is of later enactment than the canon, because the Prayer Book was adopted as a whole—not merely the amendments—in 1892. The General Convention is not "omnipotent;" very far from that. Its powers lie within very narrow limits, and it can only be regarded as the mouthpiece of the Church from time to time. The powers of the Church to speak from time to time are very limited, because she cannot break into the past. That would be suicide. Imagine a General Convention passing a canon to permit and require deacons to celebrate the Holy Eucharist. Should we be bound to obey that?

What then should we do if the next Convention should pass a canon re-enacting or making

more distinct the permission to marry contrary to God's law? We hope and pray that they will not do it; but if they do we shall do just what all of us ought to be doing now and what some of us are doing; we shall disregard it utterly, and we shall be sure that unless we do so we shall disobey the law of this Church, the doctrine once delivered to the saints and the express words of our Master.

We have further to say, before closing, that our position as to the Scriptural text, which in this case consists of the very words of the God-man, is not at all the Protestant one that the Bible is to be interpreted by individual judgment. We believe and firmly maintain that when there is any reasonable question of the meaning of the Bible, the Catholic Church is the only authorized interpreter. But in this case there is no reasonable question. Our Lord's words can only have one meaning; the Holy Spirit has not thought it necessary that the Church should issue any interpretations of them. They stand for a light to all nations.

Catholic A, B, Cs.

CONTINUITY OF PRACTICE AND RITUAL.

We have already shewn that continuity of doctrine is a necessary mark of the true Church and that this is one of the A, B, Cs of the Catholic faith: we now proceed to point out a further particular, to wit, that there will usually be a continuity of practice and ritual.

And just here a most important distinction must be noticed. A continuity of doctrine is necessary, a continuity of practice and ritual may not be necessary, and sometimes, rarely indeed, is undesirable. This of course springs from the fact that the Church cannot change her faith, but can change, as changed times and manners demand it, her customs. The mere fact therefore that a given practice or ritual act is comparatively speaking modern is no argument against it, for the Church in every age has full power to ordain such practices and such ritual as she deems best adapted to set forth and nourish the truth.

But while this is true we must not forget that the whole is always greater than any of its parts, and that while indeed the Anglican Church is a very large and important part of that great whole, the Catholic Church of God, yet it is only a part, and as such is bound, so far as practice and ritual are concerned, by the customs of the whole unless in any particulars for good cause she has by deliberate and canonical action changed such practices and ritual.

This A, B, C of our holy religion seems to have been often forgotten by our bishops, and its neglect alone can explain the extraordinary opinions uttered by Upper Houses of Convocation and by Houses of Bishops upon such matters as "Fasting Communion," the reservation of the Holy Sacrament for the sick, etc.

Now there can be no doubt that, for just cause

and out of reverence for the adorable mysteries, a particular local Church might properly by provincial or national canon forbid the reservation of the Sacrament for the sick. Had the Church of England taken such definite action at the Reformation under the plea of a zeal for removing abuses connected with a gross doctrine of the holy presence, and had such action never been repealed, directly or indirectly since by the American Church, no doubt it would bind us to-day. For while the reservation of the Holy Sacrament answers all the requirements of St. Vincent de Lerins's test yet it is only a custom and therefore for good cause can be changed by lawful authority.

But all our bishops know as well as we do that no such repeal was made at the Reformation, and to justify the absence of the Divine Mysteries from our altars they are driven to the absurdity of affirming that reservation was forbidden for the first time by the Savoy divines in the rubric at the end of the Communion Office in 1662, more than one hundred years after the Reformation, and by men avowedly High Churchmen and students of Christian antiquity, two of whom (and they the most influential), Cosin and Sparrow, had written expressly in favour of such reservation for the sick!

This we have given merely as a sample of the too ready application of the principle "Whatever is right" to the practice and ritual of the Church. We have no desire to deny the force of custom. The canon law acknowledges that under certain circumstances a tolerated custom, which has endured for a certain number of years, annuls the contrary law, even when such law was statute law, duly enacted. But for custom to repeal law the custom must be in itself good, and it must have been adopted without protest. The mere fact that a law has been for a long time broken does not excuse *in foro conscientiae* from the observance of that law.

And this brings us to such matters as Fasting Communion. There can be no doubt about what was the practice of the ancient Church, a practice so universal as early as the days of St. Augustine of Hippo that he attributes its institution to the Holy Ghost Himself. Nor can there be any doubt that this practice was made the law of the Church of England, not only in early times but by the decree of the Council of Constance which was received by us. It is unquestionably true that for some years past that practice has fallen largely, almost universally, into abeyance, and this law into neglect. But on the other hand there can be no doubt that this law still remains part of the law of the Episcopal Church, and no man, whether he is Bishop, Priest or laic, can affirm that it has ever been repealed by any canonical action of the Anglican Church. As good old Bishop Jeremy Taylor said "It is a custom of the Catholic Church" and 'he that breaketh it doth nothing but give the evidence of an evil conscience,' or words to that effect. It is a pleasure to know that the present

Archbishop of Canterbury is himself most careful upon this point.

When we come to ritual continuity, the matter is if anything still plainer. "The chancels are to remain as in times past," "the vestments and ornaments" are to be the same as before the Reformation i. e., in 1548, such vestments and ornaments as had not been destroyed or stolen are "to be retained and be in use." From all this it is evident that the deliberate intention of the Prayer Book is that there should be continuity between the ritual of the Church before and since the Reformation.

We are speaking of course generally, there may be and are particular points which by authority have been changed. Where our post-Reformation law deliberately repeals some old ritual law, or practically repeals it by setting forth a conflicting obligation, then we are bound to obey the existing law and thus far to depart from the law of continuity, but such departure must be only so far as the Church herself has clearly and expressly defined. And since stability is one of the characteristics of the Church of God, when any dispute arises as to the meaning of a later law the doubt must always be allowed to count in favour of the continuance of the ancient practice or law.

This letter of our Catholic Alphabet we should ever bear in mind, and it will protect us from all "the novelties that disturb our peace." Mr. — and his new doctrine of an ignorant God, Dr. — with his doctrine of a conditionally immortal soul, Canon — with his imperfect and unendowed Adam, Bishop — with his desirable but not necessary fasting communion, Bishop — with his prohibition of incense, etc. will all take their proper place when judged by this criterion and we shall run no danger of adopting vagaries, either of doctrine, practice or ritual.

"Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen."

Foreign Odds and Ends.

The Jubilee of the most gracious sovereign Lady Queen Victoria, who in her long reign has never done, so far as I know, one good thing for the Church of God, but has persistently consorted with hereticks and has exercised the Royal prerogative only to the injury of the Household of faith by promoting the unbelieving and by refusing to allow the most faithful to be given positions of honour and dignity, the Jubilee of this most religious "Head of the Church of England" must be the chief theme of any column of foreign jottings. I think I have gathered together a few items that will interest the reader.

The Roman Archbishop Vaughan thought he would get up a rival demonstration to that at St. Paul's Cathedral. Accordingly he had pontifical high mass at the Oratory, celebrated by the Papal representative, he himself preached on

Queen Victoria, lauding her reign in the most fulsome strain, and finally all sang *Te Deum*. The same hymn was also ordered to be sung in all the Roman Churches. How well calculated all this was to remove the "prejudice" against Romanism! Quite likely, but it raised up a nice little riot. We quote from the "Editorial" of *The Catholic Standard and Times*.

"And we do take decided exception to it, disavowing any intention of wishing to dictate to His Eminence in the field of his spiritual authority, but none the less strongly declaring that the position assumed by him with regard to the material state of the British Empire was not justified either by the proprieties or by the facts. We do not believe that either of his distinguished predecessors, Cardinal Manning, Cardinal Newman or Cardinal Wiseman, would have been so indifferent to the feelings of a large number of Catholics of Irish birth who form the backbone of the Church in England as to place them in so false and humiliating a position before the world as this most unbecoming pronouncement would seem to do. To whom do the Catholics of England owe whatever they enjoy of liberty to-day but to the Irish Catholics? Did not Daniel O'Connell strike the legal fetters from their limbs as well as from the limbs of his own countrymen? Who have since built up the Catholic Church in England but the Irish immigrants and the sons of Irish immigrants? It cannot be unknown to Cardinal Vaughan that these members of the Catholic fold do not entertain that lively feeling of gratitude for contempt and oppression which he would fain persuade Queen Victoria, her Tory Ministers and the world at large they do. We are by no means astonished that they have taken the earliest opportunity of repudiating any such unmanly sentiments."

I consider this extract very valuable. Not only because it shews that Roman Catholics do not hesitate to criticize, even in print, their "betters", and even when that "betters" is a cardinal, but because it admits that practically the only Roman Catholics in England are Irish. This is a point that is apt to be forgotten by controversialists. As a matter of fact there are no appreciable number of English Roman Catholics. A handful of nobles who have been so from the times of James II. at least, and a few hundred 'perverts', this is the Roman Catholic Church in England when the Irish servants have been deducted.

The same editor at the end of his article further says, "It is a melancholy fact that there are no bitterer enemies of the Irish cause than the section of English Catholics represented by the Duke of Norfolk and the *Tablet*."

This is very curious news and shews that the "thru faith" is not able to make unity of aim and interest among those who are in the "thru Church" any more than there exists among the "brands" not yet "plucked from the burning."

Nor is this feeling limited to American Romans, as will be evident from the following letter to the *Freeman's Journal* (Dublin).

"There is a strong feeling amongst the Catholics of London over the manner in which this jubilee celebration has been treated by His Eminence Cardinal Vaughan, who seems to have gone out of his way in his pastoral and in the solemn functions in the Oratory on Sunday last to give full vent to his loyal feelings, no matter what the sentiments of the congregations. In several of the Catholic churches on Sunday, where the congregations are almost exclusively Irish, they were obliged to listen to 'Te Deums' sung in glorification of a sovereign during whose reign either they or their fathers were compelled to emigrate from their native land through British misgovernment. In some of the churches members of the congregation left rather than be parties to what would, in their case, be a mockery. In some churches also Irishmen had to listen to discourses from English priests couched in such terms of adulation of England's policy that a listener ignorant of the facts could not but be lost in admiration of the extraordinary tolerance and beneficence of this magnanimous English nation. Many Irishmen to whom I have spoken could not conceal the indignation which they felt at these proceedings."

But not only was this function a signal failure from the Irish point of view but also from the French. *L'Univers* is much exercised at the fact that while the princes of the whole world were at the Holy Mass at St. Paul's, the only Royalities who might have been expected to have been at the Oratory, viz, the persons styling themselves the Prince and Princess of Naples, were conspicuous by their absence. The Prince was sent by his father King Humbert to represent him at the Royal fêtes and his absence, says *L'Univers* has been "très remarquée" in Rome. The same paper says that an "alleged" explanation is that he would not be present because Mgr. Sambucetti, the Papal Envoy was the officiant. "But," adds *L'Univers*, "this explanation only proves that a new declaration has been made by the prince on the part of the house of Savoy that there can be no possible understanding established between the Holy See and its oppressors, until they have made the necessary acts of reparation."

It is amusing to add that Mgr. Sambucetti assisted, after long deliberation, in the procession at its station in front of St. Paul's; and that his position, like that of the representatives of other sovereign powers, was determined by the name of the State he represented in alphabetical order. He was H, Holy See! This has given great offence to English Protestants, who declare there is no such sovereign power in existence. Such no doubt is also the opinion of King Humbert and of his son, but such is not the opinion of the civilized world.

The reception given to the Archbishop of Finland, the representative of the Russian Church, sent by the Tzar Nicholas II. to the Jubilee and to attend the Lambeth Conference, has given quite a shock to the Protestant and Roman Catholic world. *L'Univers* tells the whole story at some length, and remarks that "this is in fact the first time that a prelate of the Orthodox Church has been officially received in England."

The Archbishop received from Oxford the degree of D.D., this being the first time it has been granted to any one not in communion with the Anglican Church. Afterwards he went to the monastery at Cowley, and assisted solemnly at Vespers from a throne in the Sanctuary, and then took tea with the society.

The following bit of news from Rome is very suggestive. I think it would not be hard to guess who two of the four students are. But how long will they stay?

"Formal and official announcement has now been made of the formation of the special mission to London of which I spoke in my last letter. Two of the members, Mgr. Sambucetti and Count Stanislao Muccioli, of the Noble Guard, were at the station to see Cardinal Vaughan off, as were also various English and other persons. . . . I hear from a private source that the Cardinal was received on the day of his departure by the Pope, who said: 'We will not call the new English college Pio or Leonine, but after an Englishman, St. Bede the Venerable.' This college is for converts and priests from England, and I may say something detailed about it in a subsequent letter. The Cardinal then presented Mr. Maturin and other Englishmen. Mr. Maturin wears the ecclesiastical dress and has received the tonsure. A few days before the Collegio Beda was founded I entered the library, which will be at the disposition of the students, and saw the Cardinal with Mr. Maturin. I heard there and then of the intended foundation, which is a most important event. There are four students already."

What we stated with regard to the doctrine of the Millennium is in accordance with the best commentators, ancient and modern. It may suffice to refer you to St. Augustine, who at one time was inclined to accept what is understood as the literal view, but eventually changed his opinions. He (*De Civ. Dei* xx., 7-9) taught that the "thousand years" during which Satan is bound is covered by the period of the Gospel dispensation, at the end of which Satan will be loosed and the period begun of the final persecution, to be ended by the second coming of Christ to judge the world and to take the redeemed finally to Himself. There is a very full note in Bishop Wordsworth's Commentary on Rev. xx. 1-7, and we must refer you to it for the ample reasons which have led most commentators to reject Chiliast or Millennarian opinions.—*Church Times*.

Catholic Sunday Lessons.

SERIES A. LESSON 8.

Also Lesson 47 in Series B.

5TH SUNDAY BEFORE ADVENT.

The Seventh Commandment.

1. Let me hear you say the seventh commandment.
"Thou shalt not commit adultery."
2. What is adultery?
Adultery is breaking God's law about marriage.
3. How do some states permit adultery?
Some states permit adultery by allowing divorced people to marry others.
4. How can Christian marriage only be dissolved?
Christian marriage can only be dissolved by death.
5. Besides adultery what does the seventh commandment forbid?
Besides adultery the seventh commandment forbids all impurity.
6. How is the seventh commandment broken in thought?
The seventh commandment is broken in thought by reading improper stories and allowing unchaste thoughts.
7. How is the seventh commandment broken in word?
The seventh commandment is broken in word by talking about unclean things.
8. How is the seventh commandment broken in deed?
The seventh commandment is broken in deed by doing impure or immodest things alone or with others.
9. When is the seventh commandment broken by the eye?
The seventh commandment is broken by the eye when we look at immodest objects or pictures.
10. When is the seventh commandment broken by the ear?
The seventh commandment is broken by the ear when we listen willingly to indecent stories.
11. If we have sinned by impurity what should we do as soon as we can?
If we have sinned by impurity we should go to confession as soon as we can.
12. Besides impurity what are three other sins against the seventh commandment?
Besides impurity three other sins against the seventh commandment are Drunkenness, Gluttony, and Sloth.

SERIES B. LESSON 8.

Also Lesson 45 in Series A.

5TH SUNDAY BEFORE ADVENT.

Death and Hell.

1. What is death?
Death is the separation of the soul from the body.

2. After death what becomes of the body?
After death the body decays and turns to dust.
3. After death what becomes of the soul?
After death the soul is judged by God.
4. What does this judgment decide?
This judgment decides whether the soul is saved or lost forever.
5. How many kinds of *saved* souls are there?
There are two kinds of *saved* souls, perfect souls and imperfect souls.
6. After they are judged what becomes of the perfect souls?
After they are judged the perfect souls go into heaven?
7. After they are judged what becomes of the imperfect souls?
After they are judged the imperfect souls go into purgatory.
8. After they are judged what becomes of the *lost* souls?
After they are judged the *lost* souls go into hell.
9. What is hell?
Hell is the place where devils and wicked people are punished for ever.
10. Is it of any use to pray for the souls in hell?
It is of no use to pray for the souls in hell for they can never be saved.
11. Why can the souls in hell never be saved?
The souls in hell can never be saved because people can be saved only in this life.
12. Will lost souls ever have their bodies again?
Lost souls will have their bodies again at the last day.

SERIES A AND B. LESSON 9.

4TH SUNDAY BEFORE ADVENT.

Purgatory and the Saints.

1. What is purgatory?
Purgatory is where the souls of good people after death are prepared for heaven.
2. Before souls can go to heaven what must be done?
Before souls can go to heaven they must be punished for their sins, and be made perfectly holy.
3. For what sins are the souls in purgatory punished?
The souls in purgatory are punished for all the sins they were not punished for in this life.
4. How long do people stay in purgatory?
People stay in purgatory until they are perfectly holy.
5. How can we help the souls in purgatory.
We can help the souls in purgatory by praying for them.
6. What do we ask God to give the souls in purgatory?
We ask God to give the souls in purgatory *refreshment, light, and rest.*

7. By what are the souls in purgatory helped most of all?
The souls in purgatory are helped most of all by the holy sacrifice of the Mass?
8. After they get out of purgatory where do good people go?
After they get out of purgatory good people go to heaven.
9. What do we call the holy people in heaven?
We call the holy people in heaven the Saints.
10. Need we pray for the saints?
We need not pray for the saints for they are perfectly holy.
11. Do the saints know about all things on earth?
The saints know about all things on earth which God wishes them to know.
12. What then should we ask the saints to do for us?
We should ask the saints to pray for us.

SERIES A. LESSON 10.

Also Lesson 48 in Series B.

3D SUNDAY BEFORE AVENT.

The Eighth Commandment.

1. Let me hear you say the eighth commandment.
"Thou shalt not steal."
2. What is stealing?
Stealing is taking without leave what belongs to another.
3. Tell me two very mean kinds of stealing?
Two very mean kinds of stealing are Cheating and Usury.
4. What is cheating?
Cheating is acting unfairly in business or in play.
5. Why is cheating meaner than simple stealing?
Cheating is meaner than simple stealing because it is a lie as well as a theft.
6. Tell me a common kind of cheating?
A common kind of cheating is not paying one's car fare because the conductor does not ask for it.
7. What is usury?
Usury is taking more than fair interest for things loaned.
8. If a person has stolen anything what must he do?
If a person has stolen anything he must pay it back in full.
9. If one is unable to pay back all that he stole what must he do?
If one is unable to pay back all that he stole, he must pay what he can and keep on trying to pay the rest.
10. Will not confessing a theft bring one pardon for it?
Confessing a theft will not bring one pardon for it unless he is doing his best to make restitution.

11. How do some people steal without thinking they do?
Some people steal without thinking they do by robbing God.
12. How can a man rob God?
A man can rob God by not giving his share to the Church and to the poor.

SERIES B. LESSON 10.

Also Lesson 28 in Series A.

3D SUNDAY BEFORE ADVENT.

The Sacrament of Baptism.

1. What is the first sacrament of the Church?
The first sacrament of the Church is Holy Baptism.
2. What is the outward visible sign or form in Baptism?
Answer from the Church Catechism.
3. What is the inward and spiritual grace?
Answer from the Church Catechism.
4. What is required of persons to be baptized?
Answer from the Church Catechism.
5. Why then are infants baptized when by reason of their tender age they cannot perform them?
Answer from the Church Catechism.
6. When we were baptized what did each of us receive?
When we were baptized each of us received a Christian name.
7. Who gave you this name?
Answer from the Church Catechism.
8. What did your sponsors then for you?
Answer from the Church Catechism.
9. Dost thou not think that thou art bound to believe, and to do, as they have promised for thee?
Answer from the Church Catechism.
10. Why can we be baptized only once?
We can be baptized only once because Baptism marks our soul for ever.
11. Who is the ordinary minister of Baptism?
The ordinary minister of Baptism is the priest, but any one may baptize in case of necessity.
12. In case of necessity how should you baptize a person?
In case of necessity I should baptize a person by pouring water on his head three times, saying I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost.

SERIES A. LESSON 11.

Also Lesson 49 in Series B.

2D SUNDAY BEFORE ADVENT.

The Ninth Commandment.

1. Let me hear you say the ninth commandment.
"Thou shalt not bear false witness against thy neighbour."
2. What is false witness in a court of justice?
False witness in a court of justice is saying what is false or hiding what is true.

3. Tell me three principal sins against the ninth commandment?

Three principal sins against the ninth commandment are Evil-speaking, Lying, and Slandering.

4. What is evil-speaking?
Evil-speaking is talking about people's faults.
5. What is lying?
Lying is saying what we know to be false?
6. If we are asked about things we must not tell what can we do?
If we are asked about things we must not tell we can refuse to answer at all.
7. What is slandering?
Slandering is telling lies about people.
8. Is slandering worse than other lying?
Slandering is worse than other lying because it is both lying and evil-speaking.
9. If we only say what is true may we not speak of people's faults?
If we only say what is true we may not speak of people's faults for that is uncharitableness.
11. When others speak of people's faults before us what should we do?
When others speak of people's faults before us we should not willingly listen, and we should stop them if we can.
11. If we cannot say nice things about people what should we do?
If we cannot say nice things about people we should say nothing at all about them.
12. If we have slandered any one what ought we to do?
If we have slandered any one we ought to take back what we said as publicly as we said it.

SERIES B. LESSON 11.

Also Lesson 28 in Series A.

2D SUNDAY BEFORE ADVENT.

The Sacrament of Confirmation.

1. What is Confirmation?
Confirmation is a sacrament by which the Holy Ghost gives spiritual strength to the baptized.
2. What is the outward visible sign in Confirmation?
The outward visible sign in Confirmation is the laying on of the bishop's hand.
3. In Greek and Roman Churches what else is used in Confirmation?
In Greek and Roman Churches anointing with oil is used in Confirmation.
4. What is the inward and spiritual grace in Confirmation?
The inward and spiritual grace in Confirmation is the Holy Ghost with His sevenfold gifts.
5. What are the sevenfold gifts of the Holy Ghost?
The sevenfold gifts of the Holy Ghost are the spirit of (1) Wisdom and (2) Under-

standing, the spirit of (3) Counsel and (4) Ghostly Strength, the spirit of (5) Knowledge and (6) True Godliness, and the spirit of (7) Holy Fear.

6. Why can we be confirmed only once?

We can be confirmed only once because Confirmation marks our souls for ever.

7. What mark does Confirmation set upon the soul?

Confirmation sets upon the soul the mark of the *soldier* of God.

8. Who is the ordinary minister of Confirmation?

The ordinary minister of Confirmation is the bishop.

9. To be confirmed to what years must one have come?

To be confirmed one must have come to years of *discretion*.

10. By "years of discretion" what do we mean?

By "years of discretion" we mean old enough to know about right and wrong.

11. Before a person is confirmed what must he be able to say?

Before a person is confirmed he must be able to say the Church Catechism.

12. How should people prepare their souls for Confirmation?

People should prepare their souls for Confirmation by going to confession.

SERIES A. LESSON 12.

Also Lesson 50 in Series B.

SUNDAY NEXT BEFORE ADVENT.

The Tenth Commandment.

1. Let me hear you say the tenth commandment.

Answer from the Church Catechism.

2. What is coveting?

Coveting is desiring things very much.

3. When is coveting wrong?

Coveting is wrong when we desire sinful things or things we cannot have.

4. Tell me four sins against the tenth commandment?

Four sins against the tenth commandment are Ambition, Avarice, Discontent, and Envy.

5. What is ambition?

Ambition is the desire to be greater than others.

6. Should we not always try to do our best?

We should always try to do our best, but to please God not to excel our neighbours.

7. What is avarice?

Avarice is caring too much about money.

8. How can we best fight against avarice?

We can best fight against avarice by being very generous.

9. What is discontent?

Discontent is complaining of our circumstances when we cannot help them.

10. What is envy?

Envy is displeasure at others because they have things we have not.

11. Besides evil *words* and *deeds* what does the tenth commandment forbid?

Besides evil words and deeds the tenth commandment forbids evil *thoughts*.

12. Can we always keep evil thoughts out of our minds?

We cannot always keep evil thoughts out of our minds but we can always help consenting to them.

SERIES B. LESSON 12.

Also Lesson 29 in Series A.

SUNDAY NEXT BEFORE ADVENT.

The Sacrament of Penance.

1. What is Penance?

Penance is a sacrament by which sins committed after Baptism are forgiven.

2. What is the outward form of Penance?

The outward form of Penance is confession and absolution.

3. What is the inward and spiritual grace in Penance?

The inward and spiritual grace in Penance is the forgiveness of sins.

4. Who is the minister of Penance?

The minister of Penance is the priest.

5. When did our Lord give priests the power to absolve?

Our Lord gave priests the power to absolve when He said to His Apostles, "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."

6. How many things are required of persons who seek absolution?

Three things are required of persons who seek absolution, contrition, confession, and satisfaction.

7. What is contrition?

Contrition is true sorrow for our sins.

8. What is confession?

Confession is telling our sins to God in the hearing of a priest.

9. To prepare for confession what should we do?

To prepare for confession we should carefully examine ourselves and write down all our sins.

10. Why will the priest never tell anything he hears in confession?

The priest will never tell anything he hears in confession because it would be a dreadful sin.

11. What is satisfaction?

Satisfaction is trying to make amends for all our sins.

12. To show that we want to make amends for our sins what should we do?

To show that we want to make amends for our sins we should carefully perform the penance given us after confession.

SERIES A AND B. LESSON 13.

1ST SUNDAY IN ADVENT.

Types and Prophecies of our Lord.

1. What are types of our Lord?
Types of our Lord are persons and things in the Bible which foretell Him.
2. What is the first type of our Lord?
The first type of our Lord is Abel killed by his brother Cain.
3. Tell me other types of our Lord.
Other types of our Lord are Isaac, Joseph, and Joshua.
4. What animal was a type of our Lord?
The passover lamb was a type of our Lord.
5. What was the passover lamb?
The passover lamb was the lamb whose blood was sprinkled on the houses of the Israelites when God slew all the first-born in the land of Egypt.
6. Tell me a type of our Lord's Cross.
A type of our Lord's Cross was the brasen serpent which Moses made and hung on a pole.
7. When they looked at the brasen serpent what happened to the people whom the serpents had bitten?
When they looked at the brasen serpent the people whom the serpents had bitten were made well.
8. What are prophecies of our Lord?
Prophecies of our Lord are things written beforehand about Him in the Bible.
9. What are some of the prophecies about our Lord's birth?
Some of the prophecies about our Lord's are that He should be born of a Virgin, and in the town of Bethlehem.
10. By our Lord being born of a Virgin what do we mean?
By our Lord being born of a Virgin we mean that He had no earthly father, and no brothers or sisters.
11. What are some of the prophecies about our Lord's passion?
Some of the prophecies about our Lord's passion are that He should be spit on and scourged, pierced in hands and feet, given vinegar to drink, and have lots cast for His coat.
12. About our Lord after His death what is prophesied?
About our Lord after His death it is prophesied that His soul should not be left in hell, nor His flesh see corruption.

SERIES A AND B. LESSON 14.

2D SUNDAY IN ADVENT.

The Blessed Virgin Mary and St. Joseph.

1. Who is the Blessed Virgin Mary?
The Blessed Virgin Mary is the Mother of God.
2. How could God have a mother?

God could have a mother by our Lord becoming man.

3. Who was St. Joseph?
St. Joseph was the husband of the Blessed Virgin Mary and the foster-father of our Lord.
4. Why do we call St. Joseph our Lord's foster-father?
We call St. Joseph our Lord's foster-father because our Lord had no earthly father.
5. Where did St. Joseph and the Blessed Virgin live?
St. Joseph and the Blessed Virgin lived in Nazareth, a town of Galilee.
6. Had our Lord any brothers or sisters?
Our Lord had no brothers or sisters, He was the only child of the Blessed Virgin.
7. What were the people who were called our Lord's brothers and sisters?
The people who were called our Lord's brothers and sisters were His cousins.
8. In Bible times what were the Jews accustomed to do?
In Bible times the Jews were accustomed to call any near relation *brother* or *sister*.
8. When we say our prayers how ought we to speak to the Blessed Virgin?
When we say our prayers we ought to speak to the Blessed Virgin by saying *Ave Maria*, or "Hail Mary."
10. Let me hear you say the "Hail Mary."
'Hail Mary, full of grace, the Lord is with thee: Blessed art thou among women, and blessed is the fruit of thy womb, Jesus.'
11. How may we ask the Blessed Virgin to pray for us?
We may ask the Blessed Virgin to pray for us by saying, 'Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. Amen.'
12. When our Lord was dying to whose care did He commit His Mother?
When our Lord was dying He committed His Mother to the care of St. John.

SERIES A AND B.

3D SUNDAY IN ADVENT.

St. John Baptist.

1. Who was St. John Baptist?
St. John Baptist was the messenger whom God sent to announce the coming of our Lord.
2. Before he began to preach how did St. John live?
Before he began to preach St. John lived in the desert, having for his food locusts and wild honey.
3. When St. John Baptist was thirty years old what did he do?
When St. John Baptist was thirty years old he began to preach.
4. What did St. John tell the people they must do?

- St. John told the people they must repent because our Lord was coming.
5. What did the people who repented do?
The people who repented confessed their sins and were baptized.
 6. Besides the people whom did St. John baptize?
Besides the people St. John baptized our Lord.
 7. After our Lord was baptized what happened?
After our Lord was baptized God the Holy Ghost in the form of a dove came down from heaven upon Him.
 8. And what did God the Father say?
God the Father said, "Thou art my beloved Son, in Whom I am well pleased."
 9. After he had baptized our Lord what happened to St. John?
After he had baptized our Lord St. John was cast by King Herod into prison.
 10. Why did the king cast St. John into prison?
The king cast St. John into prison because St. John had rebuked him for marrying his brother's wife.
 11. How did St. John Baptist die?
St. John Baptist died by being beheaded.
 12. Why did king Herod order St. John to be beheaded?
King Herod ordered St. John to be beheaded because the wicked woman whom the king had married wanted him to.

SERIES A AND B. LESSON 16.

4TH SUNDAY IN ADVENT.

The Incarnation.

1. By the Incarnation what do we mean?
By the Incarnation we mean our Lord becoming man.
2. Who is our Lord?
Our Lord is the Second Person of the Blessed Trinity, God the Son.
3. Did either God the Father or God the Holy Ghost become man?
Neither God the Father nor God the Holy Ghost became man, but only God the Son.
4. How did God the Son become man?
God the Son became man by making the Blessed Virgin Mary His mother.
5. When did God the Son become man?
God the Son became man on March the 25th about 1900 years ago.
6. What do we call March the 25th.
We call March the 25th the feast of the Annunciation or Lady day.
7. Why is March the 25th called the "Annunciation"?
March the 25th is called the Annunciation because on that day the angel *announced* to the Blessed Virgin that she should be the Mother of God.
8. Why is the Annunciation called "Lady day"?
The Annunciation is called "Lady day" because it is our Lady the Blessed Virgin's day.

9. Is our Lord a human person?
Our Lord is *not* a human person but a divine Person with human nature.
10. What are four things about our Lord's human nature?
Four things about our Lord's human nature are: He has a human *body*, a human *soul*, a human *mind*, and a human *will*.
11. Why did our Lord become man?
Our Lord became man to die for us on the Cross.
12. Will our Lord always be man?
Our Lord will always be man as well as God in heaven.

Dispensations from Fasting.

Our recent remarks on the price of a Roman dispensation to break fast before communicating, for the particulars respecting which we were indebted to *Der Katholik*, have called forth some further reflections from that journal. "As it appears," says our contemporary, "Catholic-minded Anglicans regarded it as impossible that in Rome for 5 francs 50 centimes permission could be obtained to breakfast before receiving Holy Communion. Application for information was therefore made to competent Roman priests. The answer is significant—the tax of 5 francs 50 centimes is to be regarded only in the light of 'alms'; the dispensation does not entitle to a regular breakfast, but merely to something 'liquid,' and the like. The *Church Review* rightly sees in these subterfuges and evasions a confirmation of our notice. Perhaps it will not a little surprise our friendly readers in England, if we inform them that the tariff communicated by us was found by us quite by chance upon the wrapper of the Roman official publication *Analecta Ecclesiastica* (January and February, 1897.) Whilst other papers allow this space to be used for the recommendation of unfailing specifics for the hair and specialties in beer, the Roman Monsignori fill them by puffing cheap dispensations. We must supplement this with the remark that things are not always to be had at the same scale of cheapness. In the specification lying before us we read:—'*Taxa supra relatæ hodie vigent, sed haud infrequenter modificantur.*' ['The above-quoted taxes are current to-day, but are not infrequently modified.'] The question therefore has invariably to do, not with 'alms,' but with such things as are offered for sale and can be purchased for money.'—*Church Review*.

The disciplinary enactment as to the celibacy of the clergy was repealed so far as the English Church was concerned at the Reformation. See Article 52 of 1571. But it can hardly be said that this point of discipline was generally observed before the days of Gregory VII. The case of fasting communion is different. As a custom of the Church it goes back to the beginning, and no formal repeal of it has been made by the Church of England.

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### Sundays in September.

**Sept. 5th.**—12th Sunday after Trinity. Low Mass 7, 7:45, 8:30, 9:10 (German). Matins 10:20; Solemn Mass (Eyre) 11 A.M. Vespers and Benediction, 4:30, Compline and Sermon, 8 P.M. Fr. Ritchie will preach (D. V.) morning and night. Subjects: "The Sighs of our Lord" and "Cleaving to the Dust".

**Sept. 12th.**—13th Sunday after Trinity. Hours of service as on Sept. 5th. 11 A.M. Mass, Von La Hâche. Dr. Nicholas will preach in the morning; Fr. Ritchie at night. Subject: "The way of lying."

**Sept. 19th.**—14th Sunday after Trinity. Hours of Service as on Sept. 5th. 11 A.M. Mass, Mozart's VII. Fr. Ritchie will preach morning and night. Subjects: "As they went they were cleansed;" and "I believe in God." (Series on the Creed.)  
MEN ESPECIALLY INVITED THIS EVENING.

**Sept 26th.**—15th Sunday after Trinity. Hours of Service as on Sept. 5th. 11 A.M. Mass, "The Sacred Heart," Gounod. Fr. Ritchie will preach morning and night. Subjects: "To make a fair shew in the flesh," and "In Jesus Christ." (Series on the Creed.)

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## Church News of the Month.

### THE MISSIONARY SERVICE IN ST. PAUL'S CATHEDRAL.

*From our special Reporter.*

On Sunday evening, August 1st, a service arranged by the Boards of Missions for the Provinces of Canterbury and York was held in St. Paul's Cathedral. It was attended by nearly all the bishops who had taken part in the Lambeth Conference. The service consisted of ordinary evensong with a sermon from the Archbishop of Canterbury. The service was set for seven o'clock and a few minutes before the time the choir with the cathedral staff proceeded to the west door to meet the archbishop. Here also the bishops, robed in the crypt, were conducted by a minor canon who was acting sacrist. When the great doors were opened to admit his Grace a flood of golden light from the setting sun shone in and filled the cathedral, revealing the vast congregation occupying the nave, transepts and aisles; and in the door-way itself the vested choir, the virgers, the bishops in their scarlet robes and above them the glittering of the archiepiscopal cross.

The choristers then proceeded up the centre aisle singing the hymn "To the name of our salvation." They with the cathedral staff, among whom were the dean, Archdeacon Sinclair, Canons Scott Holland and Newbolt, Prebendaries Whittington and Snowden, and minor Canon Russell, took their places in the choir, while the archbishops, metropolitans, and bishops were seated under the dome.

The Archbishop of Canterbury attended by Sir John Hanham, Apparitor General, his three chaplains, one of whom carried the archiepiscopal cross, and a choir boy bearing his train, proceeded to his stall in the choir. His Grace wore his black chimere, but most of the other bishops had on their scarlet robes. Subdean Russell intoned the service and Canon Newbolt read the lessons. The hymn after the third collect was "Thou whose almighty word," and before the sermon "Saviour sprinkle many nations." The Archbishop of Canterbury preached from Acts I. 8. "But ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

### THE CLOSING SERVICE OF THE LAMBETH CONFERENCE.

The closing service of the fourth Lambeth Conference was held in St. Paul's on Monday morning, August 2d. It consisted of a celebration of the Holy Communion. The bishops were attended by their chaplains and as on the evening before robed in the crypt. Most of them had on their scarlet robes though a few black, and one or two purple chimeres could be seen. There were present 149 archbishops, metropolitans and bishops, besides the attending chaplains. Most of the chaplains wearing the broad black scarf. The choir, cathedral staff and bishops again met the archbishop at the west door. The day being a "Bank Holiday" when every Londoner tries to leave town, the congregation was not so large as on the previous evening. The procession came up the middle aisle, singing to its plainsong melody "*Urbs Beata*," in the following order (taken from the form for the service):

Junior Virger.  
Choristers (two and two).  
The Assistant Vicars Choral.  
The Vicars Choral.  
The Minor Canons.  
Canon's Virger.  
The Prebendaries.  
The Preacher's Virger.  
The Canons Residentiary.  
Dean's Virger.  
The Dean.

Sacrist of the Cathedral.  
Members of the Northern House of Laymen.  
Members of the Southern House of Laymen.  
Members of the Lower House of Convocation of the Northern Province.  
Members of the Lower House of Convocation of the Southern Province.  
The Bishops according to the date of their Consecration.  
Metropolitans.  
Archbishop's Virger.

Apparitor-General and Secretary and Registrar.  
The Archbishop of Canterbury, having the Archbishop of York on his right hand and the Bishop of London on his left.

The procession passed into the choir, but the members of the houses of laymen and of the houses of convocation, as they reached the dome passed right and left to seats appointed for them.

The chaplains of bishops other than metropolitans followed their bishops as far as the steps at the entrance of the choir and then took chairs reserved for them in the dome space. The bishops and metropolitans took their seats in the choir, the metropolitans sitting nearest the altar with their chaplains behind them.

The Archbishop of Canterbury was the celebrant, the Bishop of London being the Gospeller. The Mass was Mozart in B flat. At the end of the Creed the Archbishop of Canterbury was conducted to the pulpit and preached from the text St. John XV. 4. "Abide in me and I in you." The sermon was purely spiritual and at the end he dismissed the bishops bidding them God-speed. After the sermon, during the singing of the offertory sentences, the archbishops and bishops within the sacarium presented their devotions kneeling before the altar. The minor canon then proceeded to the entrance of the sacarium and received the alms of the congregation from thirty-six officers dressed in cassocks: the bishop of London then humbly presented them. The alms were for the S. P. G. and amounted to £95.

The archbishop remained at the north end of the altar during the entire service. After the consecration he administered the Holy Communion to the Bishop of London and the Bishop of Minnesota, and they communicated the metropolitans, six of whom administered to the other communicants.

Before all or nearly all had made their communions the archbishop had to consecrate again—never an edifying sight.

After the blessing a solemn *Te Deum* was sung, the entire cathedral staff of clergy, the archbishops, and the holy ministers being on the steps the altar.

The procession retired in the reverse order to that in which it entered, the Archbishop of Canterbury preceding the other bishops.

The *Church Review* says: "We have before us at the present moment a book which has recently been issued by the S. P. C. K., and which seems to us to threaten the "new critics" with complete rout. It is a translation by the Rev. E. McClure and Mr. L. Crosslé of Professor Hommel's "Ancient Hebrew Tradition as Illustrated by the Monuments." We do not profess in a leading article to write of the book as one would in a formal review, but we note that Professor Hommel, who takes the field against the modern school of the Old Testament criticism, affirms that "external evidence" must be the banner under which all students of Old Testament literature are to arrange themselves in the future. The modern critics have arrived at their conclusions from internal evidence. They have compared the different styles of writing in the Bible, and are now so *au fait* at it that they can venture to pronounce at a glance at what period a certain passage—even down to half a verse—was written. It is hardly necessary to say that the principles on which they have proceeded are not infallible. We all know how the late Mr. Ferguson pronounced that the chapel of Wadham College, Oxford, must have been built about the year 1500 because of its architectural style, and when confronted with documentary evidence that the college was not founded until the year 1613, his

only reply was that no amount of documents could prove what was impossible. But, learned antiquary as he was, he erred, either from not knowing that Gothic art retained its hold in Oxford long after the classical renaissance had captured the rest of England, or from not recognising that one age could copy the style of a preceding generation. In some such way as that in which Mr. Ferguson laid down the law about Wadham do modern critics assert that certain Biblical names are of post-exilic invention, and that consequently their presence in a book of the Bible implies that it was written after the exile, but Professor Hommel has now come forward to prove from contemporary evidence, recently gained from the discovery of tablets, that these very names were in use from the time of Abraham onwards. This task he has set himself to perform in the book referred to. We cannot enter more deeply into it here, but while we desire to call the attention of students to what this orthodox German professor has done, we desire also to say to those Christians who are distressed at what the "new critics" allege against the Bible that, in the opinion of many competent scholars, Professor Hommel has completely cut the ground from under the feet of the aforesaid critics.

This is an instance of what we said about God raising up fresh defenders to meet fresh attacks. If the Lambeth Fathers would say a word of reassurance to the same effect—bidding Christian people to possess their souls in patience, and showing that the faith of the episcopate in the integrity of Holy Writ, was in no degree shaken—much good might be done. The clergy of the Church stand before the world as ambassadors, and when their letters patent are challenged, it is not enough to maintain an attitude of dignified silence—they must let it be known that the documents which they bring with them, and on which they act, are both genuine and authentic."

#### COUNT CAMPELLO AND CATHOLIC REFORM.

You ask for information concerning Count Campello's work. May I, as one who has watched and supported it from the beginning, supply you with the information you seek?

Count Campello, at one time a canon of St. Peter, with an income equal to that enjoyed by our canons of St. Paul's, as well as a reasonable prospect of becoming a cardinal, was always one of the more liberal-minded of the Roman clergy, and was in consequence, though personally a great favourite with Pius IX., regarded with much jealousy by the wire-pullers at the Vatican. Distressed at the breach between his country and his Church, and despairing altogether of the prospects of reform in the latter, he in 1881 announced that he surrendered his position, emoluments, and prospects at St. Peter's and that it was his intention henceforward to devote himself to independent work on behalf of Catholic reform.

To that end he turned to the Anglican Episcopate, and was placed under the supervision of

the Bishop of Long Island. But an unfortunate mistake was made by the American Church. One Monsignor Savarese, an ecclesiastic of higher position than Count Campello, left the Church of Rome at the same time. The Reformed Church opened at Rome was placed under the supervision of Savarese, and Count Campello occupied only a subordinate position. Savarese ultimately reverted to Rome, and Count Campello, determined not to give up his work, applied to the Archbishop of Canterbury (Dr. Benson). By him the Count was committed, in accordance with the instructions of the Lambeth Conference in such cases, to the care of the Bishop of Salisbury, under whose supervision he has worked ever since. I should add that in 1886, after Savarese had wrecked the work in Rome, the Count retired to a country district in Umbria.

Up to 1889 Count Campello had only three stations and three priests. Now he has thirteen stations and six priests. Signor Janni, concerning whom you make inquiries, is an orator and theologian of a very high order. I speak from personal knowledge. I have heard him address his fellow-countrymen with surprising effect, and have been a constant reader of his writings. He, as well as three other of Count Campello's priests, have been ordained by the old Catholic Bishop Herzog, of Berne, after studying in the Old Catholic faculty there. The other two are in Roman orders.

The work of Count Campello and his clergy is quite Catholic in its character. A sufficient proof of this, if proof is needed, is that his liturgy has been submitted to the Bishop of Salisbury. It differs from the work of Bishop Cabrera in this, that the congregations connected with the latter were originally Presbyterian, and have been feeling their way upward to the need of liturgical forms and episcopal guidance. Those liturgical forms are, to a certain extent unsatisfactory, as having been compiled under Protestant, rather than Catholic influence. Count Campello's work has been conducted on Catholic lines throughout.

I shall be ready to give any further information your readers may desire on this subject.

J. J. LIAS, in *Church Times*.

#### THE NEW CHINESE MINISTER.

The *Independent* says that it is an interesting fact that the new Chinese minister at Washington is a Christian man, a member of the Church of England. His suite nearly all speak English, and one of them, who it is expected will be consul-general, belongs to a well known Christian family in Hong Kong. A letter in the *Christian Advocate* says that Minister Wu Ling-fan was educated in London, and called to the English bar in 1877. Viceroy Li Hung-chang became impressed with his ability and selected him as his legal adviser. He was afterward made director of Chinese railroads, and was connected with the

negotiations for peace with Japan at the end of the recent war.

*The Indian Churchman* reports that in the riot in Calcutta on the 30th ult., the Revs. W. L. Nanson, Vice-Principal of Bishop's College, and H. Conway, of the Oxford Mission, were attacked and badly, though not dangerously, injured. The Rev. F. W. Douglass and the Rev. C. T. Campion, of the Oxford Mission were also attacked and hurt by brickbats.

On August 4th the Rev. G. R. Prynne completed his fiftieth year as Vicar of St. Peter's. Few can now remember the state of the neighbourhood when Mr. Prynne began his work there, pelted by stones and rotten eggs. It was in those early days during the fearful outbreak of cholera, that the Sisterhood life was revived in St. Peter's parish, and then the daily Eucharist was begun—the first church in England to adopt a practice now so widespread.

Three of Mr. Pearson's more famous churches are now in course of completion. These are (1) St. Augustine's, Kilburn, the spire of which will shortly be finished; (2) St. Stephen's, Bournemouth, known as the Bennett Memorial Church, the chancel of which will be completed and consecrated in October next; and (3) Truro Cathedral, where the workmen are now busy in putting in the foundations for the remaining seven bays of the nave.

Through the instrumentality of an earnest Churchman, upon whom the meagreness, and, in many instances, absolute want of proper Church furnishings, had impressed itself, Mr. Henry Davenport, of Paris, in 1893, shortly before his death, set apart a fund for Church work within the diocese of Oregon. The income is intended mainly for the adornment of churches and the raising of the tone of public worship. Through this, and other gifts of the same benefactor, the following additions to church furniture have been made to July 1, 1897:

New altars, 7; new crosses (brass), 16; new crosses (wood), 6; pairs of vases (brass), 22; altar desks (brass), 11; pairs of vesper lights (brass), 3; processional crosses, 2.

The presence of suitable churchly appointments is a great factor in both engaging and holding the attention of the people, besides adding much to the function of holy worship, and the manifest advantage of a fund for such purposes is (to any diocese) very apparent. Some embroidery has been done, and workers in this department will continue to receive the encouragement and approval of the trustees. It is hoped that, in time, gifts may be received from others interested in this department of Church work for the increase of the fund.

#### A RECRUIT FOR THE OLD CATHOLICS.

*From the Church Times.*

The Roman Catholic newspapers of South



Germany and Switzerland are much occupied with articles, notes and correspondence upon an event which has made a great sensation in ecclesiastical society. Professor Wilhelm Bunkofer, one of the most learned priests in the Grand Duchy of Baden, a man nearly sixty years of age, of wide repute for zeal, piety and scholarship, has announced his withdrawal from the Roman diocese, and his adhesion to the Old Catholic diocese. The pith of his touching auto-biographical letter to the Archbishop of Freiburg may be summed up in one sentence. He says that after many years of internal spiritual conflict he has been forced to the conviction that he can only remain a true Catholic by ceasing to be a Roman Ultramontanist. Ever since his acceptance of the Vaticanist additions to the faith he has endeavored to persuade himself, like his learned model, the late Bishop Hefe, that it was possible so to minimize the new dogmas of "Papalismus," as to make them capable of a Catholic interpretation, and to harmonize the infallibility and the universal episcopacy of the Bishop of Rome with the constitution and doctrine of the Catholic Church. A very remarkable letter from Bishop Hefe, addressed by him to one of the living Old Catholic leaders, not only shows that this was the standpoint taken by that scholarly prelate, but also that he confessed to those whom he could trust how utterly it had failed. He complained that "the Romans," as he called the Jesuit Vaticanist party which had secured at the Council a victory for the doctrine of their party, kept a constant espionage upon him. "They even tamper," said he, "with my own diocesan clergy." He expressed a wish that some of the later writings of the Old Catholic theologians and canonists had been published and circulated before the conclusion of the Vatican Council instead of after it. There can be very small doubt, we imagine, that the most learned of the German episcopacy died an Old Catholic at heart. "I have lived for many years," wrote Bishop Hefe, in the letter now published by Professor Bunkofer, "in a painful illusion. I believed that I was serving the Catholic Church, whereas I was only serving that caricature and parody of the Catholic Church which Romanism and Jesuitism have manufactured. It is in Rome itself," added he, "that it has now first become perfectly clear to my mind that the business which they are there pushing and advertising has nothing in it but the name and appearance of Christendom; it is a dead shell. The living kernel has utterly disappeared."

As an evidence of the desire for a better understanding between the Churches of England and Russia, the announcement that the Holy Synod are about to take active steps is most welcome. It is stated that four students who have qualified in the Ecclesiastical Academy are to be sent to this country, to study closely the state of affairs here, and to provide our ecclesi-

astical authorities with information respecting the Greek Orthodox Church. In our opinion, the promotion of a clear understanding between two organized branches of the Catholic Church is more worthy of the efforts of our Bishops than the expression of a loose kind of sympathy with movements which have yet to prove their Catholic motive and character. The expansion of the Russian Empire, involving, as it does, the extension of the Russian Church, gives to that Church an increasing importance which will one day make it a leading factor in Christian politics. In a close communion between Anglicanism and the Græco-Russian Church lie possibilities of vast enterprises for the spread of the Christian faith. Everything which can be done to promote so great an object should by all means be encouraged and forwarded. What is immediately needed is a literature throwing light upon the history of the Church in Russia, and pointing out the fundamental agreement underlying the diversities of view characteristic of different mental types. Why should there not be started an organ resembling the defunct *Revue Anglo-Romaine*, for the interchange of ideas.—*Church Times*.

#### Obituary.

Of your charity pray for the soul of John Logan Lamplough, who entered into rest on August 6th, at Ste. Agathe des Monts, Province of Quebec, in his 43d year.

Lord, all-pitying Jesu blest,  
Grant him Thine eternal rest.

#### Letters to the Editor.

##### DAYS OF ABSTINENCE.

To the Editor of CATHOLIC CHAMPION :

From my reading and study of the Prayer-Book and the rules and customs of God's Holy Catholic Church, I have supposed that a true and loyal churchman was under obligation to observe all Fridays (except Christmas day) as days of fasting and abstinence both as regards *food* and *amusements*, such as suppers, receptions, dancing, theatres, etc.

As a priest, I have taught my people to observe Friday—yea, have insisted on it. But I find that many priests who claim to belong to the "Catholic Party" are not insisting on the observance of the day; and that churchmen and churchwomen all over the land go to receptions, musicales, dancing parties, etc., *ad libitum*. In fact the two great days for amusement are *Fridays* and *Sundays*. Will you therefore state clearly and concisely in a, b, c order how "*Fridays*" should be observed by *Church people* and the laws regarding it.

A PRIEST.

[We cannot say more to our correspondent than the Prayer-Book says, in its directions about "Other Days of Fasting, on which the Church requires such a measure of abstinence as is more especially suited to extraordinary acts and exer-

*cises of devotion.*" That is all the *law* we have. Our own opinion is that to go to parties and places of amusement is *not* to use such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion.

EDITOR C. C.]

FATHER HAWKESWORTH'S BOOK.

To the Editor of CATHOLIC CHAMPION:

May I be allowed a word with regard to your notice of Mr. Hawkesworth's tractate on the Incarnation. It is quite true that the author makes a brilliant attack upon the extreme Kenotic doctrine, adopted by Canon Gore and others, and shews in a most striking manner its incompatibility with the doctrine of the Holy Trinity. But it must not be overlooked that the author teaches and most dogmatically affirms a doctrine of "Kenosis", which while not so offensive in language, yet if carried to its logical conclusions, overthrows the Catholic Doctrine of the Incarnation as taught by Leo and Cyril. I have every reason to believe that the author would reject these conclusions as unconditionally as myself, but the premises from which they flow are none the less found in his book, at least in words if not in intention. That this is the case is evinced by the fact that the Rev. Prof. Micou of the Philadelphia Divinity School, reviewing Mr. Hawkesworth's book in *The Church Standard* claims it as a defence of the "moderate" Kenoticism of the Lutheran Dr. Martensen.

HENRY R. PERCEVAL.

### A Modern Roman Instance.

The *Sacred Heart Review* under the rather striking title "St. Cyprian not an Anglican" has the following article:

"One of the strangest and most curious anomalies of religious controversy of the present day is found in the fact that Anglicans claim St. Cyprian, who was bishop of Carthage about the middle of the third century, as favoring their views of episcopacy as opposed to the Catholic doctrine of the Papacy. Of course, they are hard pressed for patristic testimony, and consequently they are driven to the necessity of resorting to all sorts of fanciful interpretations, disingenuous quotations and suppressions to maintain their position.

We do not mean to impugn the motives of all who contend for the Anglican view with Anglican arguments. The misfortune is that the majority even of those who have some reputation for learning do not go to original sources, but are content with the misleading quotations and glosses of authors who have deliberately falsified the testimony of the fathers. This is especially the case with the testimony of St. Cyprian. It has come to be almost a popular conviction among Anglicans, here and in England, that St. Cyprian was opposed to the Papacy, and in favor of their theory of the equality of bishops.

Even the distinguished Protestant Episcopal

Bishop of New York, Dr. Potter, in a late pronouncement before his convention, did not hesitate to declare:

"The day is coming when the theology and the ecclesiastical polity of Leos and Hildebrands—earlier and later—must give way to the theology and the polity of a greater man than any of them—I mean Cyprian—which was the theology and the polity of those twelve first chosen ones from whom he so plainly derived it."

We agree with Dr. Potter that St. Cyprian derived his theology and his ecclesiastical polity in substance from the apostles in accordance with the immemorial tradition of the Church. For that very reason he fully recognized the principle that as St. Peter was the head of the college of the apostles, so his successors were recognized as legitimate inheritors of his prerogatives. These prerogatives were derived from Christ Himself, as clearly revealed in Holy Scripture. He made him the Rock on which the indestructible Church was to be built. To him especially was given the power of the keys—the power of binding and loosing. Our Lord enjoined upon him, in the most solemn manner, the duty of feeding the sheep and the lambs of His flock. For him he prayed that his faith should not fail, and at the same time imposed upon him the duty and prerogative of strengthening and confirming the faith of the brethren. If this is not the prerogative of infallible teaching, we know not what is. That this was the faith of Cyprian is abundantly displayed in his conduct and in his teaching.

Then there are more than a dozen letters of this Saint extant, written at different times, to different persons and on various occasions, in which the idea of the supremacy of the Bishop of Rome, as the successor of St. Peter, is clearly and unmistakably recognized. His treatise on the "Unity of the Church," though not written for the express purpose, does yet clearly recognize the chair of St. Peter as the head and centre of unity, and the necessity of being in union with that head in order to be in the Church. Great handle is, indeed, made of the fact that two or three of the strongest expressions in that treatise are considered as interpolations. But even admitting this fact, there are in that treatise enough expressions of undisputed authenticity to convince any candid mind that St. Cyprian did recognize the See of Peter as the head and centre of unity of the Church. The following extract from that treatise is sufficient to indicate clearly what the idea of Cyprian was. Bear in mind that certain abuses had crept in by which the faithful were tempted to overlook the authority of their bishops. St. Cyprian in endeavoring to correct these abuses dwells earnestly upon the importance and necessity of obedience to the bishops, in order that the unity of the Church should be preserved. But in speaking of the bishops he manifestly contemplates them, not in their separate and individual capacity, but as an organized body or college with St. Peter as the head.

Having quoted the passages of Scripture to which we have alluded above—"Thou art Peter, and upon this Rock, etc.," and "I will give unto thee the keys, etc.," and "Feed my sheep"—he goes on to say:

"And although after the Resurrection He gives to all the apostles equal power and says, 'As my Father hath sent Me I also send you; Receive ye the Holy Ghost, etc.'; yet, that He might manifest unity He established one chair; and He disposed by His authority the origin of the same unity which begins from one. . . . Does he who does not hold this unity of the Church believe that he holds the faith? Does he who strives against and resists the Church, who deserts the chair of Peter on which the Church is founded, trust that he is in the Church?"

Of course the other apostles were equal to Peter in all the ordinary power and functions of the episcopate, but the body was constituted by our Lord Himself, with a head whose jurisdiction was acknowledged by all. This is the idea that pervades all St. Cyprian's writings. Over and over again he insists upon the headship of Peter and speaks of the Church of Rome as the "Chair of Peter," "the principal Church," "the source of sacerdotal unity, etc." Indeed some of the most learned and candid Protestant writers, German and American, as Neander, Harnack and Schaff, maintain that St. Cyprian's teaching necessarily issued in the Papal form of government. This view, too, is abundantly confirmed by the fact that the same view of the Apostolic see of Rome was generally prevalent in the Church in St. Cyprian's time, as is clearly shown by the writings of contemporary fathers. The fact is that the teaching of St. Cyprian, though not couched in the terms of modern theology, is yet in substance identical with that of the Catholic Church of the present time. The idea of his favoring the Anglican theory is simply absurd, and never would have been thought of but for the desperate straits to which its advocates are driven to maintain their false position."

So much for the article in the *Sacred Heart Review*. It is with the quotation from St. Cyprian that we have to do. We shall quote the actual language of the passage as in Clark's translation (which is acknowledged to be fair by all), and in which it will appear that our Roman contemporary has quietly left out what makes against its argument and inserted a spurious bit which makes for it. St. Cyprian's words are, "Although to all the apostles, after His resurrection He gives an equal power, and says, 'As the Father hath sent me, even so send I you: Receive ye the Holy Ghost: Whosoever sins ye remit, they shall be remitted unto him; and whosoever sins ye retain, they shall be retained;' yet, that He might set forth unity, He arranged by His authority the origin of that unity, as beginning from one. Assuredly the rest of the Apostles were also the same as was Peter, en-

dowed with a like partnership both of honour and power: but the beginning proceeds from unity. . . . Does he who does not hold this unity of the Church think that he holds the faith? Does he who strives against and resists the Church, trust that he is in the Church?"

The reader will observe that our contemporary calmly leaves out the words, "ASSUREDLY THE REST OF THE APOSTLES WERE ALSO THE SAME AS WAS PETER, ENDOWED WITH A LIKE PARTNERSHIP BOTH OF HONOUR AND POWER." But then that damns the Roman case. When it comes to the end of the passage the *Sacred Heart Review* follows the Benedictines in inserting the words "*Who deserts the chair of Peter on which the Church is founded.*" He does not tell us that these words are undoubtedly spurious and rejected by sound scholars as a late and clumsy interpolation. But they suit the argument, and the omitted words of St. Cyprian do not. And that is Romanism!

#### An Australian 'Vert.

The Rev. F. D. Grigson, who was appointed to the charge of the Cathedral Parish, Townsville Cathedral, has just resigned his canonry and incumbency and has, it is stated, joined himself to the Roman Catholic Church. Archdeacon White has made the following statement of the circumstances: "Some five or six months ago, I felt compelled, in consequence of a conversation which I had with Canon Grigson, to call the Bishop's attention to his views, some of which I considered scarcely in accordance with loyalty to the Church. The Bishop had an interview with him, in which he urged him most strongly to resign, if he held any opinions inconsistent with his office in the Church, as he did not wish to go away to England without being assured of the complete loyalty of all his clergy. Canon Grigson replied that he had had difficulties at times, but that he was in no way disloyal to the Church, in teaching or intention, and that he did not wish to resign, a fact which he emphasised by asking the Bishop to see a certain friend in England, and induce him to come out as his assistant curate at St. James's. The Bishop made me acquainted with these facts before he left for England, and I had no intimation whatever from Canon Grigson of any change in his views until he tendered me his resignation. I accepted the resignation from June 30th, but told him that he could go on June 7th, if he wished. The only reason that he assigned was, that he felt very unsettled, and not in a condition to continue in charge of the parish. On coming down to Townsville I learnt, to my utter amazement, that he had been for some time in communication with Roman authorities on the subject of admission to that body. Of this fact I never received from Canon Grigson the slightest hint. Had I known it, I should have regarded it in the most serious light in one who was ministering in the Church."

## Sermon.

### The Token of the Rainbow.

"And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: and I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh."—GEN. IX. 12-15.

It appears to be true that when man comes to recognize the wonderful things of earth and sky as purely natural, they begin to lose for him the spiritual significance they possessed for his forefathers who supposed them to be supernatural. We understand in these days perfectly the nature of an eclipse of the sun, and we are in no wise terrified by it. But our remote ancestors who knew nothing about astronomy regarded it as a fearful portent. The comet has for many people still its mystery, and for all its fascination, yet educated people do not recognize in its wonderful flight any augury of evil. If it could be proved that the star of Bethlehem which guided the magi to the cradle of the Saviour was but a periodic star or comet, which had often appeared before the days of the wise men, and since, it would be nothing to the prejudice of the Bible narrative which apparently intends us to understand that that star had no other purpose of existence than to announce the birth of our Lord. What I mean is that there is no reason why God should not take natural things, and give them supernatural functions in His dealings with mankind.

I. In the case of the rainbow, made by the divine will a perpetual token of God's benignity and of His assurance that the earth should never again be overwhelmed by a universal deluge, it is not necessary to believe that it was created in Noah's day, and that there had never been anything like it in the sky before. Some reverent commentators indeed have taken that ground; and many who discuss the Bible freely and not always reverently have maintained that such is the legitimate understanding of the sacred text. Assuming this as a fact they triumphantly point out that the rainbow is an altogether natural phenomenon, and that even had there been no rain before the days of Noah, nevertheless the perfect bow can often be seen when the sun shines upon the spray from a waterfall or from waves about a ship. In reply to all such allegations the believer says only that the Lord of the universe does what He will with His own and if the rainbow was often seen before the time of Noah, it was the divine pleasure to give to it after the flood its specific and sacred office of assuring trembling humanity that never again need a universal deluge be dreaded.

II. The Greek and Latin word for the rainbow is *iris*, and it is thought by many to be associated with the Greek word meaning peace, *eirene*. In any event among all nations the rainbow is recognized as a symbol of peace and reconciliation; of the benignity of God, Who shows His wrath

by the storm and then displays His mercy by letting the sun shine forth and fill the departing clouds with glory. St Ambrose says very beautifully that the rainbow declares the clemency of God, because it is a bow without arrows.

1. By the mystical writers it is recognized as a type of the Incarnation. For the coming down of our Lord into the world may well be compared to the throwing of a bridge across the awful chasm which separated sinful man from his Maker, and made his salvation, without such heavenly interposition, hopeless. The bow in the cloud is a poetic symbol indeed of the one giant arch which has spanned the gulf between heaven and earth since the day in which our Lord became man.

2. Again the beautiful rainbow with its prismatic colours is recognized as a figure of our Lord Christ in His humanity. The *blue* of the spectrum telling us of His celestial piety, His love of prayer and entire devotion to His Father's will; the *green* denoting the rich and luxuriant virtues and perfections of every sort which made His life lovely even in the eyes of men; the *red* declaring that at the price of His own life-blood He redeemed the world.

The simplest and most direct significance of the rainbow, however, is that which is expressly taught us in the Bible. It is the pledge that there shall never again be the destruction of the whole human race by a flood. There will no doubt always remain local deluges and inundations, perhaps very fatal to human life and destructive of much property, yet they are plainly to be of very slight moment to the vast majority of the race. It is not to be overlooked that the rainbow is not a pledge that there shall be no further destruction of the earth, but only that such destruction shall not be by water. There is distinctly prophesied in many parts of Holy Scripture the final overwhelming of all things by fire. And the relation of the two great catastrophes to one another seems to be that the destruction by the flood is an instance of the temporal judgments of God upon sin, while the great ruin by fire at the last day illustrates the eternal judgment which is irremediable. It is worthy of note in this connection that the Bible tells us that our Lord's soul after His death upon the Cross went and preached unto the spirits in prison, which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing. In other words those antediluvians who would not believe the preaching of Noah until it was too late for them to be saved in the ark, and yet, before the waters quite overwhelmed them in the last mountain tops to which they fled, cried to God for pardon and mercy, though they could not escape the temporal judgment of the deluge, nevertheless were by their repentance and the great mercy of our Lord saved from the eternal judgment of hell fire. In apt contrast to this is that other picture which our Lord gives us of the nether world, wherein Dives tormented in flame cries in vain for relief. "Between us and you there is a great gulf fixed," says Abraham. From the judgment of fire there

is no redemption, but from the judgment of water there was, for such as repented.

III. But let us not forget the rainbow. It is lovely enough in the sky after the fierce summer shower, when the lurid lightning and the crashing thunder have made man feel how helpless he is against the forces of nature unless God restrain them from doing him mischief—then the graceful arch with all its wealth of tender colour says plainly enough to every soul that has ears to hear, that the Lord is “gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil.” Yet whenever the devout Christian looks upon the pledge in the sky that there shall be no more flood, he ought to be reminded of that great and lovelier iris which eternally overarches the celestial throne above. St. John tells us of it in one of his visions: “There was a rainbow round about the throne, in sight like unto an emerald.” It seems a strange saying because the very idea of the rainbow is that of the breaking up of the light into all the prismatic colours, while the emerald is only green. Why does he say “a rainbow in sight like unto an emerald”? The ancient writers take the rainbow colours simply as three, blue, green, and red. And they say that while the Apostle does not mean that the blue and the red have entirely disappeared from the heavenly iris, they have become less prominent than the green, or that has become so exceedingly magnificent that its glory dwarfs the other colours. And this is because the benignity of God, which the green signifies, appears conspicuous above all His attributes in heaven. One might go on and argue very beautifully from that to prove that the mercy of the heavenly Father at the last is even to overcome the demands of His justice and His purity—that the blue and the red of the spectrum are to be altogether merged in the green. This is the dream of universalism; that the Almighty is too pitiful to allow one single soul of man to be lost. There are some who think they do believe this, there are others who are sure they would like to believe it; and why should they not?

1. God in many places makes it plain in Holy Scripture both that there shall be hopelessly lost souls at the last day, whose eternal condemnation is the unending fire of hell, and also that the cause of the perdition of the ungodly is not any lack of love and benignity on His part, but their wilful rejection of His goodness, their deliberate failure to use their responsibility for the right rather than for the wrong. His judgments are ever meant graciously while this life lasts. The judgment of water, in Noah's time, was sent to regenerate and purify the earth, while every soul which repented was given opportunity of salvation though suffering temporal death. The judgment of fire shall only come upon the hopelessly impenitent after all the treasures of grace have been showered upon them in vain. They are spared in this world, no temporal condemnation overtakes them here, in ordinary instances; they are allowed to go on unhindered save that they are graciously and persistently called to repentance, and entreated to be loyal to their

God. The very fact that He expressly declares that all who die wilfully impenitent shall be lost in hell is merciful, because he knows that only by the contemplation of such an awful fate will many be deterred from wrong-doing, and moved in the first instance towards holiness. It were monstrous to suppose that the Creator has endowed certain of His creatures with moral responsibility and enjoined them to refuse the wrong and choose the right, while nevertheless it is His determinate purpose to take them all alike, the sinner as well as the righteous, to the eternal reward of blessedness. That were to put a premium on self-willed wickedness, for manifestly to do right requires self-restraint and hard living in many particulars, yet if it makes no difference in the future, the pains of the righteous in this world are quite superfluous if not supererogatory.

2. Moreover the fathers of the Church do not fail to recognize in the rainbow itself more than the benignity which promised there shall never again be a flood to destroy the whole earth. They point out that the celestial bow is both watery and fiery. As it is the pledge there shall never again be a deluge, it is not less a prophecy that there shall be the great overwhelming of the world by fire at the last day. The fact that the green colour predominates in that bow which is round about the heavenly throne is not a sign that mercy shall so triumph as that wrath and judgment shall disappear, but first that the redeemed shall realize in that day that in spite of all the work of grace in their souls and the zeal of their own devotion, they are still saved only by the all-prevailing love of Christ; and perhaps secondly in order that the universe may perceive at the last what it is impossible for us to recognize here below that hell itself, and all the awful miseries of lost souls, are truly manifestations of the divine mercy as well as declarations of the divine wrath. I do not attempt to explain this, for I say no one can comprehend it here, but I do believe it is a part of the meaning of the emerald hue of the rainbow which is round about the throne.

IV. As the celestial bow of emerald radiance proclaims the clemency and love of the Most High towards all who seek His will, so also does it inspire with undying hope every believer who is truly in earnest about living the Christian life. And I would have you dwell with me for a little while longer upon the meaning of that devout earnestness and how it ought to manifest itself in our lives if it truly exists there. I do not suppose any one who calls himself a Christian at all would dispute the statement that whatever else God may require of us, He must certainly and in every instance insist upon religious sincerity. For if religion be not sincere it is nothing, or it worse than no religion because it is either hypocritical or it is frivolous, and one cannot fancy the Almighty looking with indifference upon either hypocrisy or frivolity on the part of His creatures in their professed service of Himself. Furthermore I do not believe that any professing believer will dispute the necessity of the three chief characteristics of religious earn-

estness which I would now bring before you.

1. The first is fidelity to all known obligations of the Christian life. There is an immense diversity of opinion as to what are the obligations of the Christian life, and I do not mean to go into that subject here; only to insist upon this however, that every man is bound to try to live up to everything he believes to be a part of God's will for him. The Quaker does not believe in Baptism; it may not be in the divine eyes of obligation for him to be baptized. Howbeit that fact does not affect my duty and yours concerning Baptism for we do believe in it. The Presbyterian may not believe in Confirmation; therefore his Maker may not require Confirmation of him for salvation. We who do believe our Lord instituted this sacrament may not ignore it without peril. I suppose there may be some Christian people who are honestly blind to the fact that our Lord requires His followers to eat His flesh and drink His blood in Holy Communion. God is their judge not you nor I. What however shall we say of ourselves if we fail to be devout and regular partakers of the Saviour's feast? Can it be said that we are faithful to what we know? And observe, I pray you, that in such matters as the using of the sacraments, we can determine very definitely and positively whether we are loyal to the Master's commands or not, for they are outward acts, not feelings. We may not be able to feel devout, but we can do what our Lord bids us do, and perhaps His benignity of which the emerald-hued rainbow tells us, may supply our lack of feeling, where there is found fidelity of action. If one shall say, I long to go to the celestial feast but alas, I am not worthy; why then unworthy? Because of my sins, is the reply. The Lord has answered that objection by the mouth of St. John: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Still do you say, I have tried to quiet my conscience, and yet I have not succeeded. Surely the Prayer Book directs one what to do under such circumstances; "If there be any . . . who cannot quiet his own conscience . . . let him come to me," the priest is bidden to say, "or to some other minister of God's Word, and open his grief." The Church provides in her sacraments for all the spiritual needs of men, and if we would demonstrate our earnestness in the service of our Master we must first of all take heed to live faithfully in accordance with our spiritual obligations. This is the *blue* of the spectrum.

2. And the second characteristic of Christian earnestness is penitential living. It is noticeable that while persons who have not made much progress in the spiritual life sorrow with vehement self-reproach and many tears for this or that particular sin in their own experience which they loathe, they are not apt to be bearing about with them constantly the sense of personal unworthiness and the need of the divine mercy. Those who have the clearer spiritual insight which penitential experience brings, come gradually to a state of mind which never loses the consciousness of one's own personal unworthiness. That ever present consciousness in the soul

keeps one not only gentle in manner and humble among his fellows, but very full of compunction in the divine presence, very ready to acknowledge that he deserves always far more of trouble and pain in this life than he has ever been called upon to bear; therefore he is always contented with his lot, and grateful even for his adversities. Without penitence and patient contentment under our circumstances we cannot be truly in earnest in our service of the Master. This is the *red* of the spectrum.

3. Yet another characteristic of Christian earnestness is the constant longing to do for God and His cause in the world, a hungering and thirsting after righteousness. And it seems to me that this is something which is especially and most mournfully lacking in the religion of our day. We are ever trying to escape from things, to get *dispensations* as we say, to find satisfactory excuses for not doing what we ought to do. We appear to grudge everything in Christ's service which requires any self-denial on our part; we put ourselves in the attitude of unwilling slaves compelled by the lash to live up to a certain standard of piety, while all the time bewailing the hardness of our servitude. Our aim would seem to be to ascertain the minimum of faith and works which can secure us entrance into heaven, and to stop quite short at that. That which ought to be the *green* ray in the spectrum of our lives, the enthusiasm to be engaged in the service of God, is sadly wanting.

Yet what could be more reasonable for those who believe as we do than to aim to develop ever more and more in themselves the sort of Christian earnestness of which the characteristics are fidelity to religious obligation, penitent humility in the consciousness of one's own unworthiness, and an eager desire to be more completely enlisted in the Master's service? So should the fair sunlight of God's love and goodness shining upon the humid clouds of our lives in this vale of tears gradually bring out into sight the beauteous rainbow, a faint reproduction of that lovely one wherewith He spanned the chasm between heaven and earth when the Word became incarnate. A rainbow in which the blue ray of loyal obedience shall more and more be merged in the green ray of love for the Master's service—for faithful service gradually grows to be very dear to one; a rainbow in which the red ray of penitence and humility shall be unconsciously transformed into the viridity of eager enthusiasm for participation in His passion as well as in His works, until as the pilgrim soul goes on to the confines of the celestial country the wondering angels shall behold in it the reflection of that which is round about the throne, a rainbow in sight like unto an emerald.

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The administration of the sacred elements commences on the south side and proceeds towards the north, because the south in symbol represents the region of light, while the north is symbolical of the region of darkness.—*Church Times*.



# Catholic Champion

"So David prevailed over the Philistine with a sling and with a stone."  
—1 SAMUEL, XVII. 49.

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## Why we Believe.

There is so much variety of theory as to the foundation upon which our belief rests that we think it may be useful to review that subject and to try to arrange our ideas upon it in a clear way. We do this at the risk of saying only what has been often and well said heretofore, and also at the risk of repeating our own utterances.

Notwithstanding all that has been said by the great leaders of thought in the Anglican Communion, notwithstanding even the unmistakable position of our Ordinal, of our Constitution and of our Articles, VI, VII, VIII, XIX, XX, XXXIV; there are those among us who take for granted certain strange methods of determining the limits of doctrinal truth and lawful authority. The same charge lies against the Roman Church to a greater degree, because in her one strange method is imposed by authority of the Pope. Also among the Protestant sects it is true that thoroughly unsound criteria are relied upon, although it is impossible to say exactly what, because they have forsaken the authority of the Church, and are in the waves, grasping now at this floating substance and now at that. Their condition is in some respects worse and in some respects better than that of the Romanist. It is worse because the things they trust to are so various and perishable that faith can only hold on for a little while; it is better because they can more easily be led to see that they are drifting and so be induced to lay hold upon the true ark of safety.

What is the ark of safety? Not, for this present occasion, what is the true Church? but what is the true principle by which we are to be guided in knowing revealed truth and working the works of God? Let us state it from the formularies of our own Church, not by way of proving it thereby, but by way of setting forth in clear and sufficient terms what is to be proved.

## *Foundations of Religion.*

Holy Scripture is the Word of God and containeth all things necessary to salvation: so that whatsoever is not read therein nor may be proved thereby is not to be taught nor to be required of any man, that it should be believed as an article of Faith, or be thought requisite or necessary to salvation. We claim canonicity absolute-

ly for certain specified books, not attempting to pronounce in the same way about certain others which we specify and which we read for other purposes than that of establishing doctrine. In both the Old and New Testaments together everlasting life is offered to mankind by Christ, and no Christian man whatever is free from the Moral Commandments. The Nicene Creed and the Apostles' Creed ought thoroughly to be received and believed. Why? Because they may be proved by most certain warrants of Holy Scripture. They are Creeds of the visible Church of Christ, which is the congregation of faithful men in which the pure Word of God is preached and the sacraments duly ministered in all essentials. It is true that particular parts of the Church, perhaps every part at various times, have erred even in matters of Faith. Even General Councils have erred, and whatever things have been ordained by them as necessary to salvation have strength or authority only if it may be declared that they have been taken out of Holy Scripture. Nevertheless the Church has authority in controversies of Faith, yet may not ordain anything contrary to God's Word written, nor may it so expound one place of Scripture that it be repugnant to another. The Church is a witness and keeper of Holy Writ, yet ought not to decree anything against the same, nor besides the same to enforce anything to be believed for necessity of salvation. But as to traditions and ceremonies which may be changed by national churches, being ordained only by man's authority, on the one hand the particular national churches must avoid ordaining things repugnant to the Word of God, and on the other hand men who refuse to obey such ordinances of their national churches ought to be publicly rebuked as offenders and that others may fear to do the like.

Thus everything is referred back to God. It is assumed that God knew how to reveal truth to man and also that He knew just how much to reveal. Man is to live by every word that proceedeth out of the mouth of God. Authority in the Church comes from God and is to be obeyed for that reason; yet not as if there were no writing by which the authority itself is bound. An organized body which has a constitution is itself the witness, keeper and interpreter of that constitution, but it is also bound by it. No individual, no mere portion of the organized body is the authorized interpreter. Yet there is this important difference between the Church with her Bible on the one hand and an organized body of men with their constitution on the other—the constitution is confessedly imperfect, liable to be changed, because it is man-made; but the Bible is perfect, irreformable and complete. It contains the deposit of the Faith which was made once for all. There is no power or authority which can add to it or subtract from it.

1. To prove that the foundation of our religion is such as we have described, it will be conven-



ient first to call to mind the theories which conflict with our view of the matter. The first and most respectable of these is that God gave His Word to St. Peter and his successors in the See of Rome, so that the Pope for the time being is the authorized interpreter thereof. It is to be observed that the Pope has never claimed to be the channel of new and additional revelation, but only to be the interpreter and administrator of the original deposit. The difference between the Papal view and the truth lies in attributing to the Pope the office of the whole Church. For this function they make a very strong Scriptural argument, but not quite strong enough. They can only show that Peter is the rock, not the bishops of Rome after him. They cannot show that being the rock means being the infallible interpreter and administrator. They cannot show why the bishops of Antioch, who were successors of St. Peter, should not be God's vice-gerents instead of those of Rome, or why not the bishops of Jerusalem where St. Peter first reigned. When, leaving the Bible, they come to the co-ordinate source of knowledge admitted by them, the tradition of the whole Church, they can find no time when the whole Church together acknowledged the papal supremacy. Thus the objection to our position arising from the supposed prerogative of the Pope falls to the ground for lack of proof of that prerogative.

2. Another theory is that the Bible is given to each individual Christian in order that he may learn the truth of God by it through the consideration he is able to give to it in his own mind. This was until recently the prevalent view of the Protestant sects. They have been unable to accept the Church as the authorized interpreter of the Bible because they have lost the idea of the Church as a continuous body having an outward and audible voice. They say, Here is the Bible, God's Word, read it, interpret it for yourself and obey it as you understand it. The objections to this procedure are many and well known. It multiplies papalism by the whole number of believers, and makes every man a divinely authorized interpreter. It destroys the unity of the Church and still more the unity of doctrine. Finally it leads men to deny that the Bible is the Word of God, and also that there is any certain Word; for how can God's Word lead to such chaotic diversity?

3. There is the idea of those who often pass for Catholic Churchmen. They think that the Church owns the Bible and the deposit of Truth, and that she is so inspired by the Holy Ghost that she declares and deals out divine truth in such portions as she sees fit. This idea has some variety of form in the holding of it by different persons, but it all comes to the same thing, namely that the Holy Ghost is among men on earth, both revealing and teaching, and that the volume of revealed Truth is thereby continually growing. The Bible, in the view of those who think in this way, is a useful library or collection of documentary evidence of the gradual revela-

tion during a considerable part of the past. Some however think that we cannot really have a revelation of essential truth without an assembling of the pastors of the whole Church in General Council. They tell us that the Church in those gatherings made momentous utterances which express the necessary faith of Christendom. Neither the Anglican Communion nor any other part of the Church Catholic agrees with them, for the very cogent reason that there is nowhere a spark of evidence that the General Councils were endowed with such powers. They did not think any such thing of themselves, but in matters of doctrine only professed to maintain the integrity of the Faith once for all delivered to the saints. Their pronouncements are and have been both useful and important because they have furnished formulæ in which the whole Church has testified that certain truths are parts of the original deposit; but the Church is by no means restricted to this method, not even now that she is divided by schism. To this very day she testifies, by the unanimity of the pronouncements of her several parts, to the truth of many doctrines which are *de fide* although no General Council has mentioned them. On the other hand councils called general have erred, and have been proved to have erred by not being received by the Church after their meetings were all over. In other words General Councils are simply committees of the Church. They report and their reports are received or rejected. It has never been considered necessary that all the bishops should be present at General Councils. We believe that the Bishop of Rome was not present at any of the first seven, although Rome was certainly an important town during a considerable part of the time. Being committees of the Church they could not do what the Church itself neither shows power to do nor claims to do. She only bears witness as to the meaning of what has already been once for all delivered. To the Apostles exclusively was the promise made that the Holy Ghost should lead them into all the truth—for they professed to be possessed of it all and to deliver it all while they were upon earth. St. Paul says that he has declared the whole counsel of God, and in another place he anathematizes in advance any, even an angel from Heaven, who should presume to preach any gospel besides that which he had delivered. Such is the difference between an Apostle and all ecclesiastics and fathers since the Apostles. They did all the revealing and finished it and put it in the Bible. Then that phase of the Church's life was over until the second Coming of our Lord. Since then the Church's work, in which the Holy Spirit guides her, is only the keeping undefiled of the original deposit.

Our Lord promised, not of St. Peter but of the Church, that the gates of Hell should not prevail against it. The gates of Hell did not finally prevail against St. Peter because he repented; but that had nothing to do with this promise. The gates of Hell have woefully prevailed against

the papacy and the See of Rome in every conceivable way of wickedness and error; but that has nothing to do with this promise. The gates of Hell have never prevailed against the Church of God considered as a whole, in that there has never been a time when there have not been faithful people in her among whom the pure Word of God has been preached and the sacraments duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same. It is almost a demonstration of the supernatural guidance which is her glory that no truth which all parts of the Church have at any time professed has ever been denied by the whole body. In other words the Church has never contradicted herself. General Councils have contradicted each other. Popes have contradicted each other. Protestant private judgments have not only contradicted each other but many of them have freely and frequently contradicted themselves. Why should they not? They are but men. Popes also are only men. General Councils are only assemblies of men. But the whole Church is not merely an assembly or company of men. The Lord Christ is her Head and the Holy Ghost dwells in her by virtue of the promise that the gates of Hell shall not prevail against her. The Holy Ghost may not and will not speak anything but the true sense of God's word written which He gave. So it comes to pass that there are no contradictions in the Bible, no contradictions in the utterances throughout all time of the Universal Church, no contradictions between the two. Is there any fact in history more marvellous than this? Can anyone think of a more convincing proof of the truth of the Church's religion and of the propositions above drawn from our formularies as a summary of our foundations?

For the propositions upon which the whole Church is agreed are both many and of supreme importance. They are all those contained in the Apostles' and Nicene Creeds except the *Filioque*. They include besides the doctrines of the necessity of the episcopate and the priesthood in apostolic succession, of the plenary inspiration of Holy Scripture, of the nature and effect of sacraments, of the real presence and the sacrifice of the Eucharist, of the Fall of Man and salvation only by God's Grace, of the Atonement made by our Lord Who suffered the punishment of our sins, the Innocent for the guilty. As to all these doctrines the Church in her three great branches is *united*, notwithstanding her unhappy divisions. All three distinctly, in their formularies, confess these things, and profess to find them in Holy Scripture. Nor has there ever been a time when any one of these doctrines has been denied by the whole Church. Yet the branches are separated. Although they all have the same root in antiquity, and still hold with unanimity so large a body of truth, yet in these latter days there are some things about which they differ.

One of the differences is as to the authority of

the Pope. Another is as to the Double Procession of the Holy Spirit. Another is as to the indissolubility of marriage. Are not these all? The other visible differences and matters of discussion, so far as we can now remember, are confessedly changeable subjects of discipline, and traditions and ceremonies which are not necessarily always and everywhere the same. Perhaps however another difference in essentials may be found as to the position and office of the Mother of God in the work of Redemption. But our contention is not affected by these differences. Here is the universal visible Church on earth, which, although not thoroughly united as she ought to be, yet shows continuity and a perfect unanimity of teaching as to the overwhelming majority of Christian doctrines, and with one voice proclaims that those doctrines are all contained in and derived from Holy Scripture. By this fact we prove the propositions which we have gathered out of our formularies to define the Foundations of our Religion. Men being what they are, such wonderful uniformity could not exist but by the overruling operation of God. We see two things: First, the Holy Ghost is in the Catholic Body bearing witness through it to the written Word of God; and second, the united Voice of that Body proclaims unfalteringly that He is not making new revelations, but only maintaining and bearing witness to the original deposit, which in its entirety is to be found in the Bible.

But, it may be asked, why is the testimony of the Church on earth so incomplete and in some respects conflicting, if the Holy Ghost is speaking through her? And together with this question naturally goes the argument that unanimity and continuity are not the only tests of prophetic authority. "By their fruits ye shall know them," our Lord said of the false prophets that should come. The asking of this question and the application of this test to herself must always bring shame to the Church upon earth as she is and has been. She has not even kept the Bible free from contamination and error. We must not expect perfection from her. But when the question is Where does God's light certainly shine amid the darkness?—although the darkness prevents our seeing its full glory, the soul that desires to see it can hardly be mistaken. The written Word is received and known, not with perfect accuracy but nevertheless with substantial unanimity in those same assemblies of the faithful which believe its inspiration and have drawn so large a body of common doctrine from it. Our Lord's test goes on to say that a corrupt tree cannot bring forth good fruit, and that every tree which bringeth not forth good fruit shall be destroyed. There can be no serious question about the abundance of good fruit which the three branches of the Catholic Church have brought forth. True, you say, but there is a little question about the quantities of corrupt fruit which they have produced. We reply that the question we are investigating is as to the

trustworthiness of the prophetic function as witnesses and keepers which they claim to discharge. Corrupt fruit cannot spring from the true spirit of prophecy; but if there is good fruit it cannot spring from an evil root. The conclusion is that the Church militant is made up of good and bad, but that the true witnessing and teaching power must be in her. Admitting this, it will be said that then the true witnessing and teaching power must also be in the Protestant sects. But who denies it? Certainly they have a portion of the Holy Spirit, and we do rejoice and will rejoice that in them Christ is preached. Many of their people have been made His members by Baptism, many of them live devoutly by faith, many of them accept the Holy Scripture as the written Word of God and a considerable part of the doctrine which is common to the Catholic Church in its three great branches. Do these facts in any way weaken the grounds above rehearsed upon which our belief is founded? Every true light extends its shining round about and glorifies bodies that are near it. Those sects take no harm from their nearness to the Church and their likeness to her. But in so far as they have invented new doctrines, and made separations, in modern times, and in so far as they subtract from that body of doctrine which the three great branches hold in common, they weaken the foundations upon which men's faith might be securely laid, and in this way they bring forth corrupt fruit.

In reasoning thus about the sects we should be open to the charge of begging the question if they could show for their organizations or for their peculiarities of doctrine a continuity reaching back into the past, and a freedom from drift and doctrinal decay in the present, but without wishing to be in the least unkind or disagreeable we cannot but bear witness that certain bodies seem to be convicted of false prophecy by the evil fruit of vagueness and changeableness which they bring forth. On the other hand, during the whole period of time that all the Protestant sects have existed, the Roman, Eastern and Anglican Churches have not varied one iota in the holding of the body of doctrine above referred to, which they profess and teach in perfect unanimity, and which it will not be disputed that they held with like unanimity in the centuries before that time, and which, further, it would appear preposterous, even humanly speaking, for any one to think they or any one of them could be induced to modify now. We believe therefore all that is in the Bible because God has certified in His Church that the Bible is His Word and we believe it as He interprets it in His Church whenever we need an interpreter, because He has shown His Church upon earth to be the organ of His guiding work. If He said that He would reveal new truth by His Church we should believe, just as we believe that He will not do so because He has told us it is all revealed already. We do not accept alleged revelations through the consciousness or the

genius of mankind, or through progress in the knowledge of nature, just as we would not listen to one who said "Lo, here is Christ" or "Lo, there." *Revelation is done.* Henceforward we have only one thing to look for, His Coming again, which shall be unmistakeable and indisputable.

### Foreign Odds and Ends.

No one, after reading the Encyclical of the Lambeth Conference which has just been holden, will be likely to charge our bishops with being too dictatorial or explicit in their teaching. But some of the clergy would by their personal experience be forced to admit that individual bishops often assume a more regal tone, especially when treating on subjects about which they are absolutely ignorant, and when the person they are dealing with is only a poor insignificant "ritualistic parson." To such we think the following from *L'Ami du Clerge* will be interesting.

The question submitted is whether the master of ceremonies at a function can allow, at the request of the bishop who is pontificating, a departure from the rubrics. The answer given is as follows:

"The desire of the bishop, no matter upon what ground, it may rest, is absolutely powerless so far as the rubrics are concerned; and he is bound to observe them himself and to see that they are observed by others, and that without exception." (15, Juillet. 1897.)

Of all the funny things one has heard about the Lambeth Conference we have come across nothing more entertaining than the following, from the leading article in a Roman Catholic contemporary:

"Many amazing things have been done over Queen Victoria's jubilee, but the performances of our own special and ordinary envoy eclipses them all. It was natural perhaps for the representatives of monarchies to abase themselves before the world as they did, since there is no limit to the humiliation which that system imposes upon manhood. But why the representatives of a republic like ours should surpass all kingly devotees in servile adulation is a question difficult indeed to explain. The people of this country are deeply concerned in the matter. It is at their expense that Mr. Whitelaw Reid plays the host to the Anglican bishops assembled for the Lambeth conference. What earthly interest has this conference to the American taxpayer that he should be called upon to wine and dine its sleek and well paid members? The function had no more to do with Mr. Reid's mission than the Mahometan pilgrimage to Mecca. His mission was simply to represent America at the jubilee and then return. Not a cent should be allowed him for champagne for Anglican bishops or entertaining the Prince of Wales or any other blue-blooded or otherwise superior being. When Mr. Reid was entertaining Mr. Patrick Egan and helping him to twist the British lion's tail, the

people of the United States were not called upon to pay anything extra for the amusement; and now that Mr Reid chooses to stultify himself and play for the noble beast's delectation, he ought to do it at his own cost in pocket as well as in reputation."

In this connection we cannot refrain from printing the following letter from our old friend *The English Churchman*. If a Roman paper did make such a statement and any one believed it, surely the ages of faith are not yet a thing of the past:

A PRIESTESS QUEEN.

"SIR,—Under this heading appears, in a letter from 'I. Q. T. A.,' in your contemporary the 'Catholic Times,' of the 7th inst., a most astounding revelation. A party of Anglican clergy, it seems, has propounded the scheme of 'admitting the Queen to the sacred order of Priestess,' citing examples and precedents from Papal and old Egyptian usage! The advantages to the sacerdotal party and others are duly enumerated and artfully coupled with advantages to the State. Thus the sacerdotal party would reply to the Pontiff's decision on Anglican Orders by erecting a Priestess Queen! The proposal is bold and audacious, and, at this time of reckless loyalty, not unlikely to be taken up.

"Can any one give further information on this subject? It is the first I have heard of it, and I need hardly say requires to be watched. The consequences resulting would be no less disastrous than a professedly Papal Queen on the throne; and, of course, English women will all support it as the acme of the Woman's Rights question.

AN OBSERVER.

"P.S.—Does any one know why the Press are not allowed to the Pan-Anglican Synod? This is ominous."

What a sweet, cheering paper that is! Here is a choice bit of writing from the editorial columns:

"That our national cathedrals, especially since their Deaneries and Chapters have been packed with Sacerdotalists by the advisers of the Crown, have become spectacular show places, constitutes one of the worst scandals of our times. There is now scarcely a cathedral in the kingdom that has not been remodelled on Romanesque lines. So disorderly has the worldly element, attracted by our Romanized Cathedrals, become that even the *Church Review* deemed it necessary to publish an article last week deploring the scandalous condition of things—especially in connection with the tourist season, when to 'promenade' those buildings 'during Mass' is one of the crying sins of the populace! The editor of the organ above named, however, thinks that matters on the Roman Catholic Continent are worse. 'Abroad,' he says, 'men and women are walking about conversing in low tones, greeting their friends, and sometimes spitting on the consecrated pavement while the Blessed Sacrament is

being celebrated in the same church.' In England things have not travelled quite so fast. Yet, prudential counsels appear not to be uncalled for, according to the *Church Review*. But what can be expected when our churches are perverted by priests to operatic and theatrical uses? Naturally enough, the world views the clergy as 'performers,' and their religious services as mere entertainments."

In the same paper is found this, among "Protestant Notes."

"I notice that several so-called 'improvements' are to be introduced into St. Giles' Presbyterian Cathedral, Edinburgh. A 'side chapel' is to be erected. 'The altar,' says the *Morning Post*, 'will be of light-coloured marble, with a Reredos of marble of a darker colour.' This looks like an imitation of the side 'altars' of the Ritualists, to be used for Low Masses. At St. Giles' Cathedral the new chapel will be separated from where the laity sit by 'a light iron screen with gates.' But the most astonishing thing of all in connection with these 'improvements' is the fact that 'A Piscina' is to be built into the wall of the chapel. Now we all know very well what is the use of a Piscina. It is a drain for the water used by the priest when washing his hands at Mass, and for other holy water, which it would be considered profane to throw down a common drain. But what the [Presbyterian] Church of Scotland needs with holy drains is a puzzle indeed to ordinary people. A Piscina is intimately connected with the doctrines of Transubstantiation and the Sacrifice of the Mass, and apart from these there is no valid reason for its existence. I wonder the people of the land of John Knox tolerate such a Popish addition to their great national Cathedral. Is there no legal means of preventing its erection?"

CATHOLIC CHAMPION shares the astonishment of its worthy contemporary.

As is well known the custom among Romans is to administer Confirmation after first Communion. On a recent Sunday in every parish of the diocese of Marseilles a pastoral letter was read from the bishop ordering this practice to be abandoned, and making public the following letter from the Pope.

"Leo XIII, Pope.

"Venerable brother, health and apostolic benediction.

"You have determined to abrogate in your diocese a custom of nearly a century's standing, and to order that before children be allowed to partake of the divine banquet of the Eucharist, they first receive the Sacrament of Confirmation, the life-giving unction of the holy chrism. As you have expressed a desire that We should approve this step which you have taken, We have determined in a matter of such supreme importance to write to you Ourselves, without any go-between and to declare to you Our thoughts.

"Know then that We give your design Our

highest praise, for the practice which had come into your diocese and which prevails elsewhere is in accord neither with the ancient and unchanging discipline of the Church, nor with the welfare of the faithful. As a matter of fact there are in the souls of children germs of evil passions and, if these are not uprooted in good time, they will little by little gain strength, seduce the hearts which yet lack experience to restrain them, and will at last lead them to perdition. Therefore it is that the faithful have need, even in their most tender age, of being clothed with power from on high, which is the very grace for the bestowal of which the Sacrament of Confirmation was intended. In this connexion the Angelic Doctor well remarks that in this sacrament the Holy Spirit gives Himself that He may strengthen us for the combats of the soul, and communicates to the spiritual man his full development. Hence it happens that children confirmed early become more docile in receiving the commandments, and that they can better prepare themselves to receive afterwards the Sacrament of the Eucharist and, when they do receive it, they derive therefrom more abundant fruit.

"Wherefore We desire most strongly that what you have so wisely ordained should be faithfully observed for ever.

"And to give your zeal for the good of the flock committed to your care a proof of Our good will, We accord most affectionately in the Lord, the Apostolic benediction to yourself, Our Venerable Brother, and to your entire diocese.

"Given at Rome, near to St. Peter, June 22, 1897, the xxth year of Our Pontificate.

LEO XIII, Pope."

### Catholic Sunday Lessons.

#### SERIES A AND B.

##### 1ST SUNDAY AFTER CHRISTMAS.

#### The Birth of our Lord.

1. When was our Lord born?  
Our Lord was born on Christmas day about 1900 years ago.
2. Where was our Lord born?  
Our Lord was born in Bethlehem, the city of king David.
3. Was Bethlehem the home of the Blessed Virgin and St. Joseph?  
Bethlehem was not the home of the Blessed Virgin and St. Joseph; they lived in Nazareth.
4. Why did the Blessed Virgin and St. Joseph go to Bethlehem?  
The Blessed Virgin and St. Joseph went to Bethlehem because the emperor had commanded all Jews to go to their own cities to be taxed.
5. Why was Bethlehem the city of the Blessed Virgin and St. Joseph?  
Bethlehem was the city of the Blessed

Virgin and St. Joseph because they both belonged to the family of king David.

6. When our Lord was born what did His mother do?  
When our Lord was born His mother laid Him in a manger.
7. Why did our Lord's mother lay Him in a manger?  
Our Lord's mother laid Him in a manger because there was no room for them in the inn.
8. Who first heard that our Lord was born?  
The shepherds first heard that our Lord was born.
9. What were the shepherds doing?  
The shepherds were watching their flock by night.
10. Who told the shepherds that our Lord was born?  
An angel told the shepherds that our Lord was born.
11. What did the shepherds do?  
The shepherds went with haste to the stable.
12. When they came to the stable whom did the shepherds find?  
When they came to the stable the shepherds found "Mary and Joseph and the Babe lying in a manger."

#### SERIES A AND B.

##### 2D SUNDAY AFTER CHRISTMAS.

#### The Epiphany.

1. What was the Epiphany?  
The Epiphany was the manifestation of our Lord to the Wise Men from the east.
2. How did the wise men know that our Lord was born?  
The wise men knew that our Lord was born by seeing His star in the sky.
3. Where did the wise men go to seek our Lord?  
The wise men went to seek our Lord in Jerusalem, the capital of Judea.
4. Where did the Jews tell the wise men that our Lord should be born?  
The Jews told the wise men that our Lord should be born in Bethlehem.
5. How did the Jews know that our Lord should be born in Bethlehem?  
The Jews knew that our Lord should be born in Bethlehem because the Bible said so.
6. What did king Herod tell the wise men to do?  
King Herod told the wise men to bring him word again after they had found our Lord.
7. Why did king Herod want to know about our Lord?  
King Herod wanted to know about our Lord so that he could kill Him.
8. When they started to go to Bethlehem what did the wise men see?

When they started to go to Bethlehem the wise men saw the star again.

9. Whither did the star lead the wise men?

The star led the wise men to the very place where our Lord was.

10. When they saw our Lord what did the wise men do?

When they saw our Lord the wise men fell down and worshipped Him.

11. What did the wise men give our Lord?

The wise men gave our Lord gold and incense and myrrh.

12. Did the wise men return to king Herod?

The wise men did not return to king Herod but being warned of God in a dream they departed into their own country another way.

#### SERIES A. LESSON 19.

*The same as Lesson 2 in Series B.*

4TH SUNDAY BEFORE SEPTUAGESIMA.

#### The Bible.

#### SERIES B. LESSON. 19.

*Also Lesson 36 in Series A.*

4TH SUNDAY BEFORE SEPTUAGESIMA.

#### The Sacraments of Matrimony and Extreme Unction.

1. What is Matrimony?

Matrimony is a sacrament by which a Christian man and woman are made man and wife.

2. What is the outward visible sign in Matrimony?

The outward visible sign in Matrimony is the consent of the man and woman to be married.

3. What is the inward and spiritual grace in Matrimony?

The inward and spiritual grace in Matrimony is heavenly help to the married to live together in a way pleasing to God.

4. By whom should all Christian marriages be blessed?

All Christian marriages should be blessed by the priest.

5. How only can Christian marriage be dissolved?

Christian marriage can only be dissolved by death.

6. Does not the State allow divorce?

The State allows divorce but the Church says that death alone can dissolve a Christian marriage.

7. For Christian marriage what is necessary?

For Christian marriage it is necessary that both the man and the woman have been baptized.

8. Whom are people forbidden to marry?

People are forbidden to marry their near relations.

9. Who tells us with what relations one may not marry?

The Church tells us with what relations one may not marry.

10. What is Extreme Unction?

Extreme Unction is a sacrament for the health and comfort of the sick.

11. What is the outward visible sign in Extreme Unction?

The outward visible sign in Extreme Unction is the anointing of the sick with oil blessed by the bishop.

12. What is the inward and spiritual grace in Extreme Unction?

The inward and spiritual grace in Extreme Unction is the healing of the sick if it be God's will, and gifts of strength and patience if there is not healing.

#### SERIES A AND B. LESSON 20.

3D SUNDAY BEFORE SEPTUAGESIMA.

#### The Prayer Book.

1. What is the Prayer Book?

The Prayer Book is the book of the Church's worship, prayers and sacraments.

2. Tell me some chief parts of the Prayer Book.

Some chief parts of the Prayer Book are the Mass or Holy Communion, the Daily Prayers, the Occasional Offices, the Psalter, and the Ordinal.

3. What are some parts of the Mass?

Some parts of the Mass are the Collects, the Epistle, the Gospel, the Creed, the Prayer for the Church, the Sanctus, and the Canon.

4. What is the Canon?

The Canon is that part of the Mass in which the bread and wine are consecrated into our Lord's Body and Blood.

5. What are the Daily Prayers?

The Daily Prayers are Matins and Vespers for each day in the year.

6. Tell me some parts of Matins and Vespers.

Some parts of Matins and Vespers are the Psalter, the Lessons, the Hymns and the Prayers.

7. What is the Psalter?

The Psalter is the book of Psalms from the Bible, to be read through every month.

8. What are the Lessons?

The Lessons are chapters from the Bible.

9. What are the Matin Hymns and the Vesper Hymns?

The Matin Hymns are *Te Deum*, *Benedicite* and *Benedictus*; the Vesper Hymns are *Magnificat* and *Nunc Dimittis*.

10. What are some of the Occasional Offices?

Some of the Occasional Offices are for Baptism, Confirmation, Matrimony, the Visitation of the Sick, and the Burial of the Dead.

11. What is the Ordinal?

The Ordinal is the form for ordaining Bishops, Priests and Deacons.

12. At the beginning of the Prayer Book what do we find?

At the beginning of the Prayer Book we find tables of all the days of feasting and fasting.

#### SERIES A. LESSON 21.

*Also Lesson 26 in Series B.*

2D SUNDAY BEFORE SEPTUAGESIMA.

#### The Temptation of our Lord.

1. After our Lord had been baptized what happened to Him?

After our Lord had been baptized He was led up of the Spirit into the wilderness to be tempted of the devil.

2. How did our Lord prepare for His temptation?

Our Lord prepared for His temptation by fasting forty days and forty nights.

3. How did Satan tempt our Lord the first time?

Satan tempted our Lord the first time by telling Him to turn the stones into bread.

4. Why would it have been wrong for our Lord to eat then?

It would have been wrong for our Lord to eat then because God wanted Him to fast.

5. What do we call this first temptation of our Lord?

We call this first temptation of our Lord the lust of the flesh or *sensuality*.

6. After the first temptation where did Satan take our Lord?

After the first temptation Satan took our Lord to Jerusalem and set Him on a pinnacle of the temple.

7. How did Satan tempt our Lord the second time?

Satan tempted our Lord the second time by telling Him to cast Himself down.

8. Why would it have been wrong for our Lord to cast Himself down?

It would have been wrong for our Lord to cast Himself down because there was no need to do such a thing.

9. What do we call this second temptation of our Lord?

We call this second temptation of our Lord *pride*.

10. How did Satan tempt our Lord the third time?

Satan tempted our Lord the third time by offering Him the whole world if our Lord would fall down and worship him.

11. When Satan asked Him to worship him what did our Lord do?

When Satan asked Him to worship him our Lord drove him away.

12. What do we call this third temptation of our Lord?

We call this third temptation of our Lord the lust of the eyes or *covetousness*.

#### SERIES B. LESSON 21.

*Also Lesson 50 in Series A.*

2D SUNDAY BEFORE SEPTUAGESIMA.

#### The Commandments of the Church.

1. Where do we find the commandments of the Church?

We find the commandments of the Church in the Prayer Book, in the Canons (or laws) and in old customs.

2. What is the first commandment of the Church?

The first commandment of the Church is to go to Mass every Sunday and chief holy day.

3. What is the second commandment of the Church?

The second commandment of the Church is to keep the days of fasting and abstinence.

4. Which are the days of fasting?

The days of fasting are Ash Wednesday and Good Friday.

5. Which are the days of abstinence?

The days of abstinence are the forty days of Lent, the Ember days, the Rogation days, and all Fridays.

6. What is the third commandment of the Church?

The third commandment of the Church is to go to confession.

7. What is the fourth commandment of the Church?

The fourth commandment of the Church is to receive Holy Communion regularly and fasting.

8. How often should one go to Communion?

One should go to Communion at least once a month.

9. On what days should all communicants receive?

All communicants should receive on Christmas, Easter, and Whitsunday.

10. In what season is every communicant bound to receive?

Every communicant is bound to receive in the Easter season.

11. What is the fifth commandment of the Church?

The fifth commandment of the Church is to give of our means to support the Church.

12. What is the sixth commandment of the Church?

The sixth commandment of the Church is not to marry an unbaptized person or any near relation.

#### SERIES A AND B. LESSON 22.

SUNDAY NEXT BEFORE SEPTUAGESIMA.

#### The Miracles of our Lord.

1. What is a miracle?

A miracle is a supernatural work or event.

2. What did our Lord's miracles prove?



Our Lord's miracles proved that He came from God.

3. Did God allow the devil to work miracles?  
God allowed the devil to work miracles of evil but not of good.
4. What was the first miracle of our Lord?  
The first miracle of our Lord was the turning of water into wine.
5. What are the miracles which seem the most wonderful to us?  
The miracles which seem the most wonderful to us are those in which the dead are raised.
6. How many times does the Bible tell us that our Lord raised the dead?  
The Bible tells us that our Lord raised the dead three times.
7. Who was the first dead person raised by our Lord?  
The first dead person raised by our Lord was the son of the widow of Nain.
8. Who was the second dead person raised by our Lord?  
The second dead person raised by our Lord was the daughter of Jairus.
9. Who was the third dead person raised by our Lord?  
The third dead person raised by our Lord was Lazarus who had been dead four days.
10. Whom did our Lord miraculously feed?  
Our Lord miraculously fed five thousand people with five loaves, and four thousand with seven loaves.
11. What did our Lord miraculously do on the sea?  
Our Lord miraculously walked on the sea.
12. What miracle did our Lord show to three of His Apostles on a mountain?  
Our Lord showed to three of His Apostles on a mountain the miracle of His Transfiguration.

#### SERIES A AND B. LESSON 23.

SEPTUAGESIMA SUNDAY.

##### Prayer.

1. What is Prayer?  
Prayer is reverently asking things of God.
2. Tell me two kinds of prayer.  
Two kinds of prayer are *public* prayer and *private* prayer.
3. How often must we say our private prayers?  
We must say our private prayers every morning and every night.
4. Every time we pray what should we always say?  
Every time we pray we should always say *Our Father*.
5. Besides *Our Father* what should our morning prayers include?  
Besides *Our Father* our morning prayers should include thanksgiving to God for guarding us all night, and a prayer that

He would keep us safe and sinless all day.

6. At our night prayers what should we always do?  
At our night prayers we should always examine ourselves to see what we have done wrong.
7. Besides *Our Father* what should our night prayers include?  
Besides *Our Father* our night prayers should include confession of our sins, and a prayer to be kept safe and sinless all night.
8. For whom should we pray every day?  
We should pray every day for our parents, relations and friends.
9. Should we pray only for the living?  
We should pray not only for the living but for the dead also.
10. In what posture should we say our prayers?  
We should say our prayers on our knees.
11. At the beginning and end of our prayers what holy sign should we use?  
At the beginning and end of our prayers we should use the holy sign of the Cross.
12. If we have neglected our morning prayers what should we do?  
If we have neglected our morning prayers we should say them before we go to bed.

#### SERIES A AND B. LESSON 24.

SEXAGESIMA SUNDAY.

##### Almsgiving.

1. What does Almsgiving mean?  
Almsgiving means helping the poor.
2. Besides helping the poor what does Christian almsgiving include?  
Besides helping the poor Christian almsgiving includes supporting the Church and other good works.
3. Why ought we to try to have splendid churches?  
We ought to try to have splendid churches because they are the houses of God.
4. How should we furnish our churches?  
We should furnish our churches as beautifully as we can afford.
5. To what should we give of our money first of all?  
We should give of our money first of all to the support of the Church.
6. Does God need our money?  
God does not need our money, but He requires us to give for our own good.
7. What is the greatest thing we can do for other people?  
The greatest thing we can do for other people is to help their souls.
8. How can every one help to save souls?  
Every one can help to save souls by giving to the Missions of the Church.
8. How much ought we to give to the Church and to the poor?

We ought to give to the Church and to the poor at least a tenth of what we earn.

10. Besides money what can we give?

Besides money we can give some of our time to works of mercy.

11. Tell me some of the works of mercy.

Some of the works of mercy are feeding the hungry, clothing the naked, sheltering the homeless, visiting the sick, and burying the dead.

12. What sins does Almsgiving chiefly help us to conquer?

Almsgiving chiefly helps us to conquer sins of covetousness.

SERIES A AND B. LESSON 25.

QUINQUAGESIMA SUNDAY.

**Fasting.**

1. What is Fasting?

Fasting is going without food and drink.

2. Who taught us to fast?

Our Lord taught us to fast by fasting Himself.

3. How long did our Lord fast?

Our Lord fasted for forty days and forty nights.

4. Under Christian "fasting" what do we include?

Under Christian "fasting" we include *fasting*, *abstinence* and *self-denial*.

5. On what days must we fast?

We must fast on Ash Wednesday and Good Friday.

6. Besides on the fast days when must we always fast?

Besides on the fast days we must always fast before receiving Holy Communion.

7. Before receiving Holy Communion how long should we fast?

Before receiving Holy Communion we should fast from midnight.

8. What is abstinence?

Abstinence is not eating meat.

9. On what days must we not eat meat?

We must not eat meat on Fridays, on Ember days, on Rogation days, and during Lent at least on Wednesdays and Fridays.

10. What is self-denial?

Self-denial is giving up some of the things we like.

11. On Fridays and other abstinence days what should we give up?

On Fridays and other abstinence days we should give up parties and places of amusement.

12. What sins does Fasting chiefly help us to conquer?

Fasting chiefly helps us to conquer sins of impurity.

SERIES A. LESSON 26.

*The same as Lesson 7 in Series B.*

1ST SUNDAY IN LENT.

**The Sacraments.**

SERIES B. LESSON 26

*The same as Lesson 21 in Series A.*

1ST SUNDAY IN LENT.

**The Temptation of our Lord.**

SERIES A. LESSON 27.

*The same as Lesson 10 in Series B.*

2D SUNDAY IN LENT.

**The Sacrament of Baptism.**

SERIES B. LESSON 27.

*Also Lesson 33 in Series A.*

2D SUNDAY IN LENT.

**The Holy Eucharist. (I.)**

1. What is the Holy Eucharist?

The Holy Eucharist is the sacrament of the Body and Blood of our Lord.

2. In the Holy Eucharist what is done?

In the Holy Eucharist the Body and Blood of our Lord are offered to God and received by Christians in holy communion.

3. When did our Lord ordain the Holy Eucharist?

Our Lord ordained the Holy Eucharist on Maundy Thursday, in the night in which He was betrayed.

4. How did our Lord ordain the Holy Eucharist?

Our Lord ordained the Holy Eucharist by consecrating bread and wine into His Body and Blood.

5. To whom only did our Lord give power to consecrate bread and wine into His Body and Blood?

Our Lord gave power to consecrate bread and wine into His Body and Blood only to the priests of His Church.

6. When does the priest consecrate the bread in the Body of our Lord?

The priest consecrates the bread into the Body of our Lord when he says the words "This is my Body."

7. When does the priest consecrate the wine into the Blood of our Lord?

The priest consecrates the wine into the Blood of our Lord when he says the words "This is my Blood."

8. Under what forms are our Lord's Body and Blood in the Holy Eucharist?

Our Lord's Body and Blood in the Holy Eucharist are under the forms of bread and wine.

9. Is our Lord Himself present in the Holy Eucharist?

Our Lord Himself is present in the Holy Eucharist for He cannot be separated from His Body and His Blood.

10. How should we adore our Lord present in the Holy Eucharist?

We should adore our Lord present in the Holy Eucharist by bending the knee when we come before the altar.

11. When there is no service how can we tell whether our Lord is on the altar or not?

When there is no service we can tell whether our Lord is on the altar or not by the sanctuary lamp.

12. What is the doctrine of our Lord's presence in the Holy Eucharist called?

The doctrine of our Lord's presence in the Holy Eucharist is called *the Real Presence*.

#### SERIES A. LESSON 28.

*The same as Lesson 11 in Series B.*

3D SUNDAY IN LENT.

#### The Sacrament of Confirmation.

#### SERIES B. LESSON 28.

*Also Lesson 34 in Series A.*

3D SUNDAY IN LENT.

#### The Holy Eucharist. (II).

1. What is a sacrifice?

A sacrifice is something offered on an altar to God by a priest.

2. In Old Testament times what did the priests offer?

In Old Testament times the priests offered lambs, doves, and other gentle creatures.

3. By those Old Testament sacrifices what was foretold?

By those Old Testament sacrifices the sacrifice of our Lord upon the cross was foretold?

4. What sacrifice do Christian priests offer now?

Christian priests offer now the sacrifice of the Holy Eucharist or the Mass.

5. Why is the Mass a sacrifice?

The Mass is a sacrifice because the priest offers to God on the altar the Body and Blood of our Lord.

6. Is the sacrifice of the Mass the same as the sacrifice of the Cross?

The sacrifice of the Mass is the same as the sacrifice of the Cross because in them both our Lord is the Victim and the Priest.

7. In the Mass what does the human priest do?

In the Mass the human priest acts for our Lord.

8. Is our Lord slain in the Mass?

Our Lord is not slain in the Mass for He died once for all upon the cross.

9. Tell me four chief things for which the Mass is offered?

Four chief things for which the Mass is offered are, (1) praise, (2) thanksgiving, (3) the forgiveness of our sins, (4) all other benefits of our Lord's passion.

10. For whom is the Mass offered?

The Mass is offered for the whole Church, both the living and the dead.

11. Why should all Christians go to Mass?

All Christians should go to Mass because our Lord said, "Do this in remembrance of me."

12. How often ought we to go to Mass?

We ought to go to Mass every Sunday and chief holy day.

#### SERIES A. LESSON 29.

*The same as Lesson 12 in Series B.*

4TH SUNDAY IN LENT.

#### The Sacrament of Penance.

#### SERIES B. LESSON 29.

*Also Lesson 35 in Series A.*

4TH SUNDAY IN LENT.

#### The Holy Eucharist. (III).

1. Why was the sacrament of the Lord's Supper ordained?

*Answer from the Church Catechism.*

2. What is the outward part or sign of the Lord's Supper?

*Answer from the Church Catechism.*

3. What is the inward part or thing signified?

*Answer from the Church Catechism.*

4. What are the benefits whereof we are partakers thereby?

*Answer from the Church Catechism.*

5. What is required of those who come to the Lord's Supper?

*Answer from the Church Catechism.*

6. Besides examining ourselves before Holy Communion what should we do?

Besides examining ourselves before Holy Communion we should use the *Preparation* in our private prayer-books.

7. At what time of day should we receive Holy Communion always?

We should receive Holy Communion always before breakfast?

8. Before up going to the altar what should we do?

Before going up to the altar we should reverently bend the knee.

9. How should we receive our Lord's Body?

We should receive our Lord's Body in the palm of the ungloved right hand.

10. How should we receive our Lord's Blood?

We should receive our Lord's Blood reverently guiding the chalice with our hands to our lips.

11. After the consecration till the end of Mass what should we never do?

After the consecration till the end of Mass we should never *sit*, but either kneel or stand.

12. After we have received before going home what should we always do?

After we have received before going home we should always say the *Thanksgiving* in our private prayer-books.

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Nov. 14th.—22d Sunday after Trinity. Hours of service as on Nov. 7th. 11 A.M. Mass, Gounod, *St. Cecilia*. Dr. Nicholas will preach in the morning, Fr. Ritchie at night. Subjects: "Ten Pounds," and "I believe in the Holy Ghost."

Nov. 21st.—Sunday next before Advent. Hours of Service as on Nov. 7th. 11 A. M. Mass, Von Weber in E flat. Fr. Ritchie will preach morning and night. Subjects: "Shepherdless sheep," and "The Holy Catholic Church."

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VOL. IX. No. 12.

NEW YORK, NOVEMBER 1897.

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Church News of the Month.

Nothing deserves the first place in this column more than the account of the magnificent new church of the Advocate, the South Memorial, which was consecrated by Bishop Whitaker on Oct. 11th in Philadelphia.

The church is erected to the glory of God, and in memory of the late George W. South, who was born in Philadelphia on Feb. 22, 1799. Early in the century, Mr. South was one of that city's prominent and successful merchants, and retired from business in 1840. Four years later he became the treasurer of his native city. He declined the political prominence tendered him by President Tyler in 1849, preferring retirement to political life. He spent the next twelve years upon his farm near Torresdale, Bucks county. Removing to Burlington, N. J., he organized a bank, and was its president until his return to Philadelphia. He was associated with the Stocktons and Commodore Stevens in constructing the Delaware and Raritan canal, and the Camden and Amboy railroad. In these he retained large interests until he died, Sept. 1, 1884.

Two years after his death his widow and daughter made known their purpose of erecting a church and founding a parish, which should be a worthy memorial of their loved lost one. The plot of ground 197 feet 10 inches by 242 feet, at Eighteenth and Diamond streets, was purchased, and the erection was begun of a parish house and chapel with two residences, one on Eighteenth, and the other on Gratz street, the eastern and western boundaries of the property. The parish house was finished in November, 1887, and is complete in every respect. The chapel was consecrated May, 1888. It is one of the finest structures of the kind in Philadelphia, and is surpassed in richness by few large parish churches.

On Oct. 8, 1888, Mrs. Rachel A. South, the widow of Mr. South, entered into rest, leaving \$100,000 toward the erection of the church and \$50,000 toward the endowment, in addition to the large sums she had already expended.

When the ground was purchased it was conveyed to a board of trustees, of which the bishop of the diocese was always to be the president, the other members at present being Mrs. H. Louisa South Moore and Messrs. Richard Y. Cook, George W. South, and Gustavus Wynne Cook. It was also provided that the buildings, when erected, should be used by a congregation

worshipping according to the doctrine, discipline and worship of the Protestant Episcopal Church, and maintaining the name of the George W. South Memorial Church of the Advocate, and that no charge should ever be made for a pew or sitting.

The church is modelled by the architect, Mr. Burns of Philadelphia, after the cathedral of Amiens, in reduced proportions, and is 165 feet long, 105 feet wide in the transepts; the ridge of the roof is 106 feet from the sidewalk. The exterior walls are of Port Deposit granite, the interior is of Indiana limestone, the space between being filled with the best quality of hard brick. The roof is covered with copper, and the ridge crowned with an ornate cresting. The finest view is had from the eastern end, where the walls of the ambulatory rise 37 feet high, from which, as in the cathedral at Amiens, the roof falls back to the chancel. The chancel walls are carried on arches. Stone pinnacles, elaborately carved, surmount the whole, and the flying buttresses add additional grace and beauty to the view.

There are sittings for over 1200 people, and these must always be free. We do not understand that there is a daily Mass, but there are daily prayers and a weekly Mass. The church is to be always open, and there are all sorts of admirable agencies for parish work. The altar is very handsome and well proportioned, of stone, but lacks the legal ornaments which will doubtless be some day forthcoming. We congratulate Philadelphia churchmen on this splendid addition to their ecclesiastical buildings.

We take the following from the *Sacred Heart Review*, believing that it voices the feeling of all Catholics concerning plays of the sort described.

"The Sign of the Cross," the drama which Mr. Wilson Barrett originally brought out in London, where it excited much comment, favorable and otherwise, was produced at the Boston Museum this week. It is a story of the persecution of the early Christians in Rome during the time of Nero. We can not conscientiously commend either its theme or its treatment. We do not believe that the subject is one that should be dragged into the publicity of the modern theatre, which is simply a place of amusement, and not a temple for teaching moral or religious truths, or for imparting historical lessons concerning the sufferings of the followers of Christ. The name of Our Lord is too sacred to be used in a place of simple entertainment for the recreation of a

gaping multitude. At least, Catholics should regard it so. Unitarians, who look upon Jesus Christ mainly as a mere reformer, and do not acknowledge His divine character, may witness the play without having any violence done to their religious feelings, but those who acknowledge Our Saviour's divinity should prefer not to have His Name associated intimately with any dramatic performance. There is much in the drama that was written assuredly to hold the attention of persistent playgoers, and it must be confessed that there are some scenes that will interest and impress those who seldom visit the theatre, especially the scene in the last act, when the Christians are to die as martyrs in the amphitheatre, but there are many other scenes illustrative of bacchanalian orgies and immoral customs in pagan Rome that are far from edifying. These are introduced in contrast to the purer life of the Christians, but their suggestiveness will do no good to the thoughtless, who may think that vice pays better than virtue. The whole plot turns on the carnal love of Marcus Superbus, a Roman patrician, for Mercia, a young Christian maiden. That he is ultimately converted and goes with her to meet his death as a Christian, does not compensate for the sensual exhibition of the hero in one scene, where the girl, during a convulsion of nature, repulses him by holding up the cross. This is simply theatrically effective, and is a dramatic trick to create a thrilling climax. It is one of those dramatic expedients which is apt to produce a bad rather than a good result. At times it is exciting in the wrong direction. Let the stage keep its place as a resort for those who are seeking recreation. Let it not invade the domain of the Church. The early moralities, which were once associated, indirectly, with the Church, do not afford a valid excuse for the actors' usurpation of the place which should be occupied solely by religious instructors ordained for their holy calling. The moralities, as far as we know, never made an exhibition of sensual love for the amusement of the populace, and if they did they would deserve condemnation.

ST. ANDREW'S BROTHERHOOD.

The Annual Convention of the Brotherhood, held at Buffalo the middle of October appears to have been the best and heartiest Convention of the body ever held. It began with "Quiet Hours" of devotion in St. Paul's cathedral church on Wednesday, Oct. 13th.

According to the established usage of the Brotherhood, the delegates met for a corporate celebration of the Holy Communion in St. Paul's cathedral at 6:30 on Friday morning. Long before the hour named, the church was well filled, and by the time the service began it was crowded. Admirable arrangements had been made by the local committee, and the entire service was marked by great reverence and solemnity.

The Annual Report showed that during 1896, 85 new chapters were chartered; the number this

year is 90. In 1896, 50 chapters returned their charters and disbanded; in 1897, 54. In 1896, 14 chapters, which had surrendered their charters, asked for their re-issue; in 1897, 16. The number of chapters holding charters one year ago was 1,174. At present it is 1,226. These figures show a slow growth, but at no previous time in the history of the Brotherhood have there been so many signs of permanent improvement in quality as may be seen to-day.

THE MISSIONARY COUNCIL.

The Missionary Council held at Milwaukee a week later than the Convention of the Brotherhood showed that the American Church is not unmindful of her duty as a missionary body, though one's heart aches at reading of the smallness of the contributions for the work.

The gross receipts of the Society for the fiscal year (including those for "specials" and miscellaneous purposes) amounted to \$770,813.

The contributions for the work undertaken were \$358,024.93; the total amount received from legacies, designated by the testators either for Domestic or Foreign Missions or for the use of the Society was \$176,777.60. The total amount, therefore, at the disposal of the Board, was \$534,802.53, of which \$53,000 was invested to protect outstanding liabilities, and \$13,233.86 proceeds of legacies, were left for appropriation at a later day.

A comparison of the foregoing figures with those of the previous year shows a decrease of contributions for Domestic Missions of \$19,432.26, a decrease for Foreign Missions of \$6,822.42, and a decrease for General Missions of \$40,491.94; total decrease, \$66,746.62. This decrease is largely to be accounted for by reason of the extraordinary offerings in the summer of 1896, with which this year there is nothing to compare.

In addition to the foregoing, legacies to the amount of \$4,600 were received, which by the terms of the wills were permanently invested.

FOREIGN MISSIONS.

The report on Foreign Missions showed that the contributions toward meeting the appropriations during the last fiscal year, with the portion of the offerings for General Missions added by the Board, amounted to \$160,271.43. In addition to this, \$41,470.28 have come from legacies especially for the Foreign work. These sums (contributions and legacies) have been used for the current expenses of the several missions; making the total amount applied to pay the appropriations of the year \$201,741.71. The further sum of \$34,584.74 has been contributed as "specials," that is to say, for purposes connected with the Foreign field, but to be paid over and above the Board's appropriations, and there has been received from legacies for investment for the benefit of the Foreign field, \$1,000, making the gross amount received during the year for the Society's work outside of the United States, \$237,326.45.

An esteemed correspondent has sent us the following account of the Missionary Council from the point of view of the Church Services in Milwaukee.

THE MISSIONARY COUNCIL.

In looking for results for the good of the Church in her missionary work in the Missionary Council lately held in Milwaukee, it is impossible at this time to know or to judge, and it is more than probable we may never know, but all must feel who were present that there will be some benefit if not in one way in another. Many were the lessons learned, hearts sore from indifference of their people made glad by more favorable reports from other places, where people are longing for the Church. The meetings between old college and seminary friends and classmates and hearing them tell of their work. The revelation to many of All Saints' Cathedral, its beautiful screen with its immense oaken crucifix and statues of St. Mary and St. John, the High Altar with its many lights, its side chapel dedicated to the Blessed Virgin. Five different bishops spoke and preached here and so stamped it with their approval or at least there was no condemnation, and at the Council proper held in St. Paul's church there were two fine sermons and many good papers and speeches and most excellent music, but best of all was the meeting at Nashotah for the reinterment of the remains of Dr. Breck. There in the Chapel was a gathering of representative Churchmen of these United States such as perhaps was never before brought together outside a meeting of General Convention. It was a day in which this Seminary was placed in a better light before the Church than ever before. At the Altar with its point lace hangings and its proper fittings of tabernacle and lights, properly vested servers, a bishop of the Church sang a Requiem Mass for the repose of the soul of one of the founders with eleven of his brethren in the episcopate occupying seats in the Chancel, and in the pews vested and some not vested, and walking in procession side by side were priests of every type of thought—High, Low and Broad, from nearly every Diocese in America, some two hundred, it was a sight to thank God and take courage for. How much closer this meeting may bring the kinds of Churchmanship, how much prejudice be done away no one can estimate, but one cannot but feel great good will come from it.

A gentleman from the South was heard to ask "if the Faculty of the Seminary taught that candles and vestments, etc., were necessary to Salvation" on receiving an emphatic no, "said he would go back and look at it again as it might not be so bad after all."

One great good and it is to be hoped a permanent one coming from this Council is that men have seen services which they never saw before simply because their prejudices kept them from going where they might see them, in New York, Philadelphia or Baltimore. E.

It is twenty years since the Rev. George S. Baker, D.D., accepted the post of pastor and superintendent of St. Luke's Hospital. It is largely owing to his fostering care that the present buildings have been erected. They have proved to be well adapted to their purposes. The cost of these buildings is now announced; it was \$1,749,605.08, which, added to \$530,000, the cost of the land, makes the total outlay \$2,279,605.08. Seven of the lots on the old hospital site still remain to be sold.

The annual meeting of the society was held at the hospital on Monday, Oct. 18.

A report was made by the Board of Managers of the work of the hospital for the year ending Sept. 30, 1897; 2,444 patients were treated; discharged cured, 1,154; discharged improved, 646; discharged unimproved, 38; transferred to other institutions, 7; died, 253; remaining in hospital Oct. 1, 1897, 219. The death-rate from all causes for the year was 10.3 per cent., or excluding cases who died in the consumptive wards, 6.3 per cent. Of patients paying full rates there were 591; paying in part, 128; non-paying patients, 1,725. The patients connected with the Episcopal Church numbered 817; other Christian bodies, 1,405; Hebrews, 72; of no special denomination, 50.

Twelve hundred and one cases were treated in the medical department, and 1,243 in the surgical department. The out patient or dispensary department was opened Nov. 4, 1896. In this department 2,608 new patients have been treated; 9,930 visits have been made. The *per capita* cost of patients in private rooms is \$3. Of patients in the wards, \$1.77. The total house expenses for the year were \$148,907.33 to which must be added the corporation expenses of \$4,361.71, making the total expenditure \$153,199.04. Deducting all amounts received from patients, this represents an outlay for charitable work for sick patients for the year by the hospital and by its patrons through the hospital, of \$126,179.33.

The training-school for nurses is in a satisfactory condition, with sixty-four pupils, five probationers, and twenty-nine accepted candidates on the list awaiting call for duty.

During the year there have been baptized at St. Luke's 19 persons; confirmed, 53; married 4; buried, 85. The Holy Communion has been administered, in the chapel 31 times, in the wards 34 times, *in extremis* 54 times.

It is good to hear from Vermont that under Bishop Hall every post in the diocese is filled, 43 clergymen are at work, and the diocese has raised over 5000 dollars for Diocesan Missions.

Here is a record for some of our younger clergy to lay to heart when they feel discouraged over the state of the Church.

St. Mark's church, Brooklyn, the Rev. Dr. S. M. Haskins, rector. The 58th anniversary of the rectorship of the venerable incumbent was observed on Oct. 10. It is probably the last anniversary of the kind that will be celebrated in

this old church, for the property may be required before another twelve months for the approach of the new East river bridge. Although he is now in the eighty-fifth year of his age, Dr. Haskins preached on this occasion, and conducted much of the service. He gave some very interesting reminiscences.

He said: "I was graduated from the General Theological Seminary in 1839, and on the second Sunday in September, in that year, I was invited to come to the little flock here and preach for several consecutive Sundays at \$5 a Sunday until they obtained a rector. I came, and on the second Sunday in October they elected me rector. When I came, I found a little white-washed building in the middle of the cornfields, with no street passing by it. In a few weeks we broke ground and laid the foundation of the church. Then we borrowed \$6,000 on a mortgage to build, and by early spring all the money had been expended. We then went on a begging expedition from house to house in order to complete the building, and by the end of summer I obtained enough, and the church was consecrated in April, 1841. I erected a second story to the chapel for the purpose of a boys' school, which I continued for twelve years. Seven of the boys who attended that school afterwards became candidates for the ministry.

"In 1842 the Methodists sent a man here named Henry R. Roberts to establish a Methodist church. I soon made his acquaintance and in a year or so he and his wife were confirmed at this altar. Mr. Roberts was afterwards ordained a deacon of this Church, and one of his sons is now rector of St. Paul's church, Concord, N. H., the Rev. Dr. Daniel C. Roberts. The next intruder in my parish, for I considered this my own field along with the Dutch Reformed Church, was the Rev. Mr. Applegate. He and his wife were also confirmed in this church. The next intruder was a Presbyterian minister, the Rev. Mr. Johnson. He placed his son in my parochial school. This son afterwards became a candidate for Holy Orders in Syracuse.

"Four parishes have grown out of St. Mark's. In 1854 the church was enlarged by the tearing down of the chapel and the building of this chancel, an improvement that gave 200 more sittings. Although this sanctuary, so dear to us, is to be taken away, yet the work that has been done in it for forty-eight years cannot be taken away. It will live, reproducing its life for generations to come."

From England we have several very interesting items to record:

On Oct. 7th the final meeting of the Indian Famine Fund was held at the Mansion-house. The Lord Mayor said that it was the largest amount that had ever been collected in this country. The total was 549,300/., and including the sums raised in the provinces, Scotland the colonies, and India itself, the fund amounted to not less than a million. Lord George Hamilton,

however, placed the total at a million and a half, and said that when relief and remissions of taxation had been taken into account it would be found that the famine had probably cost the Indian Government over ten millions of money.

It is often loudly proclaimed by opponents, and even sometimes whispered by the friends of Church schools in London, that their day is over, and everything must give way before the Board system. We are glad therefore to learn that such a despondent view of things is not taken in two South London parishes lying within the London School Board area. In the parish of St. John the Divine, Kennington—that great centre of Church and school life—new schools are to be erected in the Camberwell New-road; and in the parish of Streatham, where the population is going ahead very rapidly, additional schools for 500 children will shortly be begun. These two cases lie in the diocese of Rochester. In addition to these, the Bishop of London is announced to open the new and enlarged schools of St. Stephen's, Westbourne Park, on Saturday, October 30th. These schools will cost £7,000, and the parishioners have already raised some £5,000 towards this large sum.

Two ladies have offered to present to the Missions to Seamen a handsome church for the use of seagoing men of the Port of London, which offer has been gratefully accepted. The church is to be built from the designs of Messrs. Arthur Blomfield and Son, alongside the Missions to Seamen Institute in Poplar, with a covered way between, and will be chiefly used for week-day services by sailors of various nationalities frequenting the Seamen's Institute; but whether it will come under the jurisdiction of the incumbent of the parish and the Bishop of the diocese is not stated.—*Church Times*.

A London merchant has sent £1000 to the Bishop of Southwark towards providing the £9,000 necessary for a clergy house for St. Saviour's, Southwark. The revival of St. Saviour's as a Collegiate Church for South London has, according to Bishop Yeatman, been eminently successful. The services are all well attended, and by Christmas ten working clergy will be upon the staff of the collegiate body, and doing duty in the most miserable of London slums. Architecturally and historically the restoration of St. Saviour's has already evoked an enormous amount of popular interest, and it is no less interesting to know that the new foundation is doing all the work which Bishop Thorold laid out for it when he appealed for the funds for its restoration.

A Reuter telegram from St. Petersburg states that on Oct. 5th last four young priests who had completed their studies at the Ecclesiastical College left for London. They have been instructed by the Holy Synod to promote an active exchange of information regarding ecclesiastical

matters between England and Russia, and to instruct, through the press, the authorities on ecclesiastical matters in England regarding the principal doctrines of the Greek Orthodox Church.

Good and Evil.

Reviewing Dr. Fraser's Gifford Lectures on the Philosophy of Theism, the *Church Quarterly Review* says:

(1) If the world be the work of omnipotent Goodness, whence comes into it the evident occurrence of things which are as they ought not to have been? Dr. Fraser rejects the theory of the purely negative character of evil, because evil is practically felt to be a real power. Whence comes it? If from God, then His Holiness is assailed. If from an evil deity, then the ultimate truth of the universe is dual confusion, not unity and order. But conscience testifies that man has received a faculty of self-determination, or, in a sense, creation, by which he can originate a course of action. Does the entrusting to him of such a power indicate imperfect goodness or imperfect wisdom in the Creator? Dr. Fraser rejects Leibniz's optimism, which assumes that evil is permitted as the necessary occasion for greater good; for evil still remains evil, whatever use may be made of it, unless evil is, after all, only an imperfect form of good. But he points out that such originaive power is the only means by which real moral goodness on the part of men could be produced. If man were a mere machine, bound to turn out virtuous actions to order, he would be a *thing* and not a *person*; and it may well be more divine to create persons who, being free to choose between good and evil, are free to be voluntarily good, than to create things which cannot be morally good at all.

Evil then is due to the misuse of a faculty given that we may be voluntarily good. But is not evil too prevalent for human self-determination to be the sole cause of it? We regret that Dr. Fraser gives some countenance to the theory that part of the evil may have been originated by men in some pre-existent state. Such a theory seems to us to be baseless, and inconsistent with the function of memory in amending character, and perhaps to involve the grotesque supposition that a person might, in successive incarnations, be repeatedly regenerated in Baptism. Moreover it does not really solve the difficulty, but only puts it back a stage. We wish Dr. Fraser had shown how consistent with reason is the Christian doctrine that other creatures besides man, with wider spheres than his, have received the like originaive power and have misused it. It were well if those who lightly deny the personality of Satan would consider that such a denial either throws the whole responsibility of the world's misery on man, or else casts on God the blame of making a world which is, as we see it, in many respects very evil.

(2) With such a view the problem of Progress

offers little difficulty. Progress implies, indeed, the imperfection of the universe as it is; but if it is consistent with Theism to conceive of God as allowing originaive wills which can and do choose evil, the world is confessedly not perfect, and may progress towards perfection. Thus too we can give an account for the fact that progress is not like a Roman road, which goes straight to its goal; it is rather like a winding river, frequently forced to turn backward.

(3) A similar account can be given of Miracles. They imply a certain imperfection in the working of the universe, which needs to be occasionally supplemented. But if the universe contains persons as well as things, and those persons have the power of bringing into existence that which ought not to have been, may there not be reason why these abnormal forces should sometimes need to be rectified by unusual action on God's part? And if miracles are, after all, found to form a part, not yet comprehended, of the ordinary course of nature, this would only show that God provides in nature a cure for the evil which He allows to intrude itself into nature. With Leibniz Dr. Fraser holds that 'when God works miracles He does it not in order to supply the wants of *nature*, but those of *grace*.'

The Mystery of Life.

Granting that we have removed much of the traditional mystery which obscured the facts of life, that we have resolved many so-called living actions into chemical and physical processes, and have described them in other than "vital" terms, it may still be questioned whether or no we have advanced many steps in the solution of the ultimate and real mystery of life. The tendency of the present day is to believe, and act upon the belief that we have done so; and, as it seems to me, to push aside awkward facts as irrelevant or unreal, and to smother questionings by representing them as either solved, insoluble, or worthless.

However keenly and satisfactorily many of the processes of life may be referred to simpler agencies, there will, perhaps, ever remain the same kind of mystery with regard to life itself that still shrouds the nature of those simpler forces, such for instance, as gravitation or heat, with regard to the nature of which we have ceased to question. . . . It has been admitted that their essence is beyond our ken, and that we can but study their phenomena; we have not tried, or have failed if we have tried, to reduce them to a common denominator. But with regard to life, we have drifted away into a sort of belief that it is to be decomposed, explained away, or got rid of; and that our true line of action is to be followed by such a belief in the future results rather than in the present or the past facts of science. But I claim for life that it be treated with a respect like to that which we have accorded to gravitation; and I do so because, notwithstanding all the researches of

modern science, and all the clever analogies of recent thinkers, it still stands alone, undecomposed by chemist or histologist, and presents a series of phenomena which no known physical or chemical process has explained.—*Sir J. Russell Reynolds, M. D.*

The Official Year Book of the Church of England.

Of the Year Book for 1896, the *Church Quarterly Review* says:

The importance and usefulness of this publication increase year by year; one turns to it naturally for trustworthy information about nearly every kind of Church work, and for accurate records of the offerings of Churchmen. There is only one thing to be said adversely to such a book, viz. that it publishes abroad the weakness as well as the strength of the Church's organization and finance, and so supplies a weapon for the hands of her opponents, as well as an instrument for the use of her supporters. It would be quite possible from this Year Book to show up the deficiencies of the Church as established in this country, for example, in the slow formation of new dioceses, or the inadequate incomes of the clergy, whereas the purpose of the returns made for this book is to trace the progress of the Church's work in spite of the difficulties of her position. There are many encouragements in the present volume: signs of steady advance are to be seen everywhere, unless it be in the number of candidates for Holy Orders; there were only 704 deacons ordained in 1895-6, and though the population is increasing rapidly, the average number for 25 years is 711; and it is to be regretted that the total of voluntary contributions, amounting to 5¾ millions of money, is rather less than in 1894-5. Still, it is most gratifying to have returns from 98 per cent. of the Parochial clergy in the year ending Easter 1896, and to find that in three dioceses, viz. Chester, Newcastle, and St. Asaph, a return has been made from every parish. There is a steady increase in the number of Infant Baptisms (562,833) and Communicants (1,840,351) and the candidates for Confirmation have been this year 12,300 above the average of the past ten years (1886-95), numbering in all 228,002. It is also satisfactory to know that the net clerical incomes in the aggregate show a slight increase in 1896, due chiefly to the fact that the stipends of the Assistant Clergy are drawn less (by 40,000*l.*) than they were from the pockets of the incumbents, and more from other sources; still, the Incumbents pay out 268,392*l.* on this account, while other sources supply 360,740*l.* per annum. There has been, too, a steady increase in the amount contributed to Day and Sunday Schools. Home and Foreign Missions show a healthy improvement, being each some 7,000*l.* and more larger. The Hospital Sunday Fund in London still exhibits the striking fact that Churchmen contribute at least 75 per cent. of the whole amount, while in the provinces about 50 per cent. is the Church's share. In the Preface (p. vii), the in-

defatigable editor, Canon F. Burnside, warns us that 'it is possible to misrepresent the truth by attaching too much importance to statistical tests as evidencing the failure or success of the Church'; but, we must say, in those points we have indicated, the figures can mislead no one as to what is being done; 'consistent and steady progress' is manifest to every one who will study this Year Book.

New Books Received.

VINDICATION OF ANGLICAN ORDERS, by the Rev. Arthur Lowndes, D.D., in two volumes octavo. New York. James Pott & Co. London; Rivingtons.

THE HEAVENLY STAIR, or a Ladder of the Love of God for Sinners, by George Seymour Hollings, Mission Priest of the Society of St. John the Evangelist, Cowley St. John, Oxford. Longmans, Green & Co. London. Price \$1.25.

THE MESSAGE AND THE MESSENGERS, Lessons from the history of Preaching. By the Rev. Fleming James, D.D. New York. Thomas Whittaker. Price \$1.25.

THE FACTS AND THE FAITH. A study in the Rationalism of the Apostles' Creed, by Beverley E. Warner, D.D. New York. Thomas Whittaker. Price \$1.25.

Modern Romanism.

Many years ago Dr. Neale wondered to what extent the extravagant modern Roman teaching concerning the Blessed Virgin would develop. Subsequently Dr. Pusey expressed his alarm and wonder as to "whereunto all this would grow." Faber's dream of an Age of Mary is never likely to be fulfilled, but this will not be the fault of a certain section of Roman Catholics. The Pope, a few years ago, in an Encyclical, deliberately and formally taught some of the more pronounced extravagances of Liguori and others of his school, and now we have another Encyclical Letter from Leo xiii., urging that devotion to the Holy Virgin should be "assiduously practised and daily promoted more and more." He declares that "Greatly rewarded indeed shall we be if our exhortations succeed in making even one of the faithful hold *nothing* dearer than devotion to Mary." The term Mother of God is thoroughly Catholic; it is very doubtful, though, if the Pope is wise in speaking of the Holy Virgin as of the "Divine Mother."

The Pope admits what has so often been denied, that the Roman manner of praying to the Blessed Virgin has something in common with our worship of God, so that the Church even addresses to her the words with which we pray to God, "Have mercy on us sinners." He also says, "So great is her dignity, so great her favour before God, that whosoever in his need will not have recourse to her is trying to fly without wings." This is much the same as what he said in his previous Encyclical, when he taught that "scarce any one goes to Jesus save through Mary."—A. B. in *Church Review*.

Sermon.

Tabernacle and Temple.

"Go and tell my servant David, Thus saith the Lord, Shalt thou build me a house for me to dwell in? Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle."

2 SAM. VII., 5, 6.

Many a devout churchman has dreamed of what he would most of all like to do if God should give him the means. He would build a church, and in some respects at least one of the loveliest and most perfectly appointed churches in the whole world. For architecture and decoration are like poetry or music, capable of ever new beauties and ever fresh variation. One could not hope to rival the majestic immensity of the great cathedrals, or the splendor of many a lovely Italian fane, enriched with priceless treasures. Nevertheless it might well be possible in a building of modest dimensions, and of no incalculable cost to tell the beauty of holiness in a way that should appeal to all reverent minds that should enter there. And there have been many happy souls to whom God has given this exquisite privilege of rearing up for His name noble churches, and of seeing them used faithfully for the most glorious service in which man can engage, the constant offering of the unearthly sacrifice of the Mass. King David knew nothing of the Mass save through the dim vision vouchsafed him of the Cross, of which the worship of the Catholic Church is the perpetual memorial. But David was full of enthusiasm for the house of God, and was prepared to pour forth without stint of his wealth that a worthy temple might be upreared. He had established himself securely in his kingdom, the Lord had given him victory over all his enemies, and then one day he spoke to his constant counsellor the prophet Nathan, saying, "See now, I dwell in a house of cedar, but the ark of God dwelleth within curtains. And Nathan said to the king, Go, do all that is in thine heart; for the Lord is with thee." In that Nathan spoke as uninspired, giving counsel to David not as a prophet but merely as his personal friend. Howbeit God that night gave the seer a divine word for the king, and it is a part of that we have for our text. It was that David should not build the temple, but God was pleased that the king had desired to do so, that he had had so pious a purpose in his heart. Therefore He would reward David by building him and his seed after him a sure house, and when the glory of that royal house should reach its acme, in Solomon's time, then that great son of David should build a worthy temple as a settled abiding place of Jehovah forever. There is no hint of any rebuke of the king in the words of the text, as if he had been presumptuous in aspiring to build a house for God. The reason he was not allowed to do it was that he had been a man of war, and the kingdom of God could only be a kingdom of peace. David's wars had been holy wars indeed, waged on behalf of God's people against God's enemies; nevertheless the lesson was to be taught that peace must be the foundation on which the sacred house should

rest. Solomon's kingdom was pre-eminently the kingdom of peace, it was in that sense a type of our Lord's kingdom, and only after peace has been secured can the loveliness of the house of God manifest itself.

I. The student of Holy Writ feels that he cannot stop at this point in interpreting the passage, for it is manifest that the promise of God is concerning a kingdom which shall have no end, and a peace which shall last forevermore. That was not fulfilled in the case of Solomon.

1. It was in the reign of Solomon's own son that peace ceased in Israel, for Rehoboam lost ten of the tribes to Jeroboam the son of Nebat, who made Israel to sin. And although the realm of Judah continued for many years, it was rarely a kingdom of peace, but constant wars, some successes and many reverses were its fate until the king of Babylon carried away the Jewish king and his princes and the chief of the people into captivity and destroyed the temple.

2. It is true that God did not forsake His people. After seventy years of captivity in Babylon they were allowed to return to their own land, and the temple was rebuilt and Solomon's throne restored. That however was only for a time. The Jewish people never had peace after that, nor was the temple secure against evil. In the days of our Lord they cruelly broke the peace of God by putting the Saviour to death, and forty years later their place as a nation was taken away by the Roman armies, and the temple was finally destroyed beyond hope of re-building. What had become of the promise to David of an eternal kingdom for his son, and a temple of the Lord God in which He would abide for ever?

3. We know that the divine word is fulfilled in the coming of our Lord Christ to sit upon the throne of His father David, transforming the earthly kingdom into a spiritual one which truly shall have no end, and raising up the temple of His Church which is to be His settled dwelling place forevermore.

4. But then the difficulty presents itself that our Lord's kingdom is set up and His Church builded in the world before the true reign of peace has begun. If David might not uprear the temple because God had not yet established his kingdom in peace, how does our Lord found His Church before the days of warfare are at an end? I think we ought to understand that the kingdom of peace has been truly set up in the earth by the Gospel, although the powers of evil still go on warring against the good. The song of the angels at the birth of our Lord was of peace to men of good will. The Gospel has brought peace to the world where it prevails. It is as if a civilized nation had undertaken a war to subjugate some fierce savages. As fast as the country is won from those savages the arts of peace are introduced by the victors. Furthermore our Lord's kingdom is established in peace because the weapons of the Church with which she wars are weapons of peace, grace and mercy are her offensive arms, and patience and meekness her defence. So after all there is no anomaly in the fulfilling of the prophecy of God to David, because the external kingdom of our Lord Christ is

yet militant upon earth. Its militant character is not inconsistent with its being the kingdom of peace.

II. By the mouth of the prophet the Lord God declares that before the time of David He had not dwelt among men in any *house* but only in a *tent* or tabernacle, which is the same as a tent. Howbeit in Solomon's time He will accept a house as His abiding place upon earth. Let us note carefully the difference between these two dwellings, the tent and the house, the tabernacle and the temple.

1. The characteristic feature of the tabernacle, which Moses was told by God to make in the wilderness, was that it could be taken down, moved from place to place, and set up again. It was literally a tent, carefully transported with all its sacred furniture by the Levites, when Israel moved from one camping ground to another during those long forty years in the desert. The presence of the Lord God in the tabernacle wherever it was set up signified the journeying of the Almighty with His people, that Jehovah was accompanying them wherever they went.

2. But the temple on the other hand was a fixed and permanent structure, intended to be as lasting as man could make it. There was to be but *one* temple and that at Jerusalem. There alone would the Lord vouchsafe His especial presence, and to that temple must all Israel go to appear before the Most High. And this, as you perceive, distinctly expressed a new notion of the divine presence, namely that God had settled down in His own chosen place and His people must gather about Him. No longer was He to journey hither and thither with them, but He having builded His house from henceforth looked to them to seek Him, and to assemble before His altar.

III. It seems to me that it is very important for us to recognize in our lives this fundamental distinction between the tabernacle and the temple. There can be no doubt that the tabernacle idea was but a temporary one for the years in which Israel must wander before coming into his inheritance. The complete and perfect notion of a habitation of God among His people in the world is that of the temple. Yet the tendency of our minds is constantly to perpetuate the tabernacle thought rather than that of the temple. We think of our life here as a sojourn in the wilderness. The days of our wandering are threescore and ten, though indeed many lives fall far short of that. We dwell in our minds upon our place in life, our callings, circumstances, responsibilities and cares, our pains and our sorrows, our besetting sins and our heavy crosses, and we look to our religion for solace and consolation in all these. Did not our Lord come into the world to be our Friend and Consoler, our ever present Helper? We echo the words of Moses, "If Thy presence go not with me, carry us not up hence." We look for heaven as our promised haven of rest, and until we attain to that we want the Church to be as a tabernacle, going along with us, keeping at our side evermore the divine presence with all its supernatural help and guidance. I am afraid that most of us, even very good Christians, think of the

heavenly assistance far more in connection with temporal things than with spiritual. We pray much harder for our food and raiment, our bodily necessities and earthly comforts, than we do for the pardon of our sins and for the gifts of grace. Yet even when we are spiritually-minded enough to ask the divine sympathy and blessing upon our devotional life and our struggle with evil, we are ever prone to think of the heavenly presence going along with us as the tabernacle went with Israel of old, just to console us and to help us, to lead us safely out into the promised land. Now why is not this the true notion of the earthly life of the believer? Why is it not sufficient for us to dwell upon the days of our pilgrimage here as a true sojourning in the wilderness, as Israel sojourned for forty years? And if so, why should we not regard the Church as the Christian tabernacle in which God accompanies His people and stays them in the time of need? It is right in a certain way and yet it is to lower the true conception of the Church amazingly. The things of faith ought to be with us greater than the things of sense. It is true that in sensible outward fashion we cannot enter into and enjoy the kingdom of heaven until this world is ended; yet were we to hold that the kingdom of heaven was not begun as yet, and should only begin at the end of the world, we should rob our Lord's work of much of its meaning and more than half of its glory. He did establish His kingdom so soon as He rose from the dead. He began to reign over it so soon as He ascended into heaven, and the dominion of peace is already set up upon the earth. I believe this to be one of the fundamental distinctions between the Protestant and the Catholic conceptions of the Church, and a distinction we are all too apt to overlook. If our Baptism means anything according to the Bible it means that we have entered already into the kingdom of God. We may not contemplate ourselves as strangers and pilgrims here upon the earth except so far as we are compelled to go on with earthly things until our probation is ended, but the higher side of our life, which belongs in the Church, is already a dwelling in the promised land of God's elect. The fact that we are constantly feeling and acting as if we were not yet in the kingdom, not truly in possession of our heavenly inheritance, makes us unbelieving about the Church and the sacraments and the worship. We live as if our Lord had not yet established peace and erected His temple among men.

IV. The truer and higher notion of our religion is that of the temple not that of the tabernacle. We ought to think of the Church as the spiritual house of God builded upon the earth, that all the sons of God may gather round it and go in and out its gates. This is what Isaiah prophesies so grandly: "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." I am persuaded that we lose a very large part of the excellence of our holy religion because we do not accent in our minds the Church as the temple of God already lifted up and established in the world, and we

members of it. How shall this be demonstrated practically?

1. First I think by having the worship of the sanctuary the chiefest thing in our lives. How few Christians there are who recognize this obligation, and yet nothing could be more evident than the duty of worship if we acknowledge the temple of God as set up upon the earth: and the divinely appointed service, concerning which the Lord said "Do this in remembrance of me," as its supreme act of worship. It is of the fundamental principles of the Catholic religion that Christians should meet together on the Lord's day to celebrate the Lord's service. As a matter of fact you will find an enormous proportion of otherwise earnest Christians who think that it makes no difference whether they attend the celebration of the Eucharist or not, that evening service is just as suitable as morning service, that the great point after all is a sermon that uplifts and helps one. If we believe God has indeed set up His temple upon the earth, it cannot be a small thing with Him whether His people offer Him worship in that temple or not.

2. Secondly we shall give proof that we believe in our religion as the kingdom of God already established by making our Church duties important duties. No doubt we have many and very engrossing cares of this world to occupy us, but we may not on that account overlook the King's service. One has known of poor girls who had to go out every day to work to earn money to support those at home, who yet when they came back at night and before they went out in the morning, found opportunity to care tenderly for an invalid mother, and to provide that she should want for nothing at any time. We cannot as Christians ignore the duties we owe to God's Church and be guiltless. The Levites had the care of the sanctuary in olden time, and every one of us is in that sense a Levite. If the Church languishes for want of necessary money, and you and I are not giving to sustain it according to our means, God will not forget it. If the parish work languishes because you and I will not help in it, for it does not interest us, we cannot suppose that God is well-pleased with us. We owe something to the Church. She has been set up in the world as God's kingdom, and the responsibility for the welfare of that kingdom in temporal things is laid upon us. Believe me, it is a serious thing for Christians to fail to do their part in parish support and in parish work.

3. Again, if the Church is God's kingdom, His upreared temple upon earth, we should go forth into our life in the world always as citizens of the celestial kingdom. We belong to it, and we should speak as children of the kingdom. The servants of so great a King as our Master should be seen always in His livery, a livery of gracious manners and upright conduct, a livery of pure words and deeds, of unselfishness and self-restraint. When shall we ever learn that religion is not merely to help us to get along, but that it involves obligations which we owe to God?

V. I think there is yet another notion properly associated with the recognition of the Church

as God's temple rather than a mere tabernacle of assistance as we pass through the wilderness. For the earthly Church is only a part of the celestial Church projected as it were to this lower world, reaching down to human lives, a porch so to speak of the great temple which uprears its loveliness in the heavens. In that porch we offer day by day the memorial sacrifice, whose merit is continually pleaded on high by the great King Himself, Who there in the sky has ceased to offer, though He continually offers still upon earth in the persons of His priests. In that porch there are twin fountains, one of holy Baptism in which souls are washed that they may enter into the kingdom, the other of Absolution whereby post-baptismal sins are put away from all who seek that cleansing in true penitence.

In that porch there is divine armor provided by means of Confirmation, so that those who have to go forth to fight in the world's battle field may be invincible; and there is a lovely table spread with food which angels worship and which when reverently and devoutly received makes men like unto the angels in purity and in love. For those who frequent this hallowed porch of God's celestial temple there is the true learning even while here upon earth of the heavenly realities. As if some one born blind should be taught little by little of all sorts of beautiful things which other folk can know of by the eyes. The studies of the temple make God's earnest pupils to know and delight in things they cannot yet see, to love sounds they have never adequately heard, to have companionship with noble beings they have never yet touched with one of their fingers. They are blessed studies, those of the celestial temple, and the more progress we make in them the more ready shall we be to mount up into the higher courts of God's house, when the day of our calling onward shall come. It is a marvellous thing to realize that our Master already reigns, and that He has established His celestial kingdom even here upon the earth, not as a tabernacle to accompany us in the pilgrimage of this world, but as a true temple in which we must worship, for which we must care and provide in temporal things, whose servants we are, and in which we are pupils learning the lessons of eternal life.

The Ascription after and the Invocation before the sermon come down to us from the primitive Church, though in varying forms. Probably the oldest form is that described by St. Chrysostom (Hom. 3 in Col.), and which was the *Pax*, "Peace be unto you all," which the congregation answered in the words, "And with thy spirit." So in the Church in Africa it was the custom always to begin the sermon in the name of God and end it in the name of the same God. Thus Optatus; and so we are told sermons commenced either with a salutation or with a benediction.

Our Prayer-book version of the Psalms is that of the great English Bible, and of Tyndal and Coverdale, revised by Cranmer, whereas the Bible version is that of 1611.—*Ch. Times*.

Catholic Champion

"So David prevailed over the Philistine with a sling and with a stone."
—I SAMUEL, XVII. 50.

REV. ARTHUR RITCHIE, EDITOR.

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Trimmers.

We remember a good story of a French gentleman who told his friends with much exultation, that he had a very fine dog, "a real mongrel." We fear that in ecclesiastical matters, and with reference to ecclesiastical persons, his mistake is often repeated. It is true that your mongrel may often be a very good dog, and also that sometimes your thoroughbred is practically worthless; but nevertheless breeding is very important in dogs, and a clear and outspoken position is equally important in churchmen. The average vestry may fairly be likened to the French gentleman, who was a dog fancier only by desire. As the mongrel appealed to the one, so the trimmer may appeal to the other, because of the ignorance that is in them. Sometimes parishes move along with apparent prosperity for many years because no distinct doctrine is taught and the influential members do not wish any such to be taught. There may be a good deal of ritual and of Catholic practice too. It is confessedly true in the Roman Church that everybody may go to confession, and yet there may be, in a given congregation, a general destitution of true repentance and vital religion. There is no test of sincerity which is perfectly reliable; but if a man is colourless as to belief and evasive in his utterance we are unable to see how he can be sincere. At some future time, perhaps at the Great Assize, it may be given us to see how crooked ways and a straight heart can go together: at present it looks to us impossible. Of two conflicting propositions it is impossible that both should be true.

We admit that God's mysteries are very deep, and far beyond our comprehension. But if we should say that therefore we may be driven to the use of contradictions and paradoxes in order to try to express the things that are revealed, we should in effect assert that those things are falsehoods and nonsense. Of course we may often properly use forms of speech equivalent to 'It is, and it is not;' but that is well understood as a short way of putting the statement that in one sense or in one way it is and in another it is not. No real contradiction or paradox is involved. The Creeds, especially that of St. Athanasius as it is commonly called, are living examples of

the fact that extremely deep and fundamental mysteries have, in God's goodness, been translated into perfectly lucid forms of human speech, forms which cannot be misunderstood or evaded. Throughout the *Quicumque vult* there is not a single contradiction or stumbling-block to human reason, even to the reason of unconverted and unbaptized heathen; and yet it deals with that which the Creator has communicated to the creature of Himself.

But it is evident that the author of the celebrated psalm was not such a divine as many American vestries are looking for. If not St. Athanasius himself, that author was certainly a man endowed with the spirit and power of St. Athanasius. One can imagine a vestry inquiring about his fitness for the rectorship of the beautiful new Church of the Main Chance, at Demastown, in the Diocese of Happy-go-lucky—a splendid building, a good example of the most gorgeous mediaeval period of architecture, a congregation including the wealthiest and most fashionable people in the town, a beautiful rectory and an ample salary—a plant that ought to secure the very best man in the market. Well, here is a good man, a gifted man; a man so like St. Athanasius that he wrote the *Quicumque vult*. The vestry are glad to hear about him; they want candidates: but is he anything of a party man? He has convictions. 'Hem! well, of course, he may have his convictions; perhaps he is all the better for that; but does he make a point of preaching about them? We want the Anglican style. It suits everybody better. These party men are apt to be in hot water and make it uncomfortable for everybody. St. Athanasius himself was an extremely unpopular man, and his course was not the most conducive to Christian unity. We had better look for a man who can see the truth from all sides at once. Of course they do not find one of that sort. The degree of strabismus which would make such vision possible can no more exist in the mind of man than in his body. What they probably will get is a clerical individual who has mastered the Anglican style. He may enliven it by sparkling flashes of wit or lovely bursts of eloquence. He may be a most engaging and acceptable pastor. These are valuable accomplishments; but that the gentleman should be free from theological bias and enthusiasm is a *sine qua non*. Sometimes vestries get at the same result in a different way. They say they will make no inquiry as to man's churchmanship; they will not even know what party he belongs to; they will only inquire whether he is a bright man. There is less risk in this method than might be supposed. They are perfectly safe. They will never get a man that belongs to the party of St. Athanasius; for of such a man you can never not know to what party he belongs; if he is distinguished at all it will be for belonging to that party as his chief qualification. He will be Catholic first and foremost; orator or what not afterwards.

What is the Anglican style? Briefly stated it is the clearly non-conclusive style. It is the use of words to conceal facts. We mean no disrespect to the Anglican Communion or the Pan-Anglican conferences. For the present we are using 'Anglican' as opposed to 'Catholic,' as denoting insular peculiarities which are contrary to the deposit of faith and to human reason. The style which befits this particular kind of error is remarkable for ingenuity. There is no proposition which it cannot state, and then nullify in the next clause. It may be that the wonderful composition of the Thirty-nine Articles has fostered this manner of utterance. They do not really nullify their statements, but to thoughtless persons they often seem to do so. They are the expression of Catholic truths in Protestant diction; a wonderful feat for which there may have been good reasons in their day, but which it is not now wise to attempt to imitate.

In these days we have crying need of great clearness in proclaiming those things which belong to us because we are the children of the men who lived before the Reformation. The Incarnation took place before the Reformation. The Apostles lived before the Reformation. The great councils were held before the Reformation. The Bible was written and read before the Reformation. Souls were saved before the Reformation, some probably even in the fifteenth and sixteenth centuries, and some in the "dark ages." The man who will do the most good in the ministry, other things being equal, is he who will most determinedly insist that we go all the way back. That is the chief use of many outward things which are thought to be mere ritualistic trimmings. Incense, for example. It is a beautiful symbol. It is Scriptural, in both Testaments. There are several things to be said for it. But all of them put together do not weigh so much as this, that it is a proclamation that we are just as ancient as Rome and Constantinople—that this is the Church of our fathers who were brought up on incense, and is not Protestant. Incense with zeal for this great truth is acceptable to our God. Incense just because it is pretty would be "an abomination" unto Him.

There are very good men, however, who think it a great mistake to be partisan. It is the fashion not to be clear. "Above all no zeal," is a favourite maxim. Many of our young men have studied in Germany, where, as Mark Twain well says, "a sort of luminous intellectual fog stands for clearness." Fog is of the devil. God's light is sharp and strong. There is no wisdom nor goodness in being willingly undecided or halting between two opinions. Sometimes, of course, we must suspend our judgment, but that is very different from seeming to give judgment on both sides while watching to see which way the cat will jump. On all the important questions whoever has received the Sacrament of Orders ought to be beyond the stage of reserved judgment.

Is the priesthood a profession, a business

in which one is to look for patrons and to give them what they want, or are we ambassadors for Christ? Mr. Facing-both-ways will not do for the embassy; he may be a successful professional.

Take your sides then, brethren, and let us have it out squarely. The old low church party is broken up. It was outspoken enough in its day but its day is over. The Protestant party is now "broad," and that party has inherent in itself the very vice against which we are now speaking. It believes, as much as it believes anything, that the voice of the times is the voice of God. A gentleman is reported recently to have declined the episcopate because only a bare majority of the clergy voted for him. Imagine one of the old evangelicals moved by that consideration! He would have said at once "That is the field for me. A strong minority of those ministers are wrong. It is a mission field. I must try to make them receive the Gospel. I give myself to the conflict." And from his point of view he would have judged wisely and faithfully. Catholics must do the same thing. Their reliance must be on the truth, not on the voice of men, good or bad. The idea of an Apostle waiting for a strong vote, or to be well sustained, is so absurd that we could laugh at it if the matter were not so serious.

Vestries also, and conventions, will do well to consider first of all whether the men whom they call both have and utter strong convictions of the truth. More than anything else they want what is called a party man. A capable organizer who will give them mush for doctrine will also give them organizations of mush. A brilliant preacher who has no convictions will turn their pulpits into shows. A winning and lovely pastor who has no stirring and distinct message to them will make them believe that whatever they like is right. Away with these mongrels, and let us have thoroughbreds—especially in the episcopal chair.

We are not unmindful of the fact that they who should take our advice might nevertheless be deceived. Unworthy persons would think it an easy and cheap expedient to assume a strongly partisan tone. This risk we must run. But it is not so serious as it was a short time ago. The days have quickly passed in which the best and perhaps the only test of churchmanship was the adoption of certain outward forms of worship—short surplices, coloured stoles, turning to the east, habits and postures which almost anybody could pick up. God in His gracious providence has caused better outward forms to become so prevalent that such things are no longer distinctive. That period of ritualistic contest was a brief storm and is blown away. We have come back to the healthier criterion of doctrine. Counterfeits of sound doctrine are more apt to be detected. It is not so easy for the skin-deep theologian to impose upon anybody as it was for the shallow ritualist. To preach truth effectively a man must both know

and deeply feel what he is talking about. A mere actor can put on the vestments and sing a mass very effectively; but he cannot so well preach the Gospel to the poor. The real work of the mass, in so far as it depends on the worthiness of the priest, is only visible to the Eye of God; the real work of the teacher is more evident to the minds of spiritual men. Thanks be to God for this increased measure of safety from hypocrites in the present condition. It ought to be acknowledged by increased earnestness on our part in seeking reality. If we are priests we must strive to know our message more exactly and to deliver it more boldly. If we are laymen we must learn to care only for that kind of ecclesiastical prosperity which has God and not man for its foundation.

The New Jesuit Position.

For many years we have been teaching that while indeed the visible unity of the Church is most earnestly to be desired and striven and prayed for, that while our Lord's desire and prayer was that all who professed His name should be one, that while, as a matter of fact, there never could be but one Church, however much it might appear to be divided, that while all this is true and "outside of the Church there is no salvation," yet that many would be saved who had lived and died outside of her visible communion, who had been all their lives "seeking for Jesus" and who had found Him, although they had been held back by ignorance or prejudice from accepting the Catholic religion in its fulness and from entering into the visible communion of the Catholic Church.

It is true that in theory Roman Catholics have accepted this doctrine as well as ourselves, and have said that the Church has an invisible soul as well as a visible body, and that in the number of those who go to make up "the invisible soul" there are found non-Roman Catholic Christians. But while this has been held in theory, it has not been reduced to practice and every effort has been made to convince those outside the Roman pale that within her communion only can salvation be attained. Even for the dead no masses are allowed ordinarily to be said except for such as have died in the visible communion of the Roman Catholic Church.

But an entire change of sentiment has taken place lately, if we may judge from an article by Father Tyrrell, a distinguished Jesuit in England. This eminent divine of the Roman Church writing in *The Month* for July last, discusses the "Prospects for Reunion" in a most original and altogether interesting manner. No doubt there is much in the paper which a Churchman will reject, and a tone of condescension to our lack of logic and blindness to evidence which he can hardly fail to resent, but the whole treatment of the subject is so novel that we propose putting our readers in possession of the main outline of it.

The reverend father directs his attention to the so-called "Catholic Movement" in the Church

of England, and after saying that it is either by God's permissive will—when it may be wholly bad, God often bringing good out of evil, or by His express direction, he shews why, in his opinion, this latter is the true state of the case, and why he considers it to be God's fixed will that by the growth of the Catholic Movement in the Church of England, the mass of the people should be gradually prepared to receive the whole Roman Catholic faith. We now quote Fr. Tyrrell:

"If then it is not possible to deny that this movement is to be accredited to the immediate and direct working of the Spirit of Truth, not indeed in the English Church, but in those whom it [He (?)] desires to lead out of that Church what ought to be our [R. C.] attitude towards it? how should we co-operate with God's designs? Obviously it will be our duty to desire and procure that the movement may spread and strengthen in every direction. As far as it appears at present there is no other conceivable hope for any extensive Catholicizing of England save through the instrumentality of this party, etc., etc."

Now this certainly is a frank confession, and one that must be intensely unpalatable to Cardinal Vaughan and his staff of clergymen. He is blandly told that it is not they that are God's instruments for the conversion of England, but the much hated "Ministers of the Establishment." In this too we read a confession of the complete failure of the proselyting campaign, for the father acknowledges in another place that "the gulf fixed between Catholicism and the purely Protestant denominations, with which Evangelical Churchmen of the old type may be numbered, is almost too wide even for hostility," and therefore to catch non-conformists and Evangelicals a *via media* must be found and "Anglicanism furnishes a convenient gangway along which it is possible to slide up from Evangelical Protestantism into the Church of Rome, etc., etc."

Nor does the learned Jesuit shrink from the logical conclusion which follows from his position but admits that every conversion of an advanced priest to Rome is a loss to the cause of Catholicism and a blow to the carrying out of God's holy will! A position with which we entirely agree. He says: "Everything, therefore, that tends to weaken the Anglican movement or bring it to a head prematurely is a calamity from a [R.] Catholic point of view. Even individual conversions of any note have their regrettable side. For by such an event perhaps a hundred incipient Anglicans are scared back or at least checked in their advance, who, if they would never have arrived at Rome themselves would by forwarding and extending the movement, have been eventually the parents of innumerable conversions at some future date.

"Were [R.] Catholics as crafty and unprincipled as they are supposed to be they would never, as they do, sacrifice eventual gain to some petty present triumph; they would be more anxious for the roots of a future harvest underground

than to secure an immediate but feeble (!) crop of conversions day by day; they would defer the reception of a convert as long as it were possible to suppose him in good faith and would never distrust the good faith of those who were satisfied with Anglicanism: they would wait and would allow this 'idea' of Anglicanism to work itself out as slowly as it liked—the slower the better—but would never hurry it in any way."

Is this cleverly framed sentence intended covertly to give advice? We are sure we do not know, possibly it would be uncharitable to think so, but sure it is, it was written for some purpose.

And now what conclusion do we, as Anglicans, draw from all this? To possess our souls in peace. We are confident that we are doing the Lord's work, that we are spreading His truth, that we are teaching the people to believe doctrines rejected for long centuries, and to revive practices condemned by their ancestors for three hundred years, we know that in all this we are advancing the Catholic faith, and now to strengthen our hands we have the assurance of an eminent English Jesuit that what we are doing is the very work of the Holy Ghost, done by His immediate direction; and that any interference with our work is a thwarting of the divine will. What more can any one ask for?

Foreign Odds and Ends.

All religious orders have been for many years forbidden to have their houses in Norway; but recently by a vote of the Norwegian Parliament Article Two of the Constitution was abrogated except in so far as it applies to Jesuits. All other religious are now at liberty to establish themselves in that country.

Queen Adelaide, the widow of King Miguel I. of Portugal, has been professed in the Benedictine Order of Solemnnes. She was born in 1831, and married in 1851. She had seven children, the Duke of Braganza, the princess Alphonse de Bourbon, the archduchess Charles Louisa of Austria, the duchess Charles Theodora of Bavaria, the countess of Bardi and the duchess of Parma.

A correspondent of a contemporary gives us the following information with regard to the late mother of the recently appointed papal chamberlain, Mgr. Lindsay:

"Lady Frances Lindsay, of Deer Park, Honiton, Devonshire, was born in 1821. She was the daughter of the fourth Earl of Wicklow and of Lady Cecil Frances Hamilton, daughter of the Marquis of Abercorn. In 1845 she married the Hon. Colin Lindsay, fourth son of the twenty-fourth Earl of Crawford. The Hon. Colin Lindsay died a Catholic convert in 1892. He was a distinguished author. Lady Frances Lindsay was herself a poetess of distinction, and in consideration of her merits, piety, age and illness, received from Pope Leo permission to communi-

cate on certain days after having taken refreshment."

This last is an interesting "reward of merit!"

Speaking of the Pope naturally makes one speculate upon his probable successor. We think our readers will like to see the following from the *Pall Mall Gazette*:

"All recognize unanimously the necessity of having the next Pope an Italian. The great divergence of opinion arises over the question as to whether the next head of the Church shall be a political or a spiritual Pontiff. The partisans for the former are divided between Cardinal Serafino Vannutelli—who was raised to the dignity of the purple after having been at Vienna, where he was the predecessor of the late Cardinal Galimberti—and Cardinal Lucido Maria Parocchi, Vicar of Rome, who has in his favour the greater part of the foreign cardinals, whom he has patiently cultivated, as he does, among many other useful things, nearly every language in Europe.

"It is known that in Vannutelli would be found a Pope of moderate tendencies; but Parocchi, what principles would he represent? By many he is considered to be an enemy of any agreement with the Quirinal, while others hold that he leans toward the idea of a reconciliation between Church and State. It is also said, because politics enter into all questions, that the Triple Alliance would support the candidature of Cardinal Vannutelli. However, speaking with Parocchi on the matter, he said to me: 'All this is the result of a legend which represents me as the head of an intransigent party. But it is not true. The party, according to me, does not exist, and in any case I do not direct it. So it is false to say that I have an aversion to the Quirinal. I respect in King Humbert the descendant of an august dynasty, and I combat only evil.'

"As he went on his relations with Prince Bismarck came up, and the Vicar of Rome added: 'It is not correct to say that in 1883 I was on excellent terms of friendship with Prince Bismarck. That would be too much honour. I have had no direct relations with the German Chancellor, but was merely one of the Cardinals who, being a friend of France, desired, for the good of the faith, the end of the Kulturkampf in Germany.'

"The partisans of a spiritual Pontiff are divided between Cardinals Di Pietro, Gotti and Sarto. Popular opinion is in favor of Angelo di Pietro, on account of the following story: It seems that when he was about fifteen, then merely the son of a poor countryman of Vicavaro, near Tivoli, one day in the country he met an old monk, who fell on his knees before him, kissing his feet, exclaiming, 'Let me kiss your feet now as I shall not be alive when you are made Pope.' The truth is that the young peasant, when he became a priest, rose rapidly, and, although he showed no inclination for diplomacy, became Papal Nuncio at Madrid, was made afterward

Cardinal, and has always been the partisan of a policy diametrically opposed to that of Leo XIII.

"Gerolamo Gotti, like Pius IX., has the advantage of a pleasing personality; he is almost martial in appearance. He is known merely as Internuncio at Brazil, where he stayed three years, but has against him the fact of his being a monk.

"Guissepe Sarto, is in no way specially noticeable, and would not perhaps have been raised to the purple if, in 1892, Cardinal Parocchi had not suggested him to Leo XIII. as successor of Cardinal Agostini to the Patriarchate of Venice.

"As things are, it is sure that the next Pope will be more religious and less political than Leo XIII., and in his relations with Italy will be very intransigent, as with the death of Cardinals Galimberti, Hohenlohe and Sanfelice, the Sacred College has remained without any one to guide authoritatively a movement, if not for open reconciliation, at least for the establishment of better relations with the Italian Government."

CATHOLIC CHAMPION is by no means satisfied of the truth of the views expressed in the above. In fact the recent tax-riots in Rome look very ominous for the stability of the "Kingdom of Italy."

The Germania (Berlin) prints the following from Lemberg;

"Archbishop Hryniewieski, of Wilna, who since his return from exile in Russia has acted as a canon at the local Cathedral, is about to leave Galicia to take up his residence permanently in North America. At the request of the Apostolic Delegate he will reside in Washington, where a Polish institute of higher education is to be erected under his direction. The object of his mission is supposed to be the reorganization of the Polish clergy in America."

The Poles have always been a source of trouble to the Roman Catholic Church, and a few weeks ago half a parish in Philadelphia broke away from the authority of the R. C. Archbishop. The secular papers announced that the action of the separating parishioners was taken by the advice of another bishop of the same communion! Bishops are much the same all the world over.

People coming to church for the sake of "the loaves and fishes" is something we are quite accustomed to, but the particular fashion of offering the bribe narrated below is to us quite unique. We quote from a Roman Catholic newspaper:

"The clergy of the Church of the Sacre Cœur, Paris, distribute a pound of excellent bread at early Mass to destitute applicants, the sole condition being that they attend the service. The applicants on admission to the chapel receive a prayer book, and after service, on handing back the book as they leave, each receives a pound loaf. The daily average of the number of appli-

cants is two thousand. There are only about a dozen women and children, the majority being men of advanced years."

In these last days, when men forget that God has said "by me Kings reign," and that "the powers which be are ordained of God," it is pleasant to hear one monarch of the West proclaiming his faith in these Christian verities. The Emperor of Germany at Coblenz lately spoke of the seriousness with which he regarded "Kingship by the grace of God, with its onerous duties, its endless toils and tasks, and its tremendous responsibility before the Creator." "From this responsibility no mortal, no Minister, no Chamber of Deputies, no nation can release the Sovereign."

This sounds more like the religion of Christ and His apostles than the twaddle we have lately heard in connection with the Queen's Jubilee about the people giving her "her right divine." The most bigoted legitimist could not grant her a poorer "right" to a throne.

It is curious that although a Papal Bull has declared our orders null, the ultramontane *L'Univers* in describing the recent "Old Catholic Congress" speaks of "Herzog" as "pseudo-Bishop at Berne," of "Weber" as "pseudo-bishop at Bonn," but of "the Anglican Bishop Hale of America," and "the Bishop Seymour of Springfield."

As the farce follows the play, so *The English Churchman* shall close our column for this month.

"Our Sacerdotalist Bishops, with LORD SALISBURY at their back, are carrying matters with a high hand, and unless men with stern resolution be raised up to protest, there will be no Evangelicals left in the Church of England. Far too little attention is paid by our Protestant societies to the ordination of the clergy. Utterly unsound books are prescribed for candidates to study. Romanizers are selected to address them before ordination, Romanizing churches and preachers are provided at their ordination."

"We notice in the diocese of Rochester, where matters are moving very rapidly in the wrong direction, that in connection with the forthcoming ordination, addresses are to be given by two Sacerdotalists, the Rev. J. H. GREIG, of St. Paul's, Walworth, and the Rev. W. H. FRERE, of CANON GORE's Brotherhood at Radley. With regard to the addresses of the last-named, the subject of which is "The Mission of the Church," it is announced that "all candidates for priests' orders are required to attend, unless they have obtained special leave to be absent from the Bishop." It is monstrous that young Evangelicals should be forced to attend the lectures of such men, and it is fervently to be hoped that the Protestant clergy of the diocese will combine to resist such high-handed action."

"De Gustibus—"

Whatever force the gerundive in the Latin quotation may have it is quite certain that there has been no inclination manifested in the world at large to cease discussing matters of taste either before or since Horace sang. And Church history too has seen some curious results of the conflict of ideas in questions which have perhaps no greater claim to consideration than that of taste. The decree of the Council of Florence would seem to regard even the dispute between the East and the West over leavened or unleavened bread very much in that light.

Doubtless the fling of Protestant sectarians at the Anglican Church—"By taste ye are saved"—contains that element of truth which emphasizes wit. It is quite true, on the one hand, that Anglicans never have felt much admiration for four bare whitewashed walls, hymn-tunes drawled through the noses of sanctimonious and puritanical faces, and prayers addressed rather to the congregation than to God by a man in a black frock coat and starched white cravat; nor for the unchastened enthusiasm which breaks out in fanatical revivals and comes to nought in the way of spiritual fruit. And it is equally true on the other hand that we have perhaps been too unready to admit that there may be a sincere and beautiful soul under the ragged shawl of the poor woman who kneels before the bespangled and hideously colored statue of the Virgin in some ill-smelling Romish church. We have inherited, in spite of Presbyterian bigotry rather a nice taste in the way of

"Storied windows richly dight
Casting a dim religious light"

and other matters of ecclesiastical environment commemorated even by Milton. And there is no special reason why we should not continue to cultivate it.

Still even among ourselves there is considerable debate on matters of taste.

Only recently a certain Church paper, itself so scrupulously tasteful that it has been in danger of being charged with insipidity by those who lack its unique delicacy of balance on all disputed points, doctrinal, moral or aesthetic, published a letter by a young layman in which the way the priests of the Church should read the service was discussed with considerable vigor. Now that with us is more or less a matter of taste. Some people like a deep, virile, hearty, sonorous or even a sepulchral voice in a priest, and others prefer the high pitch of tone, clear and delicate as the sanctus bell. It is difficult to see how a single-voiced priest can satisfy both classes of people at the same time. And some people like to hear the service read with that effect of dramatic enunciation and inflection which they have been used to associate with the "best readers" on the stage; they want wails in the Litany and elocutionary thunders in the commandments and a kind, pathetic and pastoral appeal in the comfortable words. But other people regard that sort of thing as disgusting.

They desire "to hear the murmured mutter of the mass" only, considering that any, even the slightest inflection in the even tenor of a service addressed primarily to the Deity, of a man who for that purpose represents the people, is an intrusion of individuality justly deplorable. They do not come to church, they say, to hear a dramatic reading. They understand the meaning of the service and they desire merely to worship. So long as the mass is said clearly and distinctly in a seriously reverent manner they are well pleased. If it is read in too loud a voice or with too great a care for enunciation and inflection they are fatigued. Above all they desire to follow the primitive and Catholic conception of the prayers of the sacred mystery as being addressed *ad Deum* and not *ad populum*. They do not consider the Eucharistic office as being devised with the purpose of directly converting the young men whom the S. Andrew's brotherhood men bring to church on Sunday, but as being rather an office of worship at which instructed Christians assist, either following the service with their Prayer Books or not being driven out of private devotions by the loud tones of an elocutionist if they desire to use some other book during the Sacrifice. And here again it is difficult to see how the gentleman in the chasuble will be able to satisfy the taste of both parties at the same time.

What will the result be of this divergence of taste in the manner of reading the service?

Another matter of disputed taste among Anglicans is Church architecture. Some of us are inclined to give the Gothic pause, or at least to ask for some relief from the prevalence of the wretched little gloomy types of buildings, which are described in country newspapers as "Gothic." It has just been discovered among church architects that the Episcopal Church is gasping for breath in these little kennels which disfigure so many cities over the land. There is a demand for something loftier, lighter, more uplifting and soul-expanding. Even the foolish innovators, who under the influence of the boy-choir idea, destroyed the symmetry and effect of many old colonial churches by moving the organ from the back gallery to the chancel, are acknowledging their error. Nothing more completely convicted the Board of Missions of incompetency in the minds of many than the fact that they inflicted upon the refined taste of the Japanese in the midst of charming Tokio a hopelessly ugly Gothic church. The failure of Anglicans as missionaries in the East is most conspicuously demonstrated in their architectural taste. The Roman and Russian Churches with the wisdom to perceive the charm and suitability of native styles succeed better. To force bad Gothic on sensitive orientals should stand in the calendar of crime along with England's introduction of opium into China.

Taste in the size of churches too is coming to the front. Many feel that it demonstrates a pitiable lack of faith often, rather than a want of

money, that so many of the recently built churches should be so small. A vivid hope of the ultimate conquest of at least a large part of a new neighbourhood or town should determine the expanse of the walls rather than the needs of the immediate present. The instructed taste of the day considers the church as God's house and not as a mere club house suitable to the exact dimensions of an ecclesiastical clique. And it has been found practically that large churches are as easily filled as some of the miniatures. The elect are not necessarily few.

It may be added in this connection that there is also among us a question of taste which quite divides the opinion of those who construct so-called "memorial" churches from that of the rest of the religious world. It is felt by the majority in this case that self-effacement on the part of the giver is more graceful than otherwise. But the "memorialists" do not always agree to this. Doubtless they have their reasons as well as their reward, but there are very few people who like to see a cathedral built as an advertisement for the estate of a dry-goods merchant. And the portraits of donors, surrounded by sculptured angels at the capitals of conspicuous pillars do not tend to create in the minds of the multitude the impression of unworldly motives and a delicate self-effacement.

The vestment-controversy, the question of taste in ecclesiastical clothes, has disrupted that venture in religious drifting known as the "Reformed Episcopal Church." In the Anglican communion the only authoritative utterance has prescribed silk chasubles and copes as the proper Eucharistic garments; but a perverted taste has substituted in many places a variety of misshapen surplices and linen clothes for use at the Holy Table. The black-gown for preaching is now faded and green with age, and like the black scarf is almost ready to be revived by some extreme faddist as the very latest and most correct thing in ritualistic church millinery. Everybody hates the hideous costume the bishops wear. There are cases on record where the first sight of a bishop's back has been known to throw sensitive people into violent hysterics. The big sleeves are certainly doomed. In England already the bishops are covering themselves up in gorgeously appraised copes and mitres, carry pastoral staves and are attended by boys in scarlet and lace, in order to make a decent and tasteful appearance at public functions. Doubtless even our own Jeffersonian simplicity of taste will give way too before the pressure of example and the hideous character of the ordinary episcopal dress. Doubtless too the greater propriety and beauty of the authoritative Eucharistic vestments will soon eliminate from that function the possibility of the surplice. Thus customs change and costumes, and taste rules in the Church.

Much might be said also of ritual, of music and of preaching, all of which are being modified

by the growth of taste in the Church and by a clearer understanding of utility as well. Over much once considered ideal the shadows of time have fallen. A glance over the memory of a short life even will suffice to show how rapidly the breaking of a brighter day is flooding the Anglican Church with light and discovering much that the sense for truth and beauty which we call taste naturally selects.

But it must not be omitted to remind ourselves that however correct we may be in all points of taste ecclesiastically there is one type of things which never can be tasteful. Those churches where there is no room or comfort for the poor and ill-clad, where strangers are frozen out by a snobbish cad of a verger in a black gown, or where penitents are required to send up a visiting card before the priest can be secured to hear one's confession are hopelessly out of all taste and fit only to be spued out of God's mouth.

Letters to the Editor.

A CORRECTION.

To the Editor of CATHOLIC CHAMPION :
Sir;

May I beg to correct the misquotation of my "Digest" in your last issue. No doubt my book contains many blunders but I hope no such nonsense as that Roman theologians do not consider the reception of Holy Orders an *impedimentum dirimens* of Holy Matrimony. A number of words have dropped out and those the most important of the whole paragraph. The passage should have read: "By the opinion of Roman Casuists the prohibition of marriage, even after the reception of Holy Order, is only of ecclesiastical institution, and they affirm that by divine law Holy Order is not an *impedimentum dirimens* of Holy Matrimony."

HENRY R. PERCIVAL.

DIGAMOUS BISHOPS.

To the Editor of CATHOLIC CHAMPION:

The reference in CATHOLIC CHAMPION to "Digamous Bishops" raises for discussion the whole question of "the marriage of Priests" and raises it well and opportunely. Well so far as the Holy Scriptures are concerned, for who has better right to speak on the subject than the late Doctor Liddon, Ireland Professor of Exegesis in the University of Oxford, and where can one find a better summary of Church tradition than in the Digest of Theology by Dr. Percival? Opportunely, for the following two, among other reasons:

I. There has a good deal been said and written about Church Unity.

A union of Christian bodies, commonly looked upon as making up protestant christendom, with the Churches of the Slav and Latin races left out, would be a confederacy of death. And how can unity be brought about with the Churches of the East and of Rome, while the Anglican Church—the latest and the least of the three historic provincial branches into which christendom is now separated—allows her priests

unlimited matrimony, or as the late Bishop Whittingham called it *consecutive polygamy*. Is it not a fact that many if not most of the Bishops assembled together at Lambeth (one is glad that they call the meeting a conference) would not have been allowed vote or voice in any Catholic Council that has ever sat on the face of the earth? And is it not equally a fact that their successors will not in any likelihood be eligible to sit in any future council, till as a Church, digamy is held to be a bar to the exercise of the functions of the Christian priesthood?

II. Some of us feel acutely the sacrilege done to the Sacrament of Marriage by what has come to be, almost, if not quite, a *habit* of divorce: and the further scandal of a Priest profaning the nuptial blessing by using it over the connection of a man and woman, one or both of whom have been joined together by God to another man or woman and made one flesh till death does them part. Can one expect the people to regard the limitations which God has set about divorce while the Priests do not regard the limitations which the same God has set about their second marriage?

Do not the Word of God, and the voice of the Church as witness and keeper of the same, warrant for saying "that while marriage is honourable in all," a Deacon and a Priest and a Bishop must be "the husband of one wife," i.e. if married at all married only once?

X. Y. Z.

Catholic Sunday Lessons.

SERIES A AND B. LESSON 38.

SUNDAY AFTER ASCENSION DAY.

The Sacrament of Holy Order.

1. What is Holy Order?
Holy Order is a sacrament by which men are ordained to the ministry.
2. What is the outward visible sign in Holy Order?
The outward visible sign in Holy Order is the laying on of the bishop's hands.
3. What is the inward and spiritual grace in Holy Order?
The inward and spiritual grace in Holy Order is the gift of the Holy Ghost for the work of the ministry.
4. What mark does Holy Order set upon the soul?
Holy Order sets upon the soul the mark of the *minister* of God.
5. In the Church what Orders have there always been?
In the Church there have always been *three* Orders, Bishops, Priests, and Deacons.
6. What has the *deacon* power to do?
The deacon has power to baptize instead of the priest, to administer the chalice, and to read the holy Gospel at Mass.
7. What has the *priest* power to do?

The priest has power to celebrate Mass, to preach and to bless, and to administer all the sacraments except Confirmation and Holy Order.

8. Besides what belongs to the priesthood what has the *bishop* power to do?
Besides what belongs to the priesthood the *bishop* has power to *confirm*, to *ordain*, and to govern the Church.
9. What do we call that part of the Church which each bishop governs?
We call that part of the Church which each bishop governs his *diocese*.
10. How only can a man be ordained a minister of God?
A man can only be ordained a minister of God by a bishop.
11. From whom did the bishops receive authority to ordain?
The bishops received authority to ordain from other bishops before them back to our Lord's Apostles.
12. When a priest is to be made a bishop how many bishops lay their hands on him.
When a priest is to be made a bishop *three* bishops at least lay their hands on him.

SERIES A AND B. LESSON 39.

WHITSUNDAY.

The Descent of the Holy Ghost.

1. Who is the Holy Ghost?
The Holy Ghost is the Third Person of the Blessed Trinity.
2. When did the Holy Ghost descend from heaven?
The Holy Ghost descended from heaven on Whitsunday or Pentecost, the fiftieth day after Easter.
3. Upon whom did the Holy Ghost descend?
The Holy Ghost descended upon our Lord's Apostles.
4. How did the Holy Ghost descend?
The Holy Ghost descended with the sound of a mighty wind in the likeness of fiery tongues.
5. Upon whom did the fiery tongues light?
The fiery tongues lighted upon the Apostles.
6. What did the gift of tongues enable the Apostles to do?
The gift of tongues enabled the Apostles to preach in many languages.
7. For how long has the Holy Ghost come to remain with the Church?
The Holy Ghost has come to remain with the Church to the end of the world.
8. What gifts does the Holy Ghost give the Church?
The Holy Ghost gives the Church the gifts of heavenly *wisdom* and heavenly *power*.
9. For what does the Holy Ghost give the Church heavenly wisdom?
The Holy Ghost gives the Church heavenly wisdom to teach the truth rightly.

10. For what does the Holy Ghost give the Church heavenly power?

The Holy Ghost gives the Church heavenly power to administer God's grace through the sacraments.

11. Why is it the worst thing to sin against the Holy Ghost?

It is the worst thing to sin against the Holy Ghost because it is despising God's grace.

12. Tell me some sins against the Holy Ghost?

Some sins against the Holy Ghost are going to Holy Communion or to Confession without penitence, refusing to repent of one's sins, and ridiculing holy things.

SERIES A AND B. LESSON 40.

TRINITY SUNDAY.

The Holy Trinity.

1. At the end of every psalm what do we say?
At the end of every psalm we say: "Glory be to the Father, and to the Son, and to the Holy Ghost."
2. Who are the Father, the Son, and the Holy Ghost?
The Father, the Son, and the Holy Ghost are Three Persons in One God.
3. What is the mystery of the Three Persons in One God called?
The mystery of the Three Persons in One God is called the mystery of the Holy Trinity.
4. Who taught us the names of the Three Divine Persons?
Our Lord taught us the names of the Three Divine Persons.
5. When did our Lord teach us the names of the Three Divine Persons?
Our Lord taught us the names of the Three Divine Persons when He told His Apostles to baptize all nations in the Name of the Father, and of the Son, and of the Holy Ghost.
6. What does the Church say of God the Father?
The Church says of God the Father: "The Father is made of none, neither created nor begotten."
7. What does the Church say of God the Son?
The Church says of God the Son: "The Son is of the Father alone; not made, nor created, but begotten."
8. What does the Church say of God the Holy Ghost?
The Church says of God the Holy Ghost: "The Holy Ghost is of the Father and of the Son; neither made, nor created, nor begotten, but proceeding."
9. Why in this Trinity is none greater or less than another?
In this Trinity none is greater or less than another, because "the whole Three Per-

sons are co-eternal together and co-equal."

10. Where do we learn about the Holy Trinity?
We learn about the Holy Trinity in the Creed or Articles of Belief.

11. Rehearse the Articles of thy Belief.

Answer from the Church Catechism.

12. What dost thou chiefly learn in these Articles of thy Belief?

Answer from the Church Catechism.

SERIES A. LESSON 41.

The same as Lesson 3 in Series B.

1ST SUNDAY AFTER TRINITY.

The Creation.

SERIES B. LESSON 41.

The same as Lesson 2 in Series A.

1ST SUNDAY AFTER TRINITY.

The First Commandment.

SERIES A. LESSON 42.

The same as Lesson 4 in Series B.

2D SUNDAY AFTER TRINITY.

The Angels.

SERIES B. LESSON 42.

The same as Lesson 3 in Series A.

2D SUNDAY AFTER TRINITY.

The Second Commandment.

SERIES A. LESSON 43.

The same as Lesson 5 in Series B.

3D SUNDAY AFTER TRINITY.

The Fall of Man.

SERIES B. LESSON 43.

The same as Lesson 4 in Series A.

3D SUNDAY AFTER TRINITY.

The Third Commandment.

SERIES A. LESSON 44.

The same as Lesson 6 in Series B.

4TH SUNDAY AFTER TRINITY.

Sin.

SERIES B. LESSON 44

The same as Lesson 5 in Series A.

4TH SUNDAY AFTER TRINITY.

The Fourth Commandment.

SERIES A. LESSON 45.

The same as Lesson 8 in Series B.

5TH SUNDAY AFTER TRINITY.

Death and Hell.

SERIES B. LESSON 45.

The same as Lesson 6 in Series A.

5TH SUNDAY AFTER TRINITY.

The Fifth Commandment.

SERIES A. LESSON 46.*The same as Lesson 33 in Series B.*

6TH SUNDAY AFTER TRINITY.

The Unity of the Church.**SERIES B. LESSON 46.***The same as Lesson 7 in Series A.*

6TH SUNDAY AFTER TRINITY.

The Sixth Commandment.**SERIES A. LESSON 47.***The same as Lesson 34 in Series B.*

7TH SUNDAY AFTER TRINITY.

The Holiness of the Church.**SERIES B. LESSON 47.***The same as Lesson 8 in Series A.*

7TH SUNDAY AFTER TRINITY

The Seventh Commandment.**SERIES A. LESSON 48.***The same as Lesson 35 in Series B.*

8TH SUNDAY AFTER TRINITY.

The Catholicity of the Church.**SERIES B. LESSON 48.***The same as Lesson 10 in Series A.*

8TH SUNDAY AFTER TRINITY.

The Eighth Commandment.**SERIES A. LESSON 49.***The same as Lesson 36 in Series B.*

9TH SUNDAY AFTER TRINITY.

The Apostolicity of the Church.**SERIES B. LESSON 49.***The same as Lesson 11 in Series A.*

9TH SUNDAY AFTER TRINITY.

The Ninth Commandment.**SERIES A. LESSON 50.***The same as Lesson 21 in Series B.*

10TH SUNDAY AFTER TRINITY.

The Commandments of the Church.**SERIES B. LESSON 50.***The same as Lesson 12 in Series A.*

10TH SUNDAY AFTER TRINITY.

The Tenth Commandment.**SERIES A AND B. LESSON 51.**

FOR ANY SUNDAY AFTER EPIPHANY OR TRINITY.

Some Catholic Customs.

1. Tell me some Catholic customs.

Some Catholic customs are bowing the

head, bending the knee, signing one's self with the cross, and using holy water.

2. When should we bow our heads?

We should bow our heads when we pass the altar or the cross, and whenever our Lord's Name Jesus or the Holy Trinity is mentioned.

3. When should we bend the knee?

We should bend the knee before the Blessed Sacrament and at the *Incar-natus* in the creed.

4. Why must we bend the knee before the Blessed Sacrament?

We must bend the knee before the Blessed Sacrament because our Lord is there.

5. What is the *Incar-natus* in the creed?

The *Incar-natus* in the creed is where we say, "And was incarnate by the Holy Ghost of the Virgin Mary, and was made man."

6. Why ought we to bend the knee at the *Incar-natus*?

We ought to bend the knee at the *Incar-natus* because it tells of our Lord's great condescension for us.

7. How do we sign ourselves with the cross?

We sign ourselves with the cross by touch-first the forehead, then the breast, then the left shoulder, and then the right.

8. What does crossing ourselves mean?

Crossing ourselves means that we are not ashamed of our Lord's religion.

9. When ought we to cross ourselves in Church?

We ought to cross ourselves in Church at the beginning and end of the service, at the end of the Creed and Gloria, and at all absolutions and benedictions.

10. When ought we to cross ourselves at home?

We ought to cross ourselves at home when we begin and end our prayers, when we go to bed and get up, and before and after our meals.

11. What is holy water?

Holy water is water blessed by the priest.

12. Why do we use holy water?

We use holy water to remind us that our souls must be clean when we come to worship God.

SERIES A AND B. LESSON 52.

FOR ANY SUNDAY AFTER EPIPHANY OR TRINITY.

Some Things used in the Church.

1. What is a church?

A church is a building surrounding a Christian altar.

2. What are the chief ornaments of the altar?

The chief ornaments of the altar are the cross, the candlesticks, and the flower vases.

3. Which are three principal parts of the altar?

Three principal parts of the altar are the *mensa* or altar stone, the tabernacle, and the throne.

4. What is the throne?

The throne is the archway above the tabernacle on which the Blessed Sacrament is exposed at Benediction.

5. What are some of the vessels of the altar?

Some of the vessels of the altar are the paten, the chalice, the pyx, and the monstrance.

6. What is the pyx?

The pyx is a gold or silver box in which our Lord's Body is reserved in the tabernacle.

7. Tell me some other things used at the altar?

Some other things used at the altar are the missal, the bell and the censer.

8. What is the missal?

The missal is the book of the Mass.

9. At Mass what vestments does the priest wear?

At Mass the priest wears the amice, the alb, the girdle, the maniple, the stole, and the chasuble.

10. When not at Mass what vestments does the priest wear?

When not at Mass the priest wears the surplice and sometimes the stole and the cope.

11. What are the colours used in the Church?

The colours used in the Church are white (or gold), violet, red, green, and black.

12. Of the Church colours when is each used.

Of the Church colours white (or gold) is used at the greatest feasts, violet at penitential times, red at Whitsuntide and martyrs' days, green at common times, and black for funerals and Good Friday.

St. Jerome.

'St. Jerome is one of whom it is impossible to write with reality and justice unless plenty of room is left for his ruggedness, irritability, and coarseness, and for the odd and ludicrous contrasts between the ideal of saintliness and the matter-of-fact outbursts of his ultra-Johnsonian roughness and impetuosity of temper. . . . What is wanted is to do real justice to a very remarkable man—remarkable in his self-dedication to religion and study, and remarkable also in his fierce energy, and coarse loves and hates; to be sensible of his ungovernable rudeness and extravagance, and of its abundant grotesqueness and frequent repulsiveness, yet to be alive also to the strength and unselfish laboriousness of that robust and indefatigable nature.'

'Jerome, the Romanized Provincial, the harsh and violent Dalmatian in blood, the Roman in artificial culture, but utterly without taste or justice or moderation, one of those products of the contact of high civilization with ambitious and aspiring barbarism so common in his day and not unknown in our own, was a combination of the ascetic, the student and critic, the satirist and pamphleteer, and the director and guide of aristocratic religious ladies. When all these characters were grafted on a nature in the high-

est degree passionate, enthusiastic, inexhaustible in its rough vigour, self-confident, and without the faintest notion of checking and restraining itself, the result is at any rate not a commonplace one. And no writer of the same class, not even St. Augustine or Tertullian, has told us so much about himself, and impressed the stamp of his personal character so curiously on his writings.'—*Dean Church*

Aristides.

'Two lessons stand out clearly for us of to-day as we read the old words of Aristides the philosopher of Athens. One is for the Christian student. He may learn that now as then the comparative study of religion proves Christianity to be supreme and final, because it alone has power to satisfy the needs which all other religions but reveal and deepen. The other is for the Christian man, whether learned or simple. He has it in his power—nay more, the solemn duty lies upon him—to give the highest, most convincing witness of the truth of the religion which he professes, in the quiet, unobtrusive, yet impressive and unquestionable testimony of a Christ-like life. This argument is never out of date. The point of attack in the battle for the Faith is perpetually shifting. The Apologetics of yesterday are not the Apologetics needed for to-day. But while there are human souls that feel their need of something to lift them out of their own failure and sin, so long will they look earnestly to the man whose life proclaims that he has found the secret of living. And as for ourselves we tremble at the responsibility thus thrown upon us, let us remember, for our strengthening and reassurance, that we do not stand alone, so that Christianity must stand or fall with us. The witness of individual lives is taken up and fulfilled and glorified in the corporate witness of the Catholic Church—that larger, steadier witness, reaching back into the past and forward into the future, before and after the short span of our momentary testimony, the perpetual embodiment and presentation to the world of the Life of Christ by the power of His Holy Spirit.'—*Professor Robinson*.

The Collect.

The name is derived from the Church-Latin word *collecta*, which meant the assembly of worshippers gathered together to hear Mass. Hence in the old Sacramentaries, we have the expression, *oratio ad collectam*, meaning "the prayer of the assembly"—a prayer offered at a particular church just before the congregation moved in procession to the so-called "station-church," at which the Mass was really to be celebrated. This expression is soon shortened to *ad collectam*, still meaning the prayer at the assembly; and so, by a very natural transition, the first prayer of the Mass, preceding the Epistle, came to be called the *collecta*, or "collect."—*Rev. Edwin H. Eland*.

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- Dec. 10th.**—Annual Meeting of the Missionary Society. Service in the Church 8:15 P.M. Address by the Bishop of Nevada and Utah. All are invited.
- Dec. 12th.**—3rd Sunday in Advent. Hours of service as on Dec. 5th. 11 A.M. Mass, Mozart's 12th. Dr. Nicholas will preach in the morning, Fr. Ritchie at night. Subjects: "Enemies of the King," and "The Resurrection of the Body."
- Dec. 19th.**—4th Sunday in Advent. Hours of Service as on Dec. 5th. 11 A.M. Mass, Silas. Fr. Ritchie will preach morning and night. Subjects: "Of the house and lineage of David," and "The Life everlasting." **MEN ESPECIALLY INVITED THIS EVENING.**
- Dec. 25th.**—Christmas Day. Low Mass 6:15, 7, 7:45, 8:30, 9:10 (German), 10 A. M. Solemn Mass (Schubert in A flat) 11 A. M.
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From the beginning, each Sunday and Saint's day saw a celebration of the Holy Eucharist, and daily Morning and Evening Prayers were said. During the last sixteen years there has been a daily Eucharist, and free seats were as soon as practicable provided for the poor.

We well remember the time some twenty-six or seven years ago when the Doctor announced in his sermon that from that Sunday on there would be the Eucharist celebrated *late* as well as early every Sunday. Then saying in his own simple manly way that if any one should question why this was done now, and had never been done before, it was because their Rector had come to see what was right and the true mind of the Church with regard to this great Service as he had not before.

Doubtless the most wonderful thing about his ministry was the way in which so many souls, priests, religious, laymen and laywomen, turned to him instinctively when they determined to avail themselves as fully and perfectly as possible of the sacrament of Penance. The Cowley Fathers began their work in this country more than twenty-five years ago, and taught hundreds of our priests how to administer this sacrament most wisely and practically. They were our leaders in the great restoration of Penance in scores of parishes, but Dr. Houghton was already *facile princeps* as a guide of souls, and continued

unrivalled until the very day of his death. The marvel of it is how he managed to do all that he did, his unwearied pastoral duties, his finely prepared sermons, his countless occupations in promoting the welfare of others. One secret of it was that Dr. Houghton *never took a vacation*. We parish priests, younger than he and physically much stronger, not doing a tithe of his spiritual work, feel that every summer we must take three or four or five weeks of holiday. But the Rector of the Transfiguration was always at home all summer long. Then how magnanimous he was. A priest who was not so well off in this world's goods as some of his fellows was asked one afternoon to marry a couple, who wanted to have the service performed at once. But the priest was not free at that time, and would have had to make them wait an hour or more. So he sent them to the Transfiguration with a little line to Dr. Houghton. The latter married them at once, and receiving from the bridegroom a fee of twenty dollars enclosed it to the priest who had sent the couple to him. What a fine touch of the *gentleman* there was in that!

No one will ever know in this world the half of what he did for souls in his faithful untiring ministry. It is good to think we shall know it and rejoice in it at the resurrection of the just. May his soul rest in peace.

A CHURCH CLUB DINNER.

The Church Club of the Diocese of Pennsylvania, with many guests, assembled at the Stratford on Nov. 18th for one of their always delightful dinners. The unusually large number of clergymen and laymen, and the presence of the Bishop of Nevada as well as the honoured Bishop of the Diocese and many well-known gentlemen from a distance, made the occasion memorable. Mr. George C. Thomas, the President of the Club, with graceful courtesy first asked the Bishop to address the company, and then proposed five sentiments in due order to which he called upon distinguished speakers to respond. The first was Mr. Burton Mansfield of the Church Club of Connecticut, who brought the greeting of that club and of the Diocese of Connecticut. He gave the very interesting information, new doubtless to many, that if the same ratio of communicants of this Church to the population existed in other parts of the country that is found in Connecticut, our communicants would be 3,000,000 instead of only about 600,000. Mr. Mansfield's theme was the question "What can

we do?" which the laity are asking, it is to be hoped, with awakened earnestness. He spoke of many ways in which a just sense of responsibility for the interests of the Church should find expression in the lives of laymen. The Rev. Dr. H. Richard Harris, Rector of Grace Church, Philadelphia, was then called upon to speak of "Co-operation in morals." After one or two good stories, Dr. Harris went on to confess that he had been present at a football match, and by way of bringing good out of whatever moral quality different people may ascribe to that popular sport, he used the enthusiasm of the spectators as a parable of the vocal encouragement and applause which ought to be given to those who are giving themselves to good works. Dr. Harris thought he made a sufficient apology for his illustration when he reminded the company that St. Paul also had drawn illustrations from heathen games.

Mr. W. R. Butler, a highly valued lay member of the Diocese of Central Pennsylvania, was then called upon to speak to the question "Do we need a change?" Before Mr. Butler began, however, Mr. George Thomas, in his capacity of Treasurer of the Board of Missions, strongly intimated that we do need change. Mr. Butler pointed out another sort of change very much to be desired, namely, a change of heart by which people should become more truly worshippers and not merely listeners to sermons—"doers of the word and not hearers only." The passion for sermons, the "itching ears" of the Apostle, compelled the clergy in many places to bear an almost intolerable burden of preparation, besides the evil which such an error imports into the spiritual life of the laity.

Mr. Joseph Packard, Jr., of Maryland, a well-known member of the General Convention, had for his theme "Statesmanship in the Church;" but he spoke rather of the view taken of the organization of the American Church, known in law as the Protestant Episcopal Church, by the secular legislatures and courts. What he said was clearly expressed and possessed a certain interest, but of course lacked the importance and living force which would have attached to a discussion by such an able speaker of the matter of real ecclesiastical polity and spiritual jurisdiction.

Last but not least, Mr. Francis A. Lewis a member of the club, made "Some Diocesan Observations." Beginning in his inimitable style of genial humour he won the close attention of everybody, although it was by this time quite late in the evening, and becoming serious at the close of his speech he voiced with rare eloquence the general feeling of Philadelphians of all schools of religious thought, about the imminent departure of Dr. McVickar, elected Bishop Co-adjutor of Rhode Island. Mr. Lewis thought that while people are catching epidemic diseases from various sports and pursuits, such as the bicycle race and the golf arm, it would be well if by following a bright example men should come

to have the McVickar heart. This expression of feeling probably found a welcome in the minds of all Churchmen.

It may be added that the dinner was a great success and that the condition of the Church Club is both creditable to the laymen of Pennsylvania and will probably be the incentive to and the instrument of much good work.

On Thursday evening, Nov. 4, the new altar and reredos of All Saints' church, Worcester, Mass., were blessed by the bishop of the diocese. The large church was thronged. The parish choir was assisted by the choirs of St. Matthew's and St. Mark's. After choral Evensong the bishop made an address. "When All Saints' church was built," he said, "it was considered the most beautiful edifice in the diocese; but were the building to be erected now, some improvements would be made. To-day we plan for a climax in our interior, and what more fitting for such a climax than an impressive altar? The altar stands for sacrifice in a selfish and materialistic age, and it perpetuates the story of the Lord's Supper, the great symbol of human brotherhood, and the equality of man." This is Dr. Huntington's former parish.

Here is a straw which shows how the wind is beginning to blow.

A problem rather troublesome on both its musical and liturgic sides is the occupation of the time at the close of the Communion Office, when the ablution of the sacred vessels is being performed. If most or all of the proper music of the Communion Service has been sung, the long pause while the congregation kneel in silence is rather oppressive, and in most churches something is done by way of bridging over the interval.—*The Churchman*.

Conditional baptism is the rule at the reception of Anglicans, having been twice ordered at two Roman Provincial Councils in England. But the Catechism of the Council of Trent most strongly forbids and denounces the present Roman practice. Question LVI. is as follows:—"*Conditional baptism is not to be administered without some discrimination*":—"In this, however, some matters in which, to the very great injury of the sacrament, abuses are of almost daily occurrence, demand the previous diligent notice of pastors. For there are not wanting those who think that no sin is committed if they indiscriminately administer conditional baptism. Nay, more, although they be well aware that the child received private baptism they hesitate not to repeat its administration in the Church, conditionally making use of the solemn ceremonial. This they certainly cannot do *without sacrilege*, and they contract that stain which theologians call an irregularity, for the conditional form of baptism, according to the authority of Pope Alexander, is permitted in the case of those only regarding whom, after *diligent enquiry*, doubt remains

whether they received baptism aright. In *no other case is it even lawful to administer baptism to any one a second time even conditionally.*"—A. B. in *Church Review*.

The English Church and the Roman.

This is a convenient opportunity to stop and speak of the relations which existed between the two Churches. It is often stated that the English Church had broken off communion with the Roman. The statement is not true; and in order that we may see how far it is from the truth, it may be well to trace in detail the steps which had actually been taken. (1) The jurisdiction of the Pope in England had been abolished. Now even had this been done wrongfully, it would not involve a breach of communion, properly speaking. But, as a matter of fact, it was, as we have seen, a return to the old order. "The Bishop of Rome hath no more authority in this realm given him by God than any other Bishop." Accordingly, his usurped authority is abolished in perfectly lawful ways; but this no more involved breaking communion with him than with *any other Bishop*. (2) Then followed in 1538, the excommunication of Henry VIII.; but this did not involve his subjects or the English Church; so that Rome had not formally broken off communion with us yet. (3) Again in 1555 the English nation was absolved by Cardinal Pole and "restored to the communion of Holy Church;" but the fact remains that there had, as yet, been no breach on either side. (4) No doubt there was plenty of strong language and much ill-feeling on the part of individuals on both sides. At a time when we were fighting, as it might seem, for all we held most dear, it is not altogether to be wondered at that in the first English Litany there was inserted a suffrage "from the tyranny of the Bishop of Rome and all his detestable enormities, good Lord deliver us." But when the danger died away this was soon removed; and even in the time of greatest stress we never broke communion, or desired to do so, with the Church at large. The best of the doctrinal manuals of the Church in Henry's reign, the *Necessary Erudition of any Christian Man*, declares that "the Churches of Corinth and of Ephese were one Church in God though the one were far distant in place from the other, and though also in traditions, opinions, and policies there was some diversity amongst them, likewise as the Churches of England, Spain, Italy, and Poole (Poland) be not separate from the unity, but be one Church of God." The Act by which communion in one kind is abolished declares that this is done "not condemning hereby the usage of any Church outside of the King's Majesty's dominions." Whilst the thirtieth of the Canons of 1604 speaks as follows: "Nay, so far was it from the purpose of the Church of England to forsake and reject the Churches of Italy, France, Spain, Germany, or any such-like Churches, in all things which they held and practised, that . . . it doth with reverence

retain those ceremonies which do neither en-damage the Church of God nor offend the minds of sober men, and only departeth from them in those particular points wherein they were fallen both from themselves in their ancient integrity and from the Apostolical Churches which were their first founders." (5) From this position we have never at any time withdrawn; and to this day there is nothing whatever on our side, so far as I am aware, to prevent any foreign Catholic making his communion at our altars provided that he has been baptized and confirmed. (6) In other words, and we ought never to forget the fact, the Roman Church has broken communion with us, not we with it; and it did so when Pius V. excommunicated Elizabeth and all her subjects who did not betray their duty to their country.—*Professor Collins*.

The fact that the Greeks call the Reformation *he metaruthmis*, not *he anaruthmis*, shows what aspects of the movement have most caught their attention, and how little understanding they are likely to have of the true spirit of the English Reformation, its appeal to antiquity, and endeavour to regain "the old paths." The word *metaruthmis* is quite in its place when administrative changes in the Turkish Empire are under consideration—though perhaps the thing in itself is not—but it is quite misleading when the history of our Church is the subject of discussion.—*Report of Eastern Ch. Assoc'n*.

In the primitive Churches confession was of a more public character, owing to the more perfect exercise of discipline, than now, even so the imposition of public confession before absolution and restoration to communion necessitated private confession beforehand to a priest. Public confession was at length forbidden by St. Leo in the year 441 A.D., owing to abuses which crept in with the increase of the Church. Undoubtedly confession is practised in the Eastern Churches, where the discipline is more strict than in the West See. Canon T. T. Carter's *The Doctrine of Confession in the Church of England* (Masters & Co. 6s.).—*Church Times*.

It may fairly be urged that St. Paul's prohibition of women speaking in public was a piece of temporary discipline suitable for the times, and not intended to be enforced under different circumstances. But at the same time he defines for all time the natural relations of men and women, and lays down that it is not the province of women to teach men. Hence while woman may speak in public to women without contravening his principle, it is difficult to say that St. Paul would approve of her publicly addressing men.—*Ibid*.

Before Trent the Church of Rome was one of many Churches, the chief of all the others, but since Trent the others are not properly Churches, but mere branches of the Church of Rome. Hence a logical Romanist should profess that "Christ did not found the Catholic Church: He founded the Church of Rome." What the monstrous hypothesis really needs is that the miracle of Whitsun Day should have taken place in Rome, and not in Jerusalem.—*Ibid*.

Foreign Odds and Ends.

The Church of Rome just at present is presenting a rather unfortunate spectacle of religious discord and rebellion! A certain M. l'Abbé Charbonnel conceived the idea of having a "Parliament of Religions" at the Paris Exposition of 1900 and said that Cardinal Gibbons of Baltimore was in sympathy with the idea. The *Revue de Paris* went so far as to say that the Cardinal had assured the abbé of the Pope's sympathy as well, in these words; "Il Papa sarà con voi, io lo so." The Cardinal promptly denied the truth of the whole report, in the columns of *Le Monde* and again in those of the *Revue de Paris*. Under date of October 14, 1897, M. Charbonnel writes to the Archbishop of Paris as follows:

"I had wished in giving my life to the Church in the ardent sincerity of my youth, to give my life to God.

"But long and sad experience has forced me to the conclusion that to serve the Church or the men who among us undertake to rule it, is not to serve God.

"Hereafter I cannot, without laying myself open to a serious reproach, keep up the appearance of union with an ecclesiastical organization which turns religion into a clever administrative force, a dominant power, a means of intellectual and social oppression, a system of intolerance instead of a prayer, a lifting up of the heart, a seeking after the divine ideal, a moral help, a principle of love and brotherhood; in short we have a miserably human system of politics instead of faith as in days past.

"In the free loyalty of my conscience, and for the peace of my soul, I think it my duty to declare to Your Eminence that I no longer belong to the clergy, that I no longer belong to the Church.

"Pray accept, etc.

"VICTOR CHARBONNEL."

This is number one, but number two is quite as interesting and quite as rebellious. The Pope appointed M. l'abbé Brugidou to take charge of building the Jubilee Church of St. Joachim in Rome. He spent a great deal more money than he had in hand or was authorized to spend. Finally the creditors were on the point of seizing the property when the Pope stepped in and made such payments as were most pressing; and thus took the whole affair out of M. Brugidou's hands. At the end of last January the Pope wrote a letter to the abbé, reminding him that he contracted for work four times as expensive as he was given any authority to do, and that only by the Papal interference the building had been saved, and closing with this advice:

"Finally, the best thing that you can do is to return to France, especially as you have no further business in Rome. We know that the Archbishop of Lyons is ready to receive you. If any private interests still keep you here, you can confide them to a representative whom you trust.

"Confident of your obedience, we give you the Apostolic benediction."

Instead of obeying, the reverend gentleman stayed on in Rome, and began law proceedings against the Pope in the courts of "the Kingdom of Italy," from which he promptly got one decision in his favour! What may be the end is not clear and it would seem that equity is wholly on the Pope's side; but one thing is certain, the rebellious attitude of the priest.

The third case is still more interesting and still more scandalous. The Rev. Father von Hoensbroech, a member of the Society of Jesus has become a Protestant, he is now the father of a family, has resumed his title, and as the Count von Hoensbroech, has written a treatise entitled "Ultramontanism" in which he urges that the claims of the Catholic Church be treated with contempt, the Pope ignored, except as the chief bishop of certain sectaries in the Prussian dominions, etc.

Meanwhile the very highest Roman authorities have made overtures to M. Hyacinthe Loyson to return; to which the ex-father answers in a letter to *L'Univers* of which I quote a bit, which seems to me of great interest:

"As regards the 'doctrinal question,' you accuse me of forgetfulness, but on the contrary it is my vivid recollection which prevents my accepting the propositions in themselves so honourable and so touching, which have been made to me. I have not been able conscientiously to accept the decree of papal infallibility.

"I confess however that it troubles me less now than it did, since I see with what consistent wisdom Leo XIII leaves it in repose, and also with what restrictions in practice, with what lofty and broad views some of the most distinguished Catholic theologians interpret it; when thus understood the doctrinal authority of the Primate of the Church brings itself almost to that of the Church truly universal, an authority I have never denied.

"My error, if I have had any in all this matter, would have been to have given to theological formulas an absolute character which they did not possess."

The Rev. Father Ollivier has been displaced from the Lent pulpit of Notre Dame and his place will be taken by the Rev. Father Etourneau. This religious is 44 years of age and is a member of the House in the Rue du Bac.

We have not seen Father Ignatius's remarks in the late "Church Congress" reported in full in the Church papers, we therefore reprint them from the *Nottingham Daily Guardian* (Sept. 30 1897).

"The Rev. Father Ignatius said he did not wish to address them with the self-assertion of a boisterous mob-orator, but he did wish to speak to them words that seemed to him practi-

cal, and which bore upon the daily spiritual vitality of every true Christian member of the Church of England. During the decadent years of the Georgian era, God the Holy Ghost manifested a splendid spiritual providence in the magnificent apostolate of Wesley and Whitefield. They owed a deep debt of gratitude to God for restoring to them the kernel of Christianity, the very A B C of all spiritual life. The Evangelical and the Tractarian movement both excited their gratitude. But so far as the Broad Church movement was concerned, he asked to be allowed to speak freely as an old-fashioned Evangelical Catholic, or he would go further and say as an honest Churchman. He wished to be courteous but he wished to be practical. Was not the outcome of the Broad Church movement the modern neo-logical school which they found represented so ably at the Congress the previous day by the Dean of Ripon and the Archdeacon of Manchester? What was the programme of this outcome of Broad Churchism? Its supporters told them honestly that it had to do away with illusions. What did they mean by illusions? They said plainly what they meant, and gave the list of the articles of the Christian faith in the Nicene Creed. These were the illusions. (Cries of No.) This school invited the clergy of the Church of England and theologians to give up these illusions, to come out and to walk boldly in the new paths. Now, he maintained, that for Christians taught by God there were no new paths. (Hear, hear.) Let them stand in the ways and ask for the old truths, and there they shall find peace. And it was because he for one, a sinner, and foolish as he was, had got the peace of God, and dared to stand up and say he would have nothing to do with the new way in religion, for Christianity was like Christ, the same yesterday, to-day, and for ever. One of the first steps in the new paths was that they were to teach the people that they could no longer pretend that the Scriptures were absolutely perfect in any part. What an awful book the Bible must be! They were to regard the assertions of the Evangelists with regard to their inspired revelation respecting the Incarnation of our Lord with very little stress. That was a very gentlemanly way of telling them that they were not to believe one word of it. What? Were they not to lay stress upon God's inspired revelation respecting the Incarnation of our Lord? Why, they took away the hope of the human race! (Hear, hear.) When the Incarnation and the miraculous birth of Christ were set aside they dealt with the resurrection. They confessed that the Christian Church had always had a passionate certitude in the fact of the resurrection, but this might be a great source of corruption. St. Paul said, "If Christ be not raised our preaching is in vain," and so their faith was in vain, and yet they were told that their passionate certitude was a source of corruption. They were further told that instead of urging the miracles of Christ as the work of the Father they were to regard them as

subjects for apology, and the Broad Church quoted Archbishop Temple's words in his Bampton Lectures, where he said that the miracles of Christ had lost their power. No; a thousand times no. Would missionaries go out and tell the heathen that the miracles of Christ had no power? A missionary had written to him to say that this teaching destroyed the very *raison d'être* of missionary work. They had taken away their Bible, they had taken away their incarnate and atoning and risen Christ, and now they would deny them the Father as well as the Son, and tell them that they ought to look upon the Supreme power in the analogy of force or law, rather than according to the strict idea of personality. And every Sunday they would say in their churches "Oh, Holy Trinity, three persons in one God, have mercy upon us." Yes, might He have mercy upon them. This was the growth of religious thought in our national churches. Shut their eyes as they might, or like the ostrich bury their heads as they would in the sand, the fact remained that they were on the fringe of a great apostasy. (Hear, hear.)"

The Times (Tuesday, Oct. 5), prints the following most interesting piece of information, communicated to it from Melbourne:

"Intercommunion with the Eastern Church has been recently very strongly marked in the city of Melbourne, where for some time past the members of the Greek and Russian Churches have been without a resident priest of the Orthodox Church, and the Patriarch of Jerusalem authorized the Rev. E. S. Hughes, Curate of St. Peter's, Melbourne, to baptize and at times communicate the Greek Christians. The mission hall belonging to the parish has been used by the Orthodox Greek laity, but the baptisms have been by their immersion in the parish church, and marriages have also been celebrated by the Anglican clergy according to the Greek and Syriac rites. A Greek priest has now been sent by the authorities of the Orthodox Church to Melbourne, and he has proceeded to accept from the Anglican clergy the certificates of these baptisms in all cases, and to anoint with the chrism those whose baptisms are certified to him, and at one Easter the Greek faithful received the Sacraments from the hands of the parochial clergy, a course which will no longer be pursued now that the Greeks have their own priest. The Bishop of Melbourne has given his consent to these ministrations, simply requiring that nothing contrary to the spirit or provisions of the Book of Common Prayer should be incorporated in the Greek rites celebrated by his licensed clergy; but owing to absence from Melbourne of the Bishop the newly arrived Archimandrite announced on the first Sunday of his arrival that he could not celebrate 'the Divine Liturgy' (Holy Communion) until he had received permission and authority personally or in writing from the Anglican Bishop of the diocese."

One has to go to foreign parts to get news of

home. I take this from an English paper:

"The *Boston Citizen* says:—'The Methodist Book Concern, New York, still pursues its Rome-ward way, with Romanist bosses at the head of several of its manufacturing departments. As before stated, the foreman of the press-room in which are printed the *Christian Advocate*, *Sunday School Journal*, *Berean Leaves*, *Classmate*, etc., etc., is a very pronounced Romanist, and the great majority of his help is Romanist. Three of the other foremen are Romanist, with nearly a hundred of their employees, while there is no work for Methodists or other Protestants who apply. Protestants are being laid off on account of dull times, and Romanists are kept on. . . . The Methodist Book Concern has been paying out fully two thousand dollars per week in wages to Romanists, while just as capable and much more worthy Methodists are suffering for food and raiment.' "

Our good old friend, *The English Churchman* is still amusing, in proof read this that follows:

"St. Saviour's Southwark, is fast becoming a formidable rival to St. George's Roman Catholic Cathedral, and we should not be surprised to hear of the ignorant Irish attending 'Mass' there under the impression that it was the genuine article. The Bishop of Southwark (not the Roman Catholic) has been holding an ordination at St. Saviour's, vested in a cope belonging to the Church, and wearing a handsome jewelled mitre. It is stated that 'the celebration was sung throughout to Stanford's music, the *Benedictus* and *Agnus Deito* Merbecke,' and that 'during the Communion of the people the Litany of the Blessed Sacrament was sung.' St. Saviour's is entirely under Episcopal control, and the Protestant electors of South London should note these proceedings in view of the coming School Board contest. Why should not the Protestant societies of South London combine to prevent the return of every nominee of the priest party."

"The Church Congress now sitting at Nottingham is the leading ecclesiastical event of the week. The unqualified Romanism identified with the present Congress, as recorded by our Special Correspondent in our present issue, will not fail to accentuate the tendency of these annual displays of 'Church Life.' Not since the memorable 'High Mass' at the Cardiff Congress have sacerdotal illegalities been flaunted as now in the faces of Evangelical Churchmen by the promoters of the Church Congress. It should not be forgotten that the Romish extravagancies at Cardiff gave rise to the formation of the National Protestant Congress, which is about to hold its eighth anniversary at Blackburn."

The Atonement.

We gladly turn to Mr. Gladstone's defence of the Atonement evoked by Mrs. Besant's rash and vain *Autobiography*. Nothing could be more weighty than this vindication of the deeply ethical, and not merely forensical, character of the

vicarious Sacrifice, which 'some preachers have so vulgarized by treating the transaction as one across the counter.' On the other hand Mr. Gladstone does not rest in the rationalistic explanation of the Cross as meant merely to touch the conscience of transgressors. We need actual incorporation into Jesus Christ, who 'at the cost of great suffering establishes in His own person a type, a matrix, so to speak, for humanity raised to its absolute perfection.' We need a real renewal in Him. The Atonement then, 'has its foundations deeply laid in the moral order of the world.' It is not 'a passport for sin.' This is a sufficient reply to the argument that for the One to bear the punishment of the many is immoral. Nevertheless every theory of the Atonement is inadequate by itself. The precious Blood-shedding is also in a true sense, *expiatory*, *propitiatory*, *satisfactory*. There is a 'wrath of God,' an eternal law that must be vindicated, a debt that must be paid. And the surrender of life is more than a crowning act of obedience; it contains a real mystery; so that Isaac beneath the knife is an incomplete type of the 'obedience unto death, even the death of the Cross' (Phil. ii. 8). Our Blessed Redeemer's was not any kind of 'great suffering,' but the sacrificial death of the representative Man. So that the atonement is substitutional. Yet we must realize our *identification* with the Sufferer. There is a wide-spread tendency to minimize the awful significance of the Atonement, and perhaps the favour which a Scotist view of the Incarnation has lately obtained among us proceeds from an unconscious reaction from 'evangelical' insistence on the Cross.—*Church Quarterly Review*.

The parishioners of Bridlington, when they parted with their septuagenarian vicar, Bishop Helmuth, in the year 1891, can little have expected to have seen his preferment six years later to another living. He left them apparently broken in health, having had a serious stroke, and went to that invalid resort, Pau, to act as chaplain. Pau seems to have done so well for him that he appears quite recovered in health, and has undertaken a living in Somersetshire, larger than many which engross all the energies of vigorous and youthful vicars. Lord Beaconsfield declared that this was the age of young men. Well, certainly if it is the old ones are not elbowed out, so perhaps it is the middle-aged who go to the wall. If a clergyman past eighty is up to tackling all the trouble of getting into a new living and settling into a new place, we may call to mind that it was an artist past ninety who painted the most highly praised picture in this year's Academy; that the only Englishman who can command the ear of the world is verging towards his ninetieth birthday; that two of the men in whom the Divine afflatus of poetry still lives (Tolstoi and Ruskin) are both old men; so it is abundantly obvious that whatever the young have done they have not ousted the old ones yet.—*Church Review*.

Sermon.

God's Good Cheer.

"And He entered into a ship, and passed over, and came into His own city. And, behold, they brought to Him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee."

—ST. MATT. IX., 1, 2.

Four cities of Palestine share the honour of having been especially associated with our Lord's life upon earth. They are Bethlehem, Nazareth, Capernaum and Jerusalem. And the fate of all of them except Bethlehem is melancholy. Of Bethlehem we are told no more in the Gospel than that it was our Lord's birth place, because He was of the house and lineage of David. We do not read of His ever re-visiting the little town or preaching the word of salvation there. Nazareth was the dwelling place of His childhood and youth. There He was brought up. It is spoken of in the Bible as our Lord's "own country." There pre-eminently the people refused to believe in Him. There He was compelled to say that no prophet is accepted in his own country. There we are told that He could do no mighty work, save that He laid His hands upon a few sick folk and healed them—because of their unbelief. When He entered into the synagogue of Nazareth to teach, they heard Him with unbelief; they were full of wrath because of His rebukes; they rose up and thrust Him out of the city, and led Him unto the brow of the hill whereon their city was built, that they might cast Him down headlong; and only by a miracle did He deter them from that awful crime.

As for Jerusalem, the holy city, over which He was moved to shed tears, there could hardly be a more terrible thing said of any place than that which the Master spoke of it, "It cannot be that a prophet perish out of Jerusalem." The holy city was to crucify its God.

Capernaum was the city of Galilee in which the Master chose to take up His abode when He began His ministry. "Leaving Nazareth," writes the Evangelist, "He came and dwelt in Capernaum." There most of His mighty works were done, and the people saw, and wondered, and in a sort believed. But they did not repent. They were indifferent. They applauded His miracles, they hastened to bring all their sick folk to the Lord to be healed, howbeit they forsook not their sins. Therefore against their city He was constrained to pronounce that terrible sentence: "Thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee."

I. It was in this highly-favoured Capernaum that the miracle recorded in the Gospel for the 19th Sunday after Trinity was wrought. The Master had entered into a house in the city, and as soon as this was known, a great crowd gathered about the door, while He preached to them. Then came four men carrying on a bed a poor friend of theirs, a paralytic. They wanted him

healed, and when they found it hopeless to try to force their way through the crowd, they mounted to the roof of the house, dragging their burden with them, and removing the tiling of the roof, they lowered the sick man on his bed, right down into the room where our Lord was.

1. The first most noteworthy thing told us about the Master's recognition of this extraordinary action is that He *saw their faith*. The three Evangelists who give us the story of the miracle are alike express upon this point. Apparently the sick man had no faith in what his friends were doing for him. But because the bearers had such persevering faith as to be daunted by no obstacles, even mounting to the house-top that they might surely bring their sick companion to the Lord's notice, He would reward them. Let us observe however that He did not at first do for them what they desired, what they had brought the paralyzed man there for. We are not told that they were disappointed, but it is not hard to fancy they were so, when all that the Master said to the sufferer was "Thy sins be forgiven thee." Yet we may be sure that what they really desired in their hearts, though they could not understand the divine method of approaching it, was that their poor friend should be helped in the best way and to the utmost. It seems to me a lesson we all have much need to learn, for we are so hasty to accuse God of not answering our petitions for our friends and dear ones at all if He has not answered them in our way. We must surely desire only what is for their truest interest, and we ought to be willing to leave that to His wisdom and goodness. Yet how many Christian mothers are there who beseech God for the temporal prosperity of worldly-minded sons, who would feel quite satisfied they had had the best of all answers to their petitions if He should say concerning those sons Their sins are forgiven them?

2. To return to the paralytic himself; there is reason to think that he had no faith in what his friends were doing for him with so much zeal and confidence in our Lord. He had no doubt long before this made up his mind that his disease was incurable. He had grown discouraged, he was almost in despair. And as is often the case in such instances he had begun to look upon his affliction in a certain morbid way. He was paralyzed because of his past sins; his malady was the divine punishment. Nor did he gainsay the justice of that punishment. He felt he had deserved all he was enduring, and he had long ago given up hope that he should not have to be thus chastised for so long as he should live. Howbeit there was compunction in his heart for his sins. He was truly sorry he had been so bad. The thought of his wickedness troubled him more now than did the misery of his illness. He hardly realized it, perhaps, but what he craved more than everything else was assurance of God's pardon. The gracious Master Who reads all hearts knew this. He was touched by the pathos of the man's despair, or what would have been despair but for the grief which was in his soul for his past misdoings. Therefore the Lord says first of all the kindly word of encouragement. He speaks very tenderly, "Son, be of

good cheer." And why? what should cheer him in his sad plight? "Thy sins are forgiven thee." It was the one thing he had longed for, the only thing his soul now craved. And one can well believe that he instantly and unquestioningly acknowledged the Master's authority to forgive him, and realized that his cup of blessing was full with the healing of all healings for which he cared.

II. I believe it is true that the effect of the hardness of life upon most people is to make them lose courage, to become despondent and hopeless. Some preserve all through the period of their earthly sojourn some of the enthusiasm of youth, the undying hope that after awhile things will get better. It is sad, I think, to see this in people that are growing old, to see that they are still clinging to the dream that satisfaction can be found for the soul in such blessings as this world can furnish. It is natural for the young to feel so, for they have not yet made trial of life's cruelties, but one ought to learn by the time he has reached middle age that earth's prizes are tinsel not gold. The large majority of us suspect the truth before very long, even if we will not quite admit it to ourselves, that we shall never attain what we crave here below. When that fact is realized many people practically despair, they feel they would like to die. They often pray for death. Godless ones, or those whose reason has become impaired by their misery sometimes take their own lives, dreaming that so at least they can escape the wretchedness of existence under their present circumstances. Most of us however settle down into a state of passive acquiescence in our fate. We get to look upon it as fate; it cannot be altered; we will go along and try to make the best of things, but life has become quite palsied.

Then in Christian hearts there is apt to be developed more and more the thought of sin, in connection with one's misery. It is a tantalizing thought very often. The soul cries, What have I done to cause this woe to fall upon me? I must have offended God in some way or I could not have been so afflicted by Him. It is always a good thing for us, I think, when our minds are turned to reflect upon sin and upon God in connection with sin. We have no right indeed to feel that each of our troubles is the *direct* consequence of some particular disobedience to God, as a burned hand is the direct consequence of too careless an approach to fire, or as some grievous disease follows immediately upon intemperance and debauchery. Nevertheless all misery is the outcome of sin, and forasmuch as no one ever yet suffered more than his sins deserve, but rather less, it is quite reasonable that we should turn from our pain to reflect that it is a sure demonstration that our whole being is full of sin and most unworthy of any mercy and favour at the hands of God. The realization of the fact that our whole life has become worthless in God's eyes through our sins is one of the most valuable lessons we can learn.

III. One feels quite sure that the poor paralytic of the Gospel had reached this point in spiritual experience. And our Lord perceiving it, as of course He instantly perceived all the secret

thoughts of men, touched perfectly the aching wound of the sick man's heart by saying with gracious benignity, "Son, be of good cheer; thy sins are forgiven thee." This quite satisfied the grateful believer, he cared nothing at all for the physical healing after that. Our Lord did indeed go on to grant this also, yet one cannot but think that He did so more to demonstrate His authority to forgive sins in the sight of those carping Pharisees than for any other reason, though doubtless to reward the faith of those four patient bearers who had so persistently made their way into the presence of the Master with their afflicted friend. The Pharisees were confounded by the miracle, the common people amazingly edified, the acquaintance of the paralytic made glad, while he himself for whom this great deed had been done probably cared little enough for his physical restoration in comparison of that inestimable boon of absolution which had healed his heart. Where do we ever find such a spirit as that among ourselves? We are vastly concerned with the amelioration of our temporal ills, we seem to care hardly at all for the healing of our souls. We pray heart-renderingly for relief from poverty or sickness. Yet we can hardly be induced to go into the confessional to be made whole in soul, and so far as Holy Communion is concerned we must be *entreated* to come to the altar to receive God's Body and Blood, the very wealth of heaven itself. Indeed if one had any true appreciation of the infinite value of God's pardon to one's soul, it would appear that he ought to feel it to be selfish after being assured of that to ask for relief from bodily woes and pains. The Saints of old rejoiced in their sufferings. They were zealous in inflicting all sorts of mortifications on themselves, being conscious that they must show their desire at least to punish themselves for misdoings which had so grieved their Lord, yet which He had put away so freely, exacting none of the eternal penalty they rightly deserved.

IV. I suppose it will always be hard to persuade the vast majority of Christian people, who ought nevertheless to accept it as axiomatic, that the only really needful thing in this life is the forgiveness of our sins. Perhaps however if we make it a part of our serious business to realize the greatness and the grievousness of sin, in its offending of the good God and in its paralyzing of whatsoever is worthy in human life, we may not find it so hard to appreciate the privilege of the divine pardon. But the question comes up and forces itself into prominence for earnest folk, How can one be sure that he has secured the dispositions essential to receiving the divine absolution in his own case?

1. The paralytic as he appears in the story is an unlikely subject to be profited by our Lord's benignity. One must fancy him quite distrustful, almost despairing; the faith of his bearers is spoken of but that would imply that he himself did not share in it. Nevertheless the Lord found the spot to touch in the man's heart, the spot that responded eagerly and satisfactorily to His approach. The lesson ought to be a very comforting one, as it seems to me, to us who doubt so much, who are so easily discouraged, whose

prevailing habit of mind in matters of religion so far as ourselves are concerned is pessimistic. There need not be so lively a faith as we sometimes fancy must be necessary; if only there be faith enough to accept of the proffered mercy by availing one's self of the appointed means. You may feel that you do not really believe in the Real Presence at the altar, but that is not of much matter if you go regularly and devoutly Sunday after Sunday and receive because God has bidden you do so. You may not be convinced in your own mind that absolution is an actual putting away of your sins, yet if with obedience you go month after month into the confessional and receive your pardon you need have no fear about its profitableness to your soul. It is very often hard to *feel* our faith, just because the things of faith are so immensely greater than the things of sense; the mind reels in attempting to grasp them. The poor paralytic very probably indeed had no faith that he should be helped by being carried into the Lord's presence, but he suffered his friends to take him there and he was healed. So if we have but faith enough in the Master to make use of the sacraments we shall not come away from those sacraments empty of a blessing.

2. But you may say, at least there must be penitence, if one is to receive absolution. And that is quite true, only it is amazing what rudimentary penitence the Master will accept on our part. How can God forgive me when I have no contrition, the soul cries. Well if He never forgave us without genuine contrition I suppose few indeed would get absolution from Him. There is no evidence of any profound contrition on the part of the paralytic in the Gospel story. Yet the Lord reading his heart must have seen there a genuine grief for his misdeeds, and such a grief as would make him forever in the future shun the wrong doing of which he had been guilty in the past. No doubt he was hopeless about his own case; no doubt he was sure he never should find forgiveness of his sins in this life at least. But that does not matter when one truly wishes he might be forgiven, and would eagerly do everything in his power to obtain forgiveness should the way once be opened. And that is just what our Lord has so mercifully provided for in His Church by the sacrament of Penance. If one has penitence enough to truly confess all his sins, and to heartily resolve to amend his evil ways for the future, he has penitence enough to receive the divine pardon as truly as the poor paralytic of so long ago.

V. No doubt life grows more sombre for most of us as the years advance. It is the autumn time, the trees have bright colours yet their leaves are dead, they will soon be quite gone. The days are soft and hazy, or crisp with frost and very bright, nevertheless they are getting shorter all the time, and the cold is increasing, and nature will soon be imprisoned in her icy tomb. The paralysis of earthly joys and temporal brightness has to come for us all, sooner or later. Nevertheless the Master's word to His trusting ones is "Be of good cheer." His word however is not spoken merely with the good-natured sympathy and bonhomie of this world,

He always adds "Thy sins be forgiven thee," when He has bidden any one be of good cheer. Why? Because this is the only worthy ground of good cheer. There are many bright faced cheery people to be met with in the world, and we are very apt to say of them, How good it is to be light-hearted and of sunny nature like that. So it is if the cheerfulness springs from the sense of sins forgiven, otherwise it is but a mockery. There is in one of Dickens' novels a man who makes it a part of the business of his life to be always agreeable and light-hearted. He is in truth a villain, but he is in the world's sense a gentleman in easy circumstances and thought a very pleasant cheery fellow by all who know him. He at last is compelled to fight a duel, and in that is mortally wounded. The novelist represents him, as he realizes that he is dying, trying to compose his features that his face may wear a pleasant expression when they find him dead, and he has just strength enough to raise his hand to lay it over the wound in his breast so that the whiteness of his shirt shall not be marred to the eye by those frightful blood stains. He died as he had lived cheerful, yet what a ghastly parody of cheerfulness it was. For his sins were not forgiven. There is no excellence in cheerfulness if the heart is not right in the sight of God. Many go through life all the time mourning, cast down by the thought of the hardness of their lot. If the Master meets with such, to help them He does not say "Be of good cheer" for I will remove all your sorrows and take away the load of your afflictions. It is the rarest thing in the world to find that those who serve Christ right loyally are freed from temporal adversities. Nevertheless He has a gracious word of great good cheer, if we will but make it our own. "Thy sins are forgiven thee" is waiting to be spoken to every one who honestly and penitently seeks that forgiveness. And when once it has been received the heart may well overflow with cheerfulness. Aye it is offered us to go through all this world singing blithely despite life's most grievous woes, for nothing is of any weight in comparison of that glad saying of the Master, "Thy sins be forgiven thee."

The corporal assumption of the Blessed Virgin Mary into heaven is not an article of faith even in the Roman Communion, though it has been attempted to impose is as such by ultramontanes. In the churches of the East the Festival of the Assumption is known as "The Repose" or "Sleep of the Blessed Virgin Mary," and the fact that she was included by the Primitive Church amongst those faithful departed for whom prayers were offered implies that the Blessed Virgin was regarded as having gone to the immediate state, but the contrary opinion began to be held about the sixth century, and Anglican divines like Bishops Pearson and Ken held this belief. It may, therefore, be regarded as a pious opinion that the soul of the Mother of our Lord is in the full enjoyment of the Beatific Vision, but in no portion of the Church is it yet made *de fide* that there was a corporal assumption into heaven of the Blessed Virgin Mary.—*Church Times*.

Catholic Champion

"So David prevailed over the Philistine with a sling and with a stone."
—I SAMUEL, XVII, 50.

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Quarantine Still Needed.

The Reverend Doctor Beverly E. Warner, Rector of Trinity Church, New Orleans, has published a volume entitled *The Facts and the Faith*. In all charity we find ourselves constrained to say that he does not appear to have written out of any considerable knowledge of either. His object, he tells us, is to make the Faith acceptable to those adult young intellects of these superior days who can no longer abide recourse to the Scriptures and ecclesiastical tradition as grounds of belief. Instead thereof they are courteously invited to have recourse to Dr. Warner, who will show them that the Apostles' Creed is strictly consistent with human reason; in fact that any person using his reason in the remarkable manner outlined by the doctor, will develop exactly the propositions of the Apostles' Creed without taking the trouble to consider whether Holy Scripture and the Church are to be believed or not. This may be expected to simplify the teaching side of pastoral work very much, at least in the preparation of persons for baptism and confirmation, and in the removal of scruples and doubtfulness. Incidentally also the doctor's method tends to great ease and simplicity in dealing with the conscience, and with the things of this life. Responsibility for one's sins becomes an easy yoke, and detachment of the affections from earthly things an undesirable superstition.

We are moved to some indignation by efforts of this sort, and because we are conscious of such feeling we wish to be exceedingly careful to avoid unfairness towards this teacher and his kind; and we shall earnestly wish to retract any injustice into which we may be betrayed. We also disclaim any imputation of corrupt motives to Dr. Warner. But we have no consideration for the devil by whom we believe he is deceived, and we wish to speak not against our brother, but against that evil spirit.

The author's thesis is thus stated (p. ix.): "to show that there is a rational approach to the consideration of every fundamental doctrine of Christianity." Properly treated of, this might not be bad; but unfortunately the doctor has been led to take the radical measure of giving up every guide we have, before seeking his "rational" approaches. Once upon a time, a young

clergyman who proclaimed himself "broad," on being asked what he meant by a broad churchman, said "He is one who approaches the consideration of a subject without having anything in his mind." Dr. Warner also seems determined to be "broad"; he has all the shibboleths of that party. He tells us that "it is certain that a "literal reading of the first chapters of Genesis "conflicts with the *revealed* facts of Science in "several important particulars" (ital. ours). "What are we to do? We must square our Faith "by the Facts." He tells us that "Science" (cap. his) "is in its essence a part of what we "believe to be Eternal Life,—that is, the revelation of Science is the Knowledge of God in "His World as to His creation," and he will place it "above the writings of men, although they "were inspired of God, who did not know as "much about the process of creation as modern "science has revealed." So he only seems inclined to use the young brother's formula on one side. He would approach the consideration of "Science" without retaining in his mind any prepossession drawn from writers inspired of God; but he would not approach the consideration of the Bible without having his mind filled with the random and ever changing guesses which he calls "the revelations of Science." He attempts to justify this by an assertion resting on no apparent authority, that the writers of Holy Scripture were only inspired to tell us certain parts of those things which they have in fact told us, and not all of them. Certain parts, which he selects, he tells us they were not inspired to tell. It would seem that after all, our ultimate reliance is to be upon the present rector of Trinity Church, New Orleans.

It is true, of course, that we should misuse the Scriptures if we were to read into them anything contrary to ascertained facts. Hitherto there has been no serious temptation for those who hold the Catholic faith to do this, and we do not think that there ever will be. But it is abuse of human language to speak of what "Science" calls its 'working theories' as ascertained facts. Still less can they be hopefully spoken of as 'revelations' in any proper sense of that word. Dr. Warner has his own meaning for 'revelation.' To him a revelation is anything which a man thinks he has found out. We confess that we are so narrow as to approach the consideration of the Faith having in our minds fundamental distinctions between a revelation, a discovery, and a working hypothesis. On all subjects we pin our Faith first to revelation, second to unquestionable discoveries, and not at all to working hypotheses, although we see no objection to gentlemen who have time to do so, experimenting along the lines of the latter. In this connection, if we may digress a moment, we think it worth while to say that we are indebted to a note in Dr. Warner's book for examples of the fact that unquestionable discoveries in physics are as liable to be shattered by the impact of working hypotheses as revelation is. In Note 13

he quotes from W. Stanley Jevons's "Principles of Science," pp. 514-516, where it is shown that Gravitation, about the existence of which there is no question, acts in defiance of the working theory that all force must have matter to act upon in transit. Also that the well ascertained fact that we cannot pierce and move through solid bodies without exerting force and producing friction is directly in the teeth of the undulatory theory of light, which calls upon us to believe that there is a "luminiferous ether pervading all space and penetrating almost all substances" which is "immensely harder and more elastic than adamant. All our ordinary notions must be laid aside in contemplating such an hypothesis; yet it is no more than the observed phenomena of light and heat force us to accept." Thus not only the truths of revelation but also the positively ascertained facts of physics seem to need some shelter from the storm of working theories.

The lines upon which Dr. Warner's faith-made, easy plan is formed being what they are, we need not wonder that the resulting body of doctrine is peculiar. He divides the Apostles' Creed into fourteen articles, not hesitating to change the wording of our authorized version of that Creed where he thinks it necessary to do so, and makes each article the head of a chapter, coupling with it a passage of Holy Writ, and a quotation from some more or less (generally more) heretical author. So equipped we travel through the Creed. We remark as to the first article that "any other story than that recorded in Genesis might have conveyed the same truth to us." That story is all a parable, but the upshot of it is that God is both Creator and Father. And we do not need the parable. We should have found it out for ourselves. "Darwin and Tyndall and Agassiz and hosts of others have told us" that Some One in the beginning created things and they have even told us how it was done. Moreover the parable in Genesis has done harm, because it has been taken literally and so has brought about "certain other theories of God's relations to man and man's attitude to God," which are only husks, and ought to be discarded because they make men slow to accept the "working hypotheses" which seems to be the best account of creation at present. How much better then it is to discard the Mosaic parable and work out the first article by the aid of Dr. Warner's rational method!

It would take some time, and would be unprofitable to go on through the book before us and show how one article after another is travestied, and so made acceptable to the unaided human intellect. Viewing the work generally, it seems pretty clear that the aim of Dr. Warner's unseen deceiver is a practical one, namely to take away that conception of sin and of its punishment which the Scriptures tell us that our Father wrought so long to implant in the consciousness of mankind. First, that which has been a speculation of some theologians, that the

Incarnation would have taken place even if man had never sinned, is exalted to the place of a fundamental doctrine—lest we should exaggerate the importance of sin by supposing that it made the Incarnation necessary. Our reason (Dr. Warner's reason and Canon Gore's) tells us "that Jesus Christ incarnate is the legitimate climax of natural development, so that the study of nature—if only in that term moral nature is included—is the true preparation for welcoming the Christ." Of course the Kenosis is strongly indicated at this point. A *placebo* is also given to those who cannot help thinking that there is something supernatural about the Incarnation; it is declared that man himself is supernatural in that he has power over nature. It is even admitted that our Lord was born of a Virgin, since instances of parthenogenesis are not wanting in nature; but it is considered superstitious to hold that the Virgin Birth is of fundamental importance. In this, as in other statements of Dr. Warner, it is easy to trace a close following of the lines of apparent toleration in the recent practice of the Church. Under these heads of the Incarnation and the Virgin Birth, Dr. Warner is betrayed into a self-contradiction which must be amusing to his deceiver. On p. 22 we are told that there are things which God cannot do; for one thing, that He cannot violate His law of creation; believers are scouted for standing upon our Lord's Own Word that with God all things are possible; but when the reader and perhaps the writer has had time to forget that argument, we are told, on p. 37, that "direct action of God upon His creation is quite as conceivable as indirect," because (p. 36) He is "the Will back of what we call laws."

The subject of the Atonement is a peculiarly sore one to the Enemy of souls. That they should escape from the punishment justly due, because One has endured its equivalent for them, is the destruction of all his wicked hopes. He has therefore induced many, and at last Dr. Warner, to deny this doctrine *in toto*. Of course he does not say that he denies the Atonement; but he defines it away. He does this not by any new process, but in ways with which we are all familiar. He sets up men of straw and knocks them down. The Atonement, he further says, is the reconciling of man to God. God cannot be angry. Our Lord's Suffering was vicarious only in the sense in which the innocent often suffer for the guilty, but not at all as a Substitute. He will not allow us to appeal to the Scriptures, because he is working the faith out in another way. The nineteenth century does not particularly care what St. Paul thought about such questions, but its own more enlightened thought will be interpreted for it by Dr. Warner. There is a Scriptural phrase which he quotes many times, of "the Lamb slain from the foundation of the world;" but he fails to grasp the obvious meaning of that saying, and takes it as a proof that the Incarnation could not have been an after-thought. Certainly not; but if this

phrase is to be regarded as a true description of the Christ, it is extremely probable that the Incarnation and the Sacrifice go together in the Eternal Purpose, *both contingent* upon a wrong use by man of his moral freedom. If moral freedom means anything it means that man as he was created might or might not continue in obedience to God. It also involves, as we learn from God a primordial purpose of providing for man's salvation in case he should use his moral freedom wrongly. It is revealed to us that this provision was the Lamb, in purpose slain, Whose own primordial purpose was, in this case, to do the will of God in the Body which should be prepared for Him. From God's Word we cannot fail to gather that the Lamb is a sacrifice of propitiation by Blood, Which was to suffer death as the Substitute of the criminal who deserved it. But Dr. Warner and "Science" forbid us to understand the matter so. They require us to consider the Incarnation as an eternal destiny of man but the propitiatory death as a mere temporary figure. We are weary. The reader is weary of retracing these dull wanderings of the deluded. We shall not follow the dishing up again of the old arguments by which the punishment of sin is ambushed in universalism, with a little conditional annihilation, possibly, for the worst; in which judgment to come is turned into a gradual submission of souls through many future stages; in which the Resurrection becomes a mere persistence of personal identity, and the Ascension of a refined spiritualism; in which the Forgiveness of sins is simply the eternal destiny of the creature to grow out of his (also destined) previous imperfection and ignorance; in which the Life everlasting has no direct reference to duration but only to *kind* of life.

The lesson to be pointed is not far to seek: PUT NOT YOUR TRUST IN CREEDS—that is to say in verbal formulæ. They are not the Word of God. They are good, because they are strong and pregnant expressions of the Faith once delivered. So is the *Te Deum*; so are the liturgies. But the moment men say, as our bishops once came near to saying, that verbal forms are the sufficient and complete expression of the Faith, we become liable to a horrible abuse of them. That abuse lies in taking words for things. The Faith is a thing, the one thing needful. But men who will have none of the Faith can take the words and say 'This will do for me. I can make these words fit the denial of the traditional faith if I am tied to these words only. I will approach the consideration of them with nothing in my mind ('except what I choose' says the attendant demon *sotto voce*) and I will *interpret* them.' Thus they become a mantle of sheep's clothing. There is nothing new in this process. Heresy has never entered the Church in any other way that we can remember. And those who say in these days 'Let a man alone if he accepts the current creeds,' would have said the same thing of Arius if they had lived then. The assumption that the very words of the Creed are

to be regarded as foundations is reduced to an absurdity by Dr. Warner in giving a sort of exegesis of two words of what he considers the original Greek, and so teaching that our Lord is now continually coming to judge, not that He shall come, and also that the last article of the Creed refers to life which is to know God, rather than to life which is to last forever. We are reminded of the lay deputy to General Convention who, many years ago, proposed to settle the question of the punctuation of the Creed by going to the original Greek to see whether it had a comma or a semicolon. The words of the Scripture are rightly subjected to a critical reference to the original, because they are the words of God, and we want to know, as well as we can, exactly what He has said to us. But the words of the Creed in English, in our Prayer Book, are the words which show what this Church has received as the meaning of God's Word, and must be taken according to their plain English meaning by those who profess to teach the doctrine of this Church; and they must be taken also in harmony with all her corporate utterances.

The only possible good we can think of as likely to spring out of Dr. Warner's bad little book is an opportunity for Bishop Sessums to redeem himself in the eyes of the Church. If he regrets having caused himself to be suspected of heresy, and having given occasion to schismatics to speak evil of a dignitary, let him now proceed to his obvious duty and summon Dr. Beverly E. Warner before him to answer for his book, hoping that he will retract it *ex animo* when its unsoundness is explained to him, and so avoid the sad alternative of being stricken from the roll of communicants. Not until the bishop takes this course will it be easy to convince people that the extraordinary propositions of Dr. Warner differ from that new theology which Dr. Sessums was vaguely understood to advocate a little while ago.

Also, we observe that Dr. Warner's degree was given by the University of the South. In old times universities were wont to consider soundness in theology an important qualification. If any of this sentiment still lingers about Sewanee, now is her opportunity to clear herself of suspicion. She might at least come, out and say that it was not because of these views, which she cannot approve, that she made this gentleman a doctor of Divinity. It would not be strictly necessary to explain on what grounds it was done.

Either, or, still better, both of these suggested proceedings would warm our hearts in these wintry days, and make us feel that Dr. Warner was not to be allowed to work evil only.

Church Decorations.

Fifty years ago there was hardly an altar of the Episcopal Church which was provided with anything which approximated to a reredos. It is true that in England there were a few "altar pieces" still in place, as the finely carved wood

one at St. Peter's, Liverpool, and a few paintings in Cathedrals and college chapels, and the ruins of a few noble stone screens, and this was all. But on this side of the water we do not recall a single instance, unless the wooden erections with the Creed, Lord's Prayer, and Ten Commandments depicted upon them or some "suitable passage of Holy Scripture" which took their place, can be counted as such. It is true that since then a change, and theologically considered a blessed change, has taken place, and hardly an altar is erected without something which more or less serves the chief theological purpose of a reredos, viz., to make the altar conspicuous.

But between theological gain and artistic gain there is a vast difference, and as artists, loving intensely architecture, we are forced to confess that most of the altar screens (popularly called reredoses) provided by "Ecclesiastical furnishing" shops leave much to be desired, and afford little to admire.

We should advise a return to what used to be called "the altar piece," a painting framed and hanging on the wall over the altar, and serving as a background to the ornaments.

It is remarkable how many people there are who paint very nicely, and can copy satisfactorily, to all intents and purposes, the works of the great masters. It seems as if it was our nature and only needs the least encouragement to bring it forth; and this gift is especially found among women. Now we would urge all who have it to cultivate it, and as soon as possible to try their hand upon figure work. Of course to paint a fine portrait requires a high degree of talent. There have been few Van Dycks (and by the way there are some very good portrait painters who are women), but while very few can paint a good portrait, hundreds and thousands can make very fair copies of a good portrait. By making such copies, the true principles of light and shade, of contrast of colour, the mellow tints, the balance of grouping, and the *esprit* of good painting are learned.

In former years excellent copies of all the great paintings of the world were constantly being executed, and many of them were purchased by American travellers and brought to this country. They may still be seen in the houses of people who had wealth and *taste* a century ago. Unfortunately they rarely find their way to us any more. Photographs and etchings have to a great degree taken their place for those of limited means, and the wealthy prefer to expend vast sums in purchasing the often soulless although well-executed work of some modern painter.

No doubt our readers are wondering what all this has to do with a Church newspaper, but we are just coming to that point. Why should not persons who have this gift, use it as did the ancients, for the adornment of the houses of God? Even at the Reformation after the carved images over the altars were broken down and mutilated, an oil painting of some sacred subject was usu-

ally set up in its place. Thus it is in Winchester Cathedral, and at Merton College chapel, and in numerous other places even down to to-day, although in most cases, the reredoses have been "restored" in late years.

How many churches would be improved if there was a nicely painted picture at the chancel end, neatly framed. And how much better it would be than the frightfully ill-shaped structures which are being set up, at great cost, all over the country. Of course the rector of the parish should always be consulted before any such work is begun, but we feel quite sure that in most parishes the offer would be gladly accepted.

We have mentioned "altar pieces" because they are commonly the most needed, but paintings which are too small or not a proper shape for this purpose can easily be used elsewhere in the church. A painting always looks well over the credence table, and for this a small picture not more than a foot square can be used. Broadly speaking any copies of the religious pictures of the great masters, whether they be large or small, can be most satisfactorily used for church decoration. And should any of our readers have such they need not be withheld from offering them because of the crudeness of the colouring, as that for *decorative* purposes is easily remedied.

We know two parishes in particular that greatly desire such pictures, and we take so much interest in the whole subject that we shall enter into private communication with any persons who shall write us. If they wish advice with regard to subjects, size, etc., we shall be glad to do our best to help them. Any pictures that are sent to us we shall dispose of to churches, and see that the donors are properly thanked. Any persons willing to undertake the painting of pictures for the purposes we have named will be given any information they may desire or assistance they may need. All letters on this subject should be directed to CATHOLIC CHAMPION and marked on the envelope "Altar pieces."

CATHOLIC PAPERS. NO. 30. ISSUED UNDER THE AUSPICES OF THE CLERICAL UNION FOR THE MAINTENANCE AND DEFENCE OF CATHOLIC PRINCIPLES.

The Excellency and Sufficiency of Holy Scripture.

The question regarding the excellency and sufficiency of Holy Scripture, is, and ever has been, one of great importance in the Church of God. Opening on every hand wide fields for controversy, there never has been an age in which the Church has not been called upon to defend the Sacred Records from assaults in many directions. In the earliest times, the wisdom of this world, in its highest forms of philosophical knowledge, pressed hard against the claim to singularity in Divine Truth, which those records demanded. Within the Church teachers who

sought to advance doctrines at variance with the Word, in many parts, were equally zealous; evacuating Scripture of its divine character, in order to substantiate their claims to greater knowledge, or newer revelation. Against these the Saints and Doctors of the early ages waged a mighty and successful warfare.

We cannot therefore be surprised that the wider knowledge, and greater means for investigating truth in every direction, which mark the present age, should lead numbers to renew in a more formidable way the warfare which harassed the Church of old. We must remember however that whatever may be the change in the method of attack, the object is the same; i. e., the substitution of human wisdom, in its constant changeableness, for the unchanging Word of God. We may also be assured that no weapon which is formed against the Truth shall prosper; and though noisy enemies may cry aloud of defeat, and timid souls may falter, and compromise with error, the Word of God abideth, unchanging as its Author, for ever.

In stating some grounds upon which we base this assurance, it can hardly be expected that any arguments absolutely new will be added to the vast number brought forward in the controversies of the past. Yet a new statement of these arguments in any line, may not inaptly serve to strengthen our faith in the Word, which will never fail to give a response to pious investigation. Indeed, to many minds this inexhaustible character of the Sacred Writings, is no mean evidence of their divine inspiration. Again, from the many lines of discussion relating to the Holy Scriptures, it would appear better to confine ourselves to one issue, rather than to attempt the elucidation of the entire argument. In this paper therefore we shall try to establish the fact that the writings known as the Holy Scriptures are of such excellence, and differ so widely from all other religious writings, that they, and they only, are to be relied upon as Records of absolute Truth; not only containing hints and speculations in regard to God, and His dealings with men, but declaring *absolutely* His Word and Will; that His Voice, speaking to each one of us, singly, could require no greater acceptance and obedience on our part than is here demanded.

Before entering upon the argument, it may be well to state exactly what the Church (of which we are priests) teaches upon the subject. This can be learned, directly, from declarations in her formularies, and in a general way, from her practical use of the written Word. Note, first, the question asked by the Bishop at the time of ordination—"Are you persuaded that the Holy Scriptures contain all doctrine required as necessary to salvation, through faith in Jesus Christ? and are you determined, out of the same Scriptures to instruct the people committed to your charge; and to teach nothing as necessary to Eternal Salvation, but that which you shall be

persuaded may be concluded and proved by the Scriptures?" At the delivery of the Bible, "Take thou authority to preach the Word of God." In the sixth Article of Religion, "Holy Scripture contains all things necessary to salvation, so that whatever is not read therein, or may be proved thereby, is not to be required of any man that it should be believed, as an article of faith, or be thought requisite or necessary to salvation." This is followed by the names of the Books, and in the seventh Article, with a declaration of the unity in teaching of the two Covenants. In the Homilies, set forth by the Church of England, and accepted in our own Church, the Scriptures are constantly spoken of as the "Word of God" and "His Infallible Truth." To ensure a wider knowledge of these writings the Church requires that they shall be constantly read in the hearing of the people, so that the entire volume is gone over carefully in each year. These statements will appear to be explicit enough, to any reasoning mind, that the Church places the Scriptures above all sources of teaching, and that she regards them as the direct Gift of God, for the instruction and final salvation of souls—that this, and this alone, is the purpose for which they were intended, and for which they were in a singular way inspired by Almighty God. Yet such is the perversity of our fallen nature, that even amongst those who have made confession as above stated, many teach a far different doctrine from that universally accepted in the Church.

When we speak of Inspiration, we are met at once with conflicting ideas in regard to the meaning of that term; or rather as to the method and manner in which Inspiration is exercised. The first conception is of a direct exercise of the Holy Spirit's Power over chosen men, to whom it was given to declare, explicitly (not speculatively), the Nature of God and His Work, as Creator, Redeemer and Sanctifier of men; that whilst the Spirit thus directed and controlled the writers, He was not substituted for them, so that they became mere machines, but acted through and with their individuality, "employing men's faculties in conformity to natural laws at the same time animating, guiding and moulding them so as to accomplish a Divine Purpose." "As the very language, which by the ordinary power of man, is clothed in appropriate words, expressive of his thoughts and feelings, so words adopted by the Sacred Writers, in like manner, express their inward conceptions, and are, therefore, of that eternal life, produced by the Holy Spirit. The same Divine Power, which breathed this life into the soul, is regarded as the Vital Principle of the language which represents it." "That not alone the subject matter of the Bible proceeded from the Holy Spirit, while its language was left to unaided choice, but that the Spirit as the productive Principle embraced the entire activity of those whom He inspired, rendering their language the Word of God." "The

human element not being suppressed, became an integral part of the agency employed, moulded, it is true, and guided and brought into action by the co-operation of the Spirit, but not the less really on that account, participating in the result produced." The Bible then says Dr. Westcott, is authoritative, for it is the Voice of God, it is intelligible for it is in the language of men.

The objective result of this Inspiration is the power to reveal God to man in the fullest sense that he is capable of apprehending such a revelation in this life.

Revelation however implies a Revealer as well as an Inspirer, and those who regard the Bible as thus inspired by the Spirit, believe also that the Revelation is of the Eternal Word or Logos, Who has ever been the Forthshower of the Infinite, whether in the works of creation or in the more explicit declarations of the Scriptures, and that these revealings harmonize in all points where they are related. Natural religion is fully recognized in the Scriptures as leading up to, and demanding the more highly developed revelation—that this was made first to the worthies of the Old Testament, and completely manifested in the Person of Jesus Christ, the Incarnate Son of God.

Turning from this view of Inspiration to the second, it will be found harder to express exactly what is taught since the advocates of the system reject dogma and tradition altogether and build on purely speculative ground, clouding their meaning with many words familiar to Christian theologians, yet using them in a wholly different and wholly unnatural sense.

They teach that there is a Universal Mind, a Soul of the world, an Eternal Existence manifesting Itself to man in material forms, from which It would appear to be undistinguishable; manifesting Itself also in the higher consciousness of rational creatures. The knowledge of the All One, or the spiritual force which makes for good, and is thus God, is not declared explicitly to man, but comes to be known by him through the struggle of his soul to attain to the Infinite, and thus God is *discovered* rather than *revealed*. The Divine in man, by continual evolution, reaches to the higher forms of consciousness of self, which enable him to reveal the Divine to others. Inspiration is a subjective force, impelling ever towards a higher and sublimated humanity, which shall thus attain to the Fulness of the Invisible. Revelation is the progressive discovery of Truth which is ever receding and uncertain. How far this Divine Energy is directed or encouraged from above it would be hard to discover from the system. Environment and heredity have much to do with the perfection of the higher types, and to these factors we may attribute largely the advance in Divine human consciousness.

Thus from the lowest form of creature worship to the purest Greek Philosophy is a long step; yet every age adds its quota to the ad-

vancement and is alike Divine. Thus the Scriptures of the Old and New Testament take their place with the Inscriptions on Egyptian monuments, with the writings of Confucius, Zoroaster, Buddha, Mohammed and others, the Jesus of the New Testament adding to the whole that enthusiasm of Humanity, which is being so much advanced in the humanitarian teaching of this golden age of God's higher development in man. The whole teaching is Pantheism and Humanitarianism of the baldest kind. A modern writer declares that collective Humanity is our Divinity and the true object of our worship. It must be noted that this so-called Inspiration and Revelation are after the manner of natural selection and always reside in the higher intellectual types, forcing out those on a lower plane of intelligence so that the fittest only survive. Therefore the revelation made concerns only those who have attained this exaltation and the vast number of the ignorant are left to the superstitions which naturally satisfy their uncultured condition.

This then may be affirmed; that as the Catholic doctrine of Inspiration and Revelation leads from the Divine to the human, the Philosophic theory leads from the human to the Divine. Therefore the ancient philosophers present man as the prime factor ever reaching toward God, but never regard God as approaching man. None of them could say with St. Augustine in his "Confessions." "When I first knew Thee Thou liftedst me up that I might see there was That I might see."

It may be asked, Did not the writings, especially of Plato and the greater Greek philosophers manifest an insight into Divine Truth, and were not their reasonings of value in preparing for the Gospel of Christ? Indeed was there ever any good and true thing spoken but in some way through the Divine influence! Can we deny that the human intellect has its origin from God, and that its development must be regarded as under His guidance! Doubtless the development of human consciousness is a Divine mystery, more wonderful in its lower than in its higher forms. The fact that the infant develops at all is beyond ordinary conception, but that in such development we are to look for the Self Revelation of God is at least very doubtful. Wonderful things have children uttered in their wakening consciousness, speaking of mysteries in language astounding the hearer and sometimes baffling the wisest, yet we should scarcely be required to believe that such utterances are intended as a Revelation from God to man. As to the truths uttered by the philosophers, the Fathers have distinctly recorded their opinion; and as they were possibly quite as familiar with the writing of the great and learned as we are, it may be well to give their estimate of the value of those writings. Justin Martyr says, "Each man spoke well in proportion to the share had in the Word disseminated among men, but they who contradict themselves

on more important points appear not to have possessed the Heavenly wisdom and the knowledge which cannot be spoken against." Again, "Whatsoever things were rightly said among all men are the property of us Christians." Origen, speaking in similar language, compares their wisdom to the gold and jewels of Egypt, saying, "The gold of Egypt becomes more frequently transformed into an idol than into an ornament for the temple of God." St. Augustine says, "If those who are called philosophers have said aught that is true in harmony with our Faith we are not only not to shrink from it but to claim it for our own use from those who have unlawful possession of it. For as the Egyptians had not only the idols and heavy burdens which the children of Israel hated and fled from, but also vessels and ornaments of gold and silver and garments which the same people on going out of Egypt appropriated to themselves, designing them to a better use, not doing this on their own authority but by the command of God, the Egyptians themselves, in their ignorance, providing them with things of which they were not making good use, in the same way, all branches of heathen learning have not only false and superstitious fancies, but also liberal instructions which are better adapted to the use of the Truth, and some excellent precepts of morality and some truths in regard to the worship of God are to be found among them: these are the gold and silver which they did not create themselves, but dug out of the mines of God's Providence and are perversely and unlawfully prostituted to the worship of devils; these the Christian, when he separates himself from the miserable fellowship of these men, ought to take away from them and devote to their proper use in the preaching of the Gospel."

Thus these wise men whilst owning the debt which they must pay to the learned of all time, clearly distinguish between those speculations and the directly revealed Truth. They accept with gladness any elucidation of the Truth from heathen sources, but to them the Scripture is the well from which alone the true water of Life can be drawn. Especially does St. Augustine whose mighty soul had struggled through every form of error rest his hope at last upon the Unerring Word. It mattered not how wide the speculations, to this standard at last they must be brought, and he called constantly upon God for the conversion of those who opposed themselves to His Revelation. The Fathers knew nothing of equal sources of inspired authority.

We may pass by the assertion that the poets and philosophers of more modern times were also inspired to reveal certain truths, since the very atmosphere which surrounded them was laden with the truth of Holy Scripture, and consciously or unconsciously they largely conformed their thought and language to it; and those who now reason against the supremacy of the Word are not without inconsistency in adopting

its forms of thought and methods of expression.

Acknowledging the good in every effort of man in the search for truth, let us ask wherein consists the high value of the writings of Holy Scripture?

First, they are not presented to us as speculations, but as assertions of facts relating to the Infinite. In them we find no discussions as to the Nature of God. The prophet, the historian, the poet and the Apostle unite in avoiding any attempt at proving by reason the existence of the Infinite. To them, He *is*, and whatever inferences may be deducted from the declaration of this truth are really aside from any speculations as to the truth itself, so prevalent in all other writings. This emphatic method marks the Divine. God speaks of Himself, and man records that which is spoken. The most superficial student of Holy Scripture must be struck with this peculiarity. The benefit resulting to man can scarcely be estimated, since the simplest with the most learned stand on equal ground, as to the Revelation of Divine Truth.

Again, the Scriptures reveal God as a Person, in the fullest sense of the term, and not as a creating force. There are no gods but One. All intelligences are His creation, and subject to Him, equally with the material universe, which is of His Hands. To Him, love, fear, obedience and gratitude can be offered, and men can reject, disobey and deny Him at their peril; these being personal actions, relative to the Person towards Whom they are exercised, cannot be directed toward an Idea, an Influence, or a Force. whilst some philosophers approached this truth, none of them held it absolutely and exclusively. The best of them believed in the control of demons, and leaned towards the polytheism of the age in which they wrote, and if they held the truth at all, it was as an esoteric religion for the learned alone, the common people being guided in their opinion by the natural gods whom they served. It is a remarkable fact, the more widely the philosophers extended their speculations, the deeper sank the world in corruption in the attempt to express the Personality of God by the increase of inferior gods, until Anthropomorphism asserted itself in the worship of kings and great men, whilst the forces of nature and even lusts and passions were deified. The Pantheons were never fuller, nor the gods greater in number than when wise men were discussing amongst themselves as to the mystery of the Infinite.

Still again, the Scriptures are beyond all other writings marked as the Revelation from God in their teaching as to the origin and nature of sin, and its remedy. Sin, in the philosophical studies of the Past, and in the re-vamped and so-called Philosophy of the Present, is regarded as the result of evil existing in matter, or of an evil principle, co-extensive and equally powerful with the good, struggling for the mastery over man and the world. This influence results in

discord, in putting out of order the course of the world, injuring man in his whole nature, producing inconvenience and even suffering amongst men, robbing some of their rights, and debarring others from seeking the higher pleasures to which they are entitled. The remedy for sin is self-culture and environment. The punishment for sin is the Nemesis which follows the sinner, and brings the reward for evil-doing upon him in this life. The thought of punishment in the future is largely eliminated, and forgiveness, in its fullest sense, is hardly held at all.

The Scriptures on the other hand teach distinctly that sin is the result of an evil principle implanted in our nature by one who, though inferior to God, is a great spirit, fallen through disobedience; that this spirit was permitted to tempt man to an act of disobedience to God, which caused him to fall. Disobedience produced separation first between the angel and God and then between man and his Maker. Sin then is no simple disorder or inconvenience, but is a deadly blight. The guilt of sin is to be found in the opposition of man's will to the Will of God, resulting from the marring and defacing of the image of God in which he was originally made. Sin therefore is regarded chiefly as an offence toward God, and only in a secondary way as an injury and evil to man. Murder is not only depriving a man of his right to live, or putting out of course the laws of nature, or offending against the associated life of the state, but is looked upon as the destruction of one made in the image of God. Impurity is shocking because man's body, even in its ruin, is in some sense the temple of the Holy Ghost. To bring man back from this state of opposition and to renew in him that defaced image is taught to be the one thought which occupied the All Father from the first offence. Forgiveness out of His Compassion for the weakness of His children preceded the punishment demanded for the offence. The promise of the Deliverer was made to the woman before the man and his wife were turned from Eden. Though a God Who will not acquit the wicked, He declares Himself to be a God pardoning "iniquity, transgression and sin." Thus we are naturally brought to consider the extreme point of difference existing between the Holy Scriptures and every other form of religious writing—viz. the completion of God's Revelation to man in the Incarnation of His Eternally Begotten Son; for in Him did the Father fulfil the promise of release made in the beginning.

That in every form of religious belief we find a sort of incarnation expressed is unquestionably true, but upon examination these incarnations are found to differ so widely from the Incarnation of our Lord as to admit of no comparison; the human and the Divine being so mingled in some instances that the one destroys the other or in other systems the human is merely energized by the Divine. In no teaching has there

ever been the conception of the Union of the two Perfect Natures. "I see in Plato," says St. Augustine, "the Logos—I see not that the Word was made flesh."

When we ask ourselves then, "Is the Scripture of Divine Inspiration and sufficient as a Revelation from God?" we turn here to find the answer; for if Our Lord Jesus Christ be the Truth, then the record stamped by His endorsement must be of God. That the entire volume, Old Testament as well as New, bears this impress, His Own language, so familiar to all Christians is evidence. He declares Himself to be the Way, the Truth and the Life, the only means of access to the Father, the Declarer of His Will and Word. He treats the entire Old Testament as a Revelation in anticipation of Himself. Abraham saw His Day and was glad. Moses received the warning of the Prophet like unto himself, Whose word was to be final, and He is the Prophet David learned of, the Son that was to sit upon his throne forever, and He is that Son, and in the Book of the Psalms David himself calls Him 'Lord.' The Law, the Prophets and the Psalms speak of Him. He breathed upon His Apostles and gave them the Holy Ghost; having all power in Heaven and in earth He gave them authority to witness to Him throughout the world and to the end of the days. Departing He sent the Holy Spirit to bring all things to their remembrance which He had taught them and to guide them into the exposition of the whole truth.

In the Sacred Volume then, we behold the Living Word in the written word and learn truly of the inexplicable love of God.

Jesus, taking our nature upon Him in the womb of the Blessed Virgin, living a life of stainless purity, offering a Sacrifice propitiatory for the sin of the whole world, rising again from the dead, perpetuating His Sacrificial Life in His Body, the Church, ascending to the Right Hand of God ever to be the Mediator and Intercessor between God and Man, reigning until His enemies be destroyed, then coming in the same nature to complete the triumph begun on earth, raising man by sacramental union unto Himself, now from the death of sin unto the life of righteousness, and hereafter to a life of purity above that place which he first occupied, even to be with Him in His Glory at God's Right Hand, is the Revelation which no human cogitation has ever conceived.

This Jesus, not the Man of Promise, nor the Divine Man of sympathy, nor the Holy Exemplar and ethical Teacher, but the God-Man, One in substance with the Father "Who alone is righteousness and salvation" "in Whom dwells all the Fulness of the Godhead bodily," "in Whom are all the treasures of wisdom and knowledge," is presented to us as the Uplifter of man by power of union with His Sacred Person, man accepting and working with the Divine Will for his own perfection. This Jesus revealed to the humble and poor as well as to the mighty and the learned as a merciful, loving, forgiving and

sympathizing Brother on Whom the soul may rely here for comfort and pardon and hereafter for eternal life, bringing God to man and raising man to God, has no companion in the teaching of any so-called religious system in the universe. To make men see the "Glory of God in the Face of Jesus Christ" is the one aim of the Scriptures; for that they were inspired, and everything connected with these writings is secondary and subservient to this. "God has in the end of the days spoken to us by His Son Whom He made Heir of all things, by Whom also He made the worlds." He could, with reverence we say, speak by none other again. Any attempt at newer light or wider revelation comes not by the Spirit of God, but is the offspring of the old deceiving lie of Satan working on human pride, "Ye shall be as gods."

We need not dwell upon the Mystery of Revelation and Inspiration which is no greater than that surrounding the works of God in nature (the knowledge of which is so largely claimed in our day) but is incident to our finite condition. Inspiration cannot be brought to the test of criticism any more than life can be demonstrated by the scalpel of the physician, but the evidences of the existence of either may be discerned by results. Therefore we may as a subsidiary argument conclude that the Scriptures are inspired when we behold the wonderful results produced in the world by them, and that such Inspiration differs in kind from that which is so called in the case of other writings. "Where is the wise? where is the scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world?" As to any influence upon the lives of men the writings of the Philosophers are nothing. Upon the shelves of libraries, in colleges and schools of learning, and in the hands of the refined and educated these writings are to be found, and they are largely treated as mere historic curiosities; the learned few read and admire them, but even these take them not as guides in life. On the other hand, the Living Word of God has transformed the world, and the boasted civilization of our time owes its strength to those nations amongst whom this Word is received, believed and taught.

When we contemplate its power in the uplifting of men, in the assurance of pardon and peace which it brings to the humblest soul, the Divine Hand must be recognized. The savant may admire and revel in the beauties of literature or drink deeply of the well of natural science, but the Bible alone meets the want of every man from cottage to palace, and for all that man requires of present security or future hope, is the heritage of the laborer as well as of the prince. God in His Revelation is no respecter of persons.

Again this Word translated into every tongue, goes forth to bring "light and understanding unto the simple," and to build up the Kingdom of God. No place so dark that its light cannot penetrate, no mind so clouded that the pure ray of its glory cannot break through. But chiefly

in the hour of trial and conflict, in the times of sickness and death, the blessedness of the Word is most deeply felt, for underneath the sufferer it places the everlasting arms of God's Eternal Truth. Cold speculations in regard to God and the Universe in relation to self-exaltation and self-evolution, are poor substitutes at such an hour for the mighty Revelation of God in Jesus Christ.

No ancient or modern speculative system upheld Pateson in his martyrdom, or sustained DeLong in the Arctic cold, where with his frozen remains was found the last entry in his journal, telling of his saying the Lord's Prayer and the Creed, nor will the wisdom of Plato or the transcendent beauty of Virgil soothe the mourner's heart. He Who created our nature, Who breaks the heart, can alone heal it by the medicine of His Word.

From these considerations we conclude that God's Word is beyond all comparison. He in the Person of His Incarnate Son, "freely gives us all things." Jesus is the One that should come, and we look not for another. Here His Revelation is complete in mystery; hereafter the same Revelation will be forthshown clearly by Him when we shall see Him as He is.

But to those who look for another, a Christ developed out of the sublimated powers of man, there will come another, and of him it is said in this Word, he is "that man of sin, the son of perdition, who opposeth and exalteth himself above all that is called God or that is worshipped; so that he, as God, sitteth in the Temple of God, showing himself that he is God. That wicked one whom the Lord shall consume with the Spirit of His Mouth and shall destroy with the brightness of His coming." May He Who by Grace gives us power to believe, keep us from that destruction! And in the hour of His Final Triumph, reward us by the gift of His Glory bestowed upon those who abide in His Word.

Retreat for Working Men.

A simple but effective method of giving Retreats for men who work six days out of seven, which has been tried successfully in several Catholic parishes, is as follows.

The Retreat lasts from Wednesday night until Sunday morning. But the men do not interrupt their work during that time and there is no rule of silence.

Only three addresses are given, one on Wednesday, Thursday and Friday nights each. Each address should be an hour or an hour and a quarter long. And if necessary they may be interrupted once or twice with hymns. But it is better that they should be so clear, interesting and effective that the device of hymns to awaken enthusiasm should not be necessary.

The subjects of the three addresses should be as follows:

1. The End of Man.
2. Sin, its consequences and remedy.
3. The Christian Life.

At the close of each address there should be some short devotion. The Blessed Sacrament should of course be reserved on the Altar.

The men should be asked to stop in at church each morning on their way to work if possible in order to hear Mass or at least to pray before the Sacrament for a short time.

They should also be told to think over what the priest says in his address as much as they can during the day while they are at their work. And it is absolutely necessary that the addresses be simple and such as will stick in the memory of the hearers.

On Saturday afternoon and evening the confessions are heard and on Sunday morning is the general communion.

This method will be found to answer the purpose of a Retreat for business men or working men, and it has some advantages over the old plan of Quiet Days.

Letters to the Editor.

DIGAMY.

To the Editor of CATHOLIC CHAMPION:

The letter of X. Y. Z. in your last issue dealing with the question of digamy and clerical continence seems to me timely. Two of the writer's arguments appear particularly conclusive, viz., that with reference to Unity; and that to the discipline of the Laity.

I only trust the subject will not be allowed easily to rest.

The undoubted fact that the senior Bishop of the American delegation to the Lambeth Conference would never, on the ground of digamy, have been allowed to sit in any Council of undivided Christendom from Apostolic days down; nor now in any Synod of divided East or West, should make us pause, and consider whether all our yearful aspirations after a Re-United Christendom are only vapid sentiment and empty pother—a sort of popular cry, which we catch up and repeat like the mob of Ephesus, clamant for Diana, of whom we are told “the more part knew not wherofore they were come together.”

I observe also that the favourite argument against the re-marriage of *divorces*—or *ees*—even of the so-called “innocent party,” is based upon the assumption that such sanction would be *ultra vires* on our part, *since we are an integral part of the West!* I think it was Sir Walter Phillimore who first propounded the telling proposition at an anti-divorce meeting of the E. C. U. (having of course in contemplation only the erring laity—*experimentum fiat in corpora vili!*) and it has since been thundered as incontrovertible in leader after leader of *Guardian* and *Church Times*.

I am glad to think so cogent an argument is endorsed in such high quarters. I also remember that, letter for letter, it was the same argument which Sir Thomas More and Card. Fisher vainly opposed to the Royal and Parliamentary acts which withdrew England from the Communion of the Holy See!

We seem to have got along famously since then, however eh?

But what I should like to know is, how we have been able to dispense ourselves from Western Canon Law in regard to *clerical* marriage.

Evidently what is sauce for the unhappy laic goose, is not sauce for the uxorious cleric gander! One is to have his connubial liberty restrained by Western Canon Law—the other isn't.

“Which things are an allegory.”

M. D. i. e. MUSCOSUM DORSUM.

NEW YORK, Nov. 16th, 1897.

THE CHURCH OF THE ADVOCATE, PHILADELPHIA.

To the Editor of CATHOLIC CHAMPION:

Philadelphians are glad of the prominence given to your interesting account of the Church of the Advocate, (South Memorial) in CATHOLIC CHAMPION for November. It is a worthy description of a very beautiful building. There is only one thing which those who know the facts wish had not been said, that the church “is modelled by the architect, Mr. Burns, after the Cathedral of Amiens, in reduced proportions.” This statement is a complete mistake, although it has gained considerable currency. In no sense is the church modelled after the Cathedral of Amiens, or after any other church whatever. It is no more like Amiens than it is like any one of a dozen other churches. It has an apse and it has flying buttresses; so have hundreds of churches. It is French Gothic; so are a great part of all the churches in France and elsewhere. Moreover, who does not see, on reflection, that to bring a cathedral down to reduced proportions would be an unheard of and monstrous thing? Therefore, in justice to the Church of the Advocate and to its distinguished architect, I hope you will give place to this correction.

PHILA.

The New Order.

It is reported on the best authority that a new Religious Order has recently been founded in England. This Order is said to embrace a number of very able and brilliant clergy, including some famous preachers, authors, deans of cathedrals and rectors of historical and other churches.

It is said also that there is not required any particular tone of churchmanship in the members of this Order. Any member of the establishment in good or even tolerated standing can be admitted. And as a matter of fact those who are understood to have taken the vows are for the most part either known for their extreme latitudinarian views or from their equally extreme tendency to embrace continental methods of worship. It is a rare and effective combination. Famous and gifted these gentlemen easily command attention wherever they go and readily become popular especially in cultivated circles.

The new Order's aims and plans are not only

generous and noble but also very diverse. They devote themselves to the restoration of churches, the building up of charitable works and several other objects. But their chief purpose is said to be nothing less than the elevation and maintenance of the aristocratic dignity of the clergy in England, which in these days of small salaries and large families may be a very worthy object.

Very little is known yet about the method of the new Order. But from the character of their undertakings it is supposed that they will work chiefly on financial lines. And it is to be presumed that lecturing and preaching for collections, the giving of retreats for wealthy ladies, the selling of books and the obtaining of gifts by almost any means, will be included in their plans of operation. From what is known of the successes of English secular lecturers, readers and actors in America it is probable that this country will present a very satisfactory field for the labors of the new Order. In fact it is said that already several of the fathers have appeared with great success in a number of American cities.

They are apt to be considered fashionable and so easily avoid the expenses incidental to travel and living in foreign cities, which is a great saving; and with economy it is estimated that a single priest can send back to England from one to two thousand dollars each month to be devoted to the objects of his Order.

The name of the new Order has not yet been divulged, but a gentleman whose experience with them has been quite intimate has stated that they will probably be known popularly at least as the "Revenue Fathers."

Book Review.

DIVORCE. REPORT AS RECEIVED BY THE LOWER HOUSE OF THE CONVOCATION OF YORK. Edited by a Special Committee by order of the House, with Preface by the Prolocutor. Second Edition, enlarged. (Helmsley: Rev. C. N. Gray; and National Society, Westminster, *n.d.*)

The controversy which ensued on the publication of the Report on Divorce of the Committee of York led to the recommittal of the Report to the consideration of an enlarged committee. It has now been reissued with some alterations and additions. The second edition is a stronger and more satisfactory work than the first edition; and the significant point about it is that the reconsideration of the subject has not led to any modification in the main conclusion of the absolute indissolubility of Christian marriage.

The report of the Committee has been received, but not adopted, by the Lower House of the Convocation of York, and consequently the House has no responsibility for it. But it is satisfactory to find the Prolocutor saying:

"It is . . . no less a matter of expediency than a duty to uphold without flinching this law of Marriage in all its strictness and in all its sanctity. And this duty is, under present circumstances, especially and imperatively incumbent

on the sacred Synods of the Church' (Preface, p. xi).

And we observe that the Lower House itself adopted, *nemine contradicente*, on June 4, 1896, the following resolutions submitted by the Committee:

'1. That the marriage law of the English Church is that to which those who are members of it must look, and by which they must abide.

'2. That this law is clearly set forth in the Marriage Service, namely, that the sanctity of marriage as a Christian obligation consists in the faithful union of one man with one woman until the union is severed by death.

'3. That this law is in accordance with Holy Scripture, and has the support of the vast majority of Councils, and of Fathers, and these the most weighty.

'4. That this law does not permit the marriage of any person separated by divorce, so long as the former partner is living.

'5. That it is, therefore, inconsistent to issue any marriage licence, or to allow banns to be published, or a marriage to be solemnized with the rites of the Church, for any such person' (p. 100).

We hope that these resolutions and this Report may help to impress the truth of the indissolubility of Christian marriage, and to show to the Bishops how gladly very many of the clergy would welcome a stronger policy than that which they have hitherto thought well to adopt.—*Church Quarterly Review*.

Notes.

An interesting announcement of the year in the way of a Church publication is Dr. Darlington's musical edition of the Revised Hymnal especially prepared for congregational use. It would appear that we are at last to have the book so often wished for; one small in compass having popular music at low cost. Mr. Whittaker promises to have an edition of ten thousand copies ready for delivery in November.

Rev. S. D. Headlam says that 'the greatest work of social reform is not being done by the noisy agitator, but by the quiet parish priest, who baptizes the babies, marries the lovers, prepares children for Confirmation, and celebrates the Holy Eucharist.'

The use of leavened bread in the Eucharist by the Greek and Oriental Churches (with one or two exceptions) is due to a belief held by them that unleavened bread is not perfect bread, which can be only rendered so by the use of leaven. Moreover, the Greeks accused the Latins of Judaizing in that they used no leaven, and subsequently they attached a mystical meaning to the component parts of their leavened bread; the flour being supposed to represent water, the leaven air, the salt earth, and the oil fire, and the Latin Azymes, lacking these parts which make up a perfect whole, were regarded as heretical.

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Jan. 9th.—1st Sunday after the Epiphany. Hours of service as on Jan. 2d. 11 A. M. Mass, Haydn's 3d. Dr. Nicholas will preach in the morning, Fr. Ritchie at night. Subjects: "Water made wine," and "Fear for the ungodly."

Jan. 16th.—2d Sunday after the Epiphany. Hours of Service as on Jan. 2d. 11 A.M. Mass, Von Weber in G. Fr. Ritchie will preach morning and night. Subjects: "Holiness on the bells of the horses," and "Pilgrim songs."

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Church News of the Month.

The Society of St. John the Evangelist (the Cowley Fathers) at Oxford have for some years been engaged in mission work of various kinds in London, preaching courses of sermons in Advent and Lent, aiding parochial missions, holding retreats, &c. To the Fathers themselves it would be a relief to be spared perpetual journeys to and fro, between London and their principal house at Oxford. An establishment in the former would also greatly facilitate and promote their work, especially of retreats and missions in the diocese, as well as enable them to carry it forward in other parts of England and abroad. To those desiring their assistance it would be a great advantage to know that they were at all times to be found in some central locality.

The desire that a branch house should be established recently received definite expression in a representation addressed to the Society by about seventy of the beneficed clergy of London, in which it is stated as follows:—"We thankfully acknowledge the immense value of the work already done by your Society in the diocese—work for which many of us can never sufficiently express our gratitude—but we should like to take this opportunity of assuring you how cordially the establishment of the proposed branch house would be welcomed, not only by those whose congregations have already so greatly benefitted by your ministrations, but, as we have reason to believe, by many others to whom you have hitherto been unable to extend your aid,"

The superior of the Society, with the consent of the Vicar of Christ Church, Westminster, applied for the permission of the Bishop of London to open a house of the Society in that parish. This has been accorded in the following kind and helpful terms:—

"My dear Father Page,—I willingly give my consent to the proposal of the Society of St. John the Evangelist to open a house in the diocese of London. The work of the Church is so heavy, and its responsibility is so great in this vast population, that such help as your Society can render to the parochial system will, I am sure, be heartily welcomed, and I trust by God's blessing will prove most useful.—Yours truly, M. London."

A most suitable freehold site has been obtained for 6,940*l.*, of which 4,000*l.* have been provided by mortgage. It now remains to find the other

3,000*l.*, and to construct, as soon as sufficient funds can be collected for the purpose, a building in all respects providing for the various needs of the Society. The site purchased is on the west side of Dartmouth street, close to that on which new offices, the property of the Universities' Mission in Central Africa, have lately been built, and is occupied by four houses. These it is proposed to demolish, substituting a building designed by Mr. Henry Wilson, of Gray's-inn-square, and estimated to cost about 9,000*l.*, exclusive of furniture and church fittings. Of this the main portion will comprise accommodation for a few resident members of the Society, with cells for receiving about twenty-five visitors lay or clerical, during retreats, a small private chapel, refectory, library, visitors' room, waiting rooms, and all necessary offices. Across the rear of the whole will be placed a chapel, having separate access from the outside and seating about 140 persons, to be used for retreats, meditations, instructions, lectures, and other special purposes of the Mission.

It is hoped that all will do what lies in their power to assist a Brotherhood which can appeal to such manifest tokens of God's blessing resting upon it as can the Society of St. John the Evangelist, and by a generous contribution at the present time to provide the Fathers with a house where the regular rule and life of the Community, the daily celebration of the Holy Eucharist, and the recitation of the Divine office, can be duly observed as in the mother house at Oxford, while at the same time their efforts in deepening the spiritual life among all classes in the metropolis will be rendered far more effective.

The laborious work of tabulating the returns of the British contributions to foreign missions, so ably carried out, for the past twenty-five years, by the late Canon Scott-Robertson, of Canterbury, who was much attached to the work, and took infinite pains to secure its accuracy, has now been kindly undertaken by Canon Murray, Rector of Chislehurst, and principal editor of the "Canterbury Diocesan Calendar," with the able assistance of Mr. H. Clark, of Rodwold, Chislehurst. As the result of their labours these gentlemen are able to make the gratifying announcement that the total amount of the British contributions to foreign missions in the year 1896 was 1,484,753*l.*, as against 1,387,665*l.* received in 1895—an increase of nearly 100,000*l.*

The following, says the Rev. Arthur Brinckman in the *Church Review*, sent to me by a Roman Catholic, would have given St. Paul a fit. To the uninitiated it seems puzzling why, if those devoted to the Rosary will be delivered from purgatory in the space of a day, these wonderful indulgences are needed:—

OUR LADY AND THE ROSARY.

"We earnestly exhort the Faithful to endeavour to practice the devotion of the Holy Rosary, and never to lose this habit, either in public or private, each in their own family."—Leo XIII.

The Encyclical Sept., 1883.

Promises of Our Lady to those who devoutly recite the Rosary.

To those who recite my Psalter, I promise my special protection.

The Rosary will be a powerful weapon against the powers of hell; it will root out vices, destroy sin, and subjugate all heresies.

He who calls on me through the Rosary shall not perish.

Whatever you ask through the Rosary shall be granted.

Those who propagate my Rosary shall be helped by me in all their necessities.

Devotion to my Rosary is a great sign of predestination.

Whoever recites the Rosary, devoutly meditating on its holy mysteries, will not be cast down by troubles, nor perish by an unprovided death, but if he be a sinner, he shall be converted; if he is virtuous, he shall increase in grace, and become worthy of eternal life.

Those who are truly devout in reciting my Rosary shall not die without the sacraments.

I will deliver from purgatory, in the space of a day, those devoted to my Rosary.

The true children of the Rosary shall enjoy a great joy in heaven.

All members of the Confraternity of the Rosary may gain by reciting the beads 2,025 days indulgences for each Hail Mary. That makes 101,250 days for five decades, or 303,750 days for a Rosary.

After the Holy Eucharist the Rosary is the most effectual means of helping the souls in Purgatory.

All the members of the Confraternity of the Rosary who, repenting of their sins, carry the beads about them, gain 40,000 days' indulgence once a day, and fifty years' indulgence for saying the beads in the Church of the Confraternity, or, in default of it, any other church or oratory.

In order to gain these indulgences it is necessary (1) to be inscribed on the register kept by Dominicans; (2) to use beads blessed by a priest who has the special power; (3) to say the beads three times a week, meditating on the mysteries as well as we can.

Rosaries thus blessed may be had (post free

from 4d. upwards) from the Dominican Convent, London-road, Leicester.

The following conclusions as to Anglican Orders from the book of Professor V. Sokolof of the Theological Academy of St. Petersburg are very interesting as showing the position of a large and influential number of the Russian clergy.

1) The historical fact of the Anglican Church's apostolic succession may be considered proven, since the consecration, by imposition of hands, of her first archbishop, Parker (the first after the restoration of the Anglican Church under Elizabeth), does not admit of doubt, and the objections against those who performed this consecration do not bear criticism. To arrive at this conclusion the author had to use great acumen and delicacy of judgment in sorting and sifting sundry legends, the invention of enemies of the Anglican Church, likewise certain so-called "registers," into which everything concerning the service of a given bishop was entered.—2) The Anglican rite of ordination satisfies the demands of the Orthodox Church; therefore the ordinations and consecrations which have been and are conferred in accordance with this rite may be regarded as valid.—3) Although the Anglican Church undoubtedly holds some errors in dogma, still they are not such as absolutely to counteract the grace conferred by the ordinations performed in it, and therefore, in the judgment of the Orthodox Church, these ordinations may be regarded as valid. And, 4), the only essential obstacle to their being so regarded lies in the insufficient definiteness of the Anglican doctrine on the Sacraments. As soon as the Anglican Church declares—(and the author thinks she might have done so in the Lambeth Conference of last July)—that not only Baptism and the Eucharist, but all the other five Sacraments as well, although of lesser importance, yet have been and are regarded by her as true Sacraments, necessarily conveying divine grace,—it will become possible to say that there is nothing in the essence of her dogmatic teachings to hinder us from admitting the validity of her hierarchy.

We quote from the *Church Times* an interesting brace of letters, with the editorial answer to one, *apropos* of the progress of Romanism in England.

Sir,—In your last issue, "Presbyter Mancuniensis" says it would be interesting to know the losses to Romanism in England from defection.

The following testimonies from those likely to know may prove interesting to those studying the question. The late Very Rev. Father Antony, F. T. O., in a pamphlet published last year, entitled from "Rome to Rationalism," says:—

Some two years ago a census was taken of the Catholic population of London; the result was whispered among the clergy; there were between

seventy and eighty thousand nominal Catholics in London alone who had practically abandoned the Church; but it was carefully added, the Cardinal does not want this to get into print."

In the July number of this year of that able and interesting periodical *The Month*, conducted by the Jesuit Fathers, there appears this statement:—

It is admitted on all sides that one of the most important problems which the clergy of the [Roman] Catholic Church are set to solve is to satisfactorily cope with the serious leakage which takes place among its members here in England. Conversions to the faith are recorded daily, and many of them are most gratifying, in that they occur among the influential classes; but it is idle to live in a fools' paradise, and we cannot close our eyes to the fact that the number of conversions is nearly outbalanced by the number of Catholics who drop away from the practice of their religion.

Again, in the same article, p. 67, the writer says:—

There are critics who say that the growth (*i. e.*, the growth of Roman Catholicism) has now ended, and that the numerous conversions hardly keep our position up to a bare level. When we look around and see the leakage that is going on on all sides, we must feel there is a stratum of truth in the allegation, and surely the time is ripe for the Church to extend its preventive power.

On the other hand, the following testimony from a Roman Catholic source as to the increasing union in the Anglican Communion may be interesting.

I lay before your readers some extracts from the columns of a well-known Paris newspaper, *L'Univers* (Aug. 21, 1897), which devoted a considerable space to the discussion of the recent Lambeth Encyclical. Regard for your valuable space forbids my giving more than a few extracts. The whole should be read:—

The letter taken, as a whole, is new proof of the progress of Catholic ideas, not only among certain isolated persons of the High Church party, but in the entire body of the Anglican Church.

We have often insisted upon the profound differences of opinion on essential points, which are too often manifest in the bosom of the Anglican episcopate . . . but it seems that to-day these divergencies are on the way to disappear.

J. R. BROUGHTON.

Oake Rectory, Taunton.

Sir,—Although a "Roman," I am a fairly constant reader of your paper, and in your issue of last week I notice a letter from "Presbyter Mancuniensis," in which he writes:—

The official returns of the Registrar-General, which reveal the gradual decrease in the proportion of Roman Catholic marriages, afford public evidence that Rome is playing a losing game in

this country; and I have never known any Roman Catholic who attempted to explain away these awkward returns.

Permit me, Sir, to supply this deficiency in the experience of the worthy presbyter. The reply is very simple, viz., there is nothing to "explain away;" the "gradual decrease" being a pure figment of the fancy of your correspondent. I will give the figures for each five years since 1869; they are as follows:—1869, 41 per 1,000; 1874, 40 per 1,000; 1879, 41 per 1,000; 1884, 43 per 1,000; 1889, 42 per 1,000; 1894, 42 per 1,000. Where is the decrease? On the contrary, notwithstanding the enormous increase in the population during these twenty-five years; notwithstanding the defections of which "Presbyter" gives his own experience; these official returns show that we "Romans" have more than maintained our ground.

Whilst your correspondent is checking my figures will he kindly note how widely different is the testimony of the official returns as applied to the Church of England. In 1869 her proportion of marriages per 1,000 was 763; in 1874, 747 per 1,000; in 1879, 723 per 1,000; in 1884, 707 per 1,000; in 1889, 698 per 1,000; in 1894, 686 per 1,000. So that it is for "Presbyter," not for us "Romans," to "explain away" the "general decrease" which each successive period shows in the records of "these awkward returns," to which he has himself appealed as evidence! and which shew conclusively that it is the Church of England, not the Church of Rome, which is "playing a losing game in this country."

ALFRED D. CHENEY.

Finchley. Nov. 1.

[Our Correspondent has exercised a not very remarkable ingenuity in order to disguise the significance of the figures supplied by the Registrar General. He should have commenced with the year 1854, when Roman Catholic marriages averaged 49 per 1,000 of the population, and should have closed with the year 1895, when they had dropped to 41 per 1,000. In the face of the growth of population, it is difficult to see how it can be seriously argued that "we Romans have more than maintained our ground." With regard to the Church of England returns, we have never attempted to disguise the lessons to be learnt from them, but they are, nevertheless, capable of explanation. It is a well-known fact that many non-Church-people who formerly would have, as a matter of course, been married in their parish church now have recourse to the registrar's office, and amongst Dissenters the sentiment that they formerly entertained in favour of seeking the Church's offices in the important affairs of life, is weakening; hence the decrease in the Church's returns; but this decrease only shows that the Church is no longer made use of by outsiders: it is no indication of decrease of membership. Our Roman Catholic correspondent will do well to observe that the marriage returns exhibit an increase only in regard to civil marriages, and draw his conclusions

accordingly. He might then persuade his co-religionists to forbear from this miserable cackling over the capture of solitary converts from the English Church, which imposes upon her defenders the unwelcome task of exhibiting the naked truth concerning the Papal mission. We experience no sense of triumph in thus pointing out the failure of any Christian body. —Ed.]

An important movement by which English clergymen are enabled to take part in foreign mission work, has been formally set on foot at a meeting of the united Boards of Missions of the provinces of Canterbury and York, lately held at the Church House under the presidency of the Archbishop of York, the Bishops of London, Durham, Lichfield, Southwell, Newcastle, and Reading, and others, lay and clerical. A letter was read from the Archbishop of Canterbury to Bishop Selwyn, referring to the consideration of the Boards a "Scheme for Foreign Service," which was agreed upon by the bishops at their last episcopal meeting, and it was

"Resolved: That it is desirable that a council of experienced persons be formed with a view of enrolling in an association a body of clergymen who are willing to serve abroad, if duly invited to do so, and who have in each case the consent of the bishop of the diocese in which they are beneficed or licensed."

This is a great step toward breaking down the barriers which have so far separated clerical life at home and in the colonies.

The Rev. Alfred G. Mortimer, D.D., of St. Mark's Church, Philadelphia, has been keeping the silver jubilee of his ordination to the priesthood. The people of Philadelphia and very many of the clergy from far and wide have joined in the festival of this loved and honoured priest with great enthusiasm. We wish Dr. Mortimer many more years of usefulness in the Master's vineyard and long days full of blessing and peace.

Little by little the circle is narrowing within which it is possible to commit digamy with quasi-episcopal sanction. The Bishop of Bristol has inaugurated his rule in the best possible way. He has notified the people of his diocese that he has absolutely prohibited the issue of marriage licences to any divorced persons, innocent or guilty. It must, we imagine, soon be perceived that in a matter of this importance it cannot be tolerated that there should be any difference between one diocese and another. Those dioceses in which digamy is prohibited are not likely to go back from this position, so that nothing remains but that the other dioceses should bring themselves into line with those which adhere to the Church's undoubted rule.

Book Notices.

THE TRAGEDY OF THE AGES.

By Mrs. Isabella M. Witherspoon.

This novel is of the present time, and deals fearlessly with the sin of Divorce as lamentably rife in these nineteenth century days.

While the book goes into detail that is harrowing and dreadful one feels the author's purpose to be high and pure and her motive to point out both to men and women the terrible sin of unfaithfulness to marriage vows and the violation of a Sacrament of the Church.

The character of *Alice Rennsell* the heroine of book is lovely in its purity, and strong in its determination to obey the law of God and of His Church. Even want, physical suffering and the renunciation of a love which has the power to lift her out of loneliness and poverty, if by the law of man she will release herself from the husband who has deserted her, fail to shake her obedience to the Divine law.

John Wetherton the hero has so many attractive qualities that his lax views regarding divorce are a great disappointment and it is a relief when he learns through suffering and the example of the woman he loves that disregard of God's law can never bring happiness.

The character of the parish priest is a good one though it is to be wished that he was more Catholic in the expression of his views, and that he might have brought the consolations of religion to the dying man in the last chapter.

The wonderful picture on which the plot of the story turns is quite striking, and the author deserves credit for originality in its use to impress upon her readers the enormity of the "Herodian Sin" which is not only *murder*, but "has crept into our country robbing women of virtue and health."*

The moral standpoint of such a book as Mrs. Witherspoon's must determine its value, and while the "Tragedy of the Ages" might from another pen be condemned, the author's high ideal of marriage, and reverence for its Sacramental side, are so evident, that she commands the respect and admiration of her readers.

* Tragedy of the Ages page 169

Life of E. B. Pusey, D. D. By H. P. Liddon. Vol. IV. London: Longmans, Green, and Co. Pp. 461. 1897.

From the Church Times.

The Preparation, the Movement, the Struggle, the Victory—these were the four keynotes suggested by Dr. Liddon for the four stages of the Oxford Movement, and by implication for the four volumes which describe Dr. Pusey's life. If in this last and concluding volume the personal touches are fewer, and the events described less colossal, if the story takes more the form of a chronicle and less of a history, that is not the

fault either of the original author or of the three distinguished men who have continued his labours. Of course, it has been more difficult to prepare this volume owing to the nearness of the period with which it deals—1860-1882—to the present, and the consequent difficulty of avoiding references to men still living. The editors have been scrupulously careful to avoid any such fate for this volume as awaited the publication of Froude's *Letters of Carlyle* and Purcell's *Life of Manning*. The canons of fairness and good taste are nowhere violated, and the tenderest susceptibilities receive every attention that they can justly claim. The result is that while the volume is not so "spicy" as it might easily have been made, it is, what is better, an accurate narrative of the later years of Pusey's life. Impartial of course it is not, in the sense that the biographers had no preconceptions as to the character of their hero, but it can claim to be impartial in the only sense of the word worth caring about—viz., in that it extenuates nought nor sets down aught in malice. It states facts and lets the reader draw his own inferences.

It must be confessed that the volume before us does nothing but score more deeply the main lines of Pusey's character as drawn in the previous volumes. We see him again as the man with one interest in life, making everything else subordinate to it, and laboriously following every trail which led to the realisation of his hopes. Pusey's early acquaintance with "Germanism" led him to appreciate more vividly than any one else what a liberalising tendency in religion means. Hence his whole life may be said to have been spent in the fight for orthodoxy. This is the golden thread which runs through the varied web of his life. At one time he is engaged in a perplexing contest about the endowment of the Chair of Greek then occupied by Jowett. Then he takes a leading part in shunning the evil influence of "Essays and Reviews." Next we find him engaged in an amicable correspondence with Dean Stanley on an invitation sent him to preach in the Abbey, and which he declined on the ground that an acceptance would be thought to involve him in an approval of what was said by the whole "cycle of preachers." We then meet him at the Norwich Church Congress, in 1865, reading a paper "to reconcile the supposed antagonism between the Bible and Physical Science." The Court of Appeal was a matter that troubled him greatly, and led on one occasion to so important a difference between him and the Council of the E. C. U. that he tendered his resignation—a resignation which, happily, was soon withdrawn. Manning's attack on the Church of England in his pamphlet entitled *The Workings of the Holy Spirit in the Church of England* was the occasion of a work which caused Pusey as much labour, perhaps, as any of his numerous works, the famous Eirenicon—or Irenicon, as Newman would persist in spelling its title. This, which was intended to be suggestive of a mode by which

Romans might recommend their Church to English sympathies, was considered by them as dominated by an *arriere pensee*, and in Newman's phrase as an olive branch shot out of a catapult. Its exposition of the lengths to which the cult of the Blessed Virgin was carried, he hoped would lead Roman authorities to a repudiation, but its only effect was to irritate English Romans, and to call forth a reply from Newman. It is certainly curious to notice how in the case of the re-union movement, as generally, history repeats itself. Pusey's endeavours through a French Archbishop and Bishop, and a Belgian priest, to get Rome to hold out the right hand of fellowship to England, were frustrated by Manning's influence and by Rome's shortsightedness, even as more recent endeavours have been by Manning's successor, and the bourbon-like character of the Roman Court, which forgets nothing, and learns nothing.

The Vatican Council was a grievous blow to Pusey. His Eirenicon was returned through the post, marked *refuse*—just as the Roman post-office "hindered Ketteler's pamphlet being brought into Rome." He complained bitterly of Manning's sinister influence:—

"The hard line seems to prevail. Manning seems to me to use his experience in our controversies to direct anathemas skilfully against us. I see that there is an anathema proposed against those who do not hold that St. Peter had jurisdiction over the other Apostles, who had equal fulness of inspiration with himself. What a multiplication of minute anathemas! I can only turn away, sick at heart, and say, 'Though they curse, yet bless Thou.'

But what stirred Pusey's feelings more than any other public event in the last twenty years of his life was the proposal made under the auspices of the Archbishop of Canterbury himself to remove the Athanasian Creed from its place in the Prayer-book. His fears were well expressed in a letter to the Bishop of Winchester commenting on a remark of the Primate that the tampering with the Athanasian Creed would drive "a small number of zealous men into lay Communion."

"I do not think, he said, that any one has used the term "lay Communion." But to speak for myself, I have looked on only to the first step—viz. that as my defence of the Church of England, that she is a teacher of truth through her formularies, would be cut away, I must abandon my defence of her, and with it my position in her. What my next step would be, I do not yet know. . . . It would be a very grave thing, and would involve much, to have to own that Archbishop Manning, &c., were right in asserting that the Church of England did not discharge one of the essential duties of the Church—that of teaching her members the faith once delivered to the saints. Whither I should turn, if she should abandon me, I know not. But to remain in "lay Communion" seems to me an absurdity. It would not be my own Orders, but her charac-

ter, as having abandoned the trust committed to her, which would be brought into question. She, if she tampers with the Athanasian Creed, would acquiesce in——'s central heresy, that a definite faith has nothing to do with salvation. How a Church which does this with her eyes open (not, as the Church in the United States did, without seeing what it involved) can remain a portion of the Church of Christ I know not. She would formally repress the declaration that what our Lord revealed of Himself is essential for salvation; and *that*, because she affects to be scandalised at this His teaching."

This extract gives the key to the whole of Pusey's action during fifty long years of controversy. In this case the firm attitude taken up by him and Liddon happily saved the Church from the dangers he feared, and the Primate reluctantly gave way and allowed his project to drop.

Pusey viewed the rise of the Ritualist school with much misgiving, though he afterwards threw in his lot with it when he realised more fully how the attacks on it meant attacks on fundamental doctrine. In 1873 he wrote to Dr. Bright:—

"I have a thorough mistrust of the ultra-Ritualist body. I committed myself some years ago to Ritualism, because it was unjustly persecuted, but I do fear that the Ritualists, and the old Tractarians differ both in principle and in object."

But writing to *The Times* with fuller knowledge eight years later, he said:—

"Whatever mistakes any of the Ritualists made formerly, no Ritualist would now, I believe, wish to make any change without the hearty goodwill of the people. But all along those who have closely observed the Ritual movement have seen that it has been especially the work of the laity. While the clergyman has been hesitating, his parishioners have often presented him with the vestments which they wished him to wear. Mr. Enraght and Mr. Mackonochie have not been struggling for themselves but for their people. St. Albans was built by a pious High Church layman, in what was one of the worst localities in London. It is now full of a religious population, who join intelligently in the service provided for them and love it. . . . The Ritualists do not ask to interfere with the devotions of others—only to be allowed, in their worship of God, to use a Ritual which a few years ago no one disputed, and that only when their congregations wish it. Of the Judgment which forbade it the Lord Chief Baron Kelly said that it was "a Judgment of policy, not of law."

One of the most delightful features of this life of a great man is the power it shows he possessed in a high degree of winning and retaining men's affections. It is true that he did not shrink from sacrificing a friendship of forty years with Mr. Gladstone because of his selection of Dr. Temple for the See of Exeter, but his friend-

ship with men like Keble, Newman, Liddon, King, and many other well known men remained unbroken to the last. Since the death of his beloved wife—the greatest grief of his life—nothing affected him so much as the death of Keble in 1866. To him "it was the loss of one who had been throughout that whole period the wise and keen-sighted counsellor and guide, the 'dearest father' as he always addressed him in his letters." With Newman he kept up a correspondence to the end. He lost no opportunity of seeking his old friend's advice whenever he took an important public step, or published any contribution to the cause of Christian dogmatic truth. It is true that the views of the two often differed, but it is also true that they oftener agreed, but from first to last the old feelings of mutual respect and affection remained unbroken. The softer side of Pusey's character is illustrated here not only by letters to his friends, but by one or two written to children, touching in their simplicity and sincerity. We are promised some day a selection from his spiritual letters, and this will do much to relieve the picture given here of its more sombre colours. Dr. Pusey was a man of war from his youth up, and his biography must necessarily paint him as a fighter. But he was much more, he was the sympathetic friend, the tender adviser, the wise guide, the sober director, and adequate justice to this side of his character can only be done by a more liberal selection from his more private correspondence than the editors have been able to give in his *Life*. Hard, bigoted, obstinate, and reactionary his opponents held him to be, but he would never have done the work he did but for the qualities which gave his foes this impression of him. As a matter of fact he was an excellent example of Wordsworth's *Happy Warrior*. When called upon to fight he was happy as a lover, while yet his master bias was to home-felt pleasures and to gentle scenes. No one who knows anything of Dr. Pusey will question the truth of the estimate formed of him by Dean Church:—

"The world will remember him as the famous student, the powerful leader, the wielder of great influence in critical times, the man of strongly-marked and original character, who left his mark on the age. Those who knew and loved him will remember him as long as life lasts with them, as one whose boundless charity was always looking out to console and to make allowance, as one whose dauntless courage and patient hopefulness never flagged, as one to whose tenderness and strength they owed the best and the noblest part of all that they have felt and all that they have done. But when our confusions are still, when our loves and enmities and angers have perished, when our mistakes and misunderstandings have become dim and insignificant in the great distance of the past, then his figure will rise in history as one of that high company who really looked at life as St. Paul looked at it."

Sermon.

Goads and Nails.

"The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd.—ECCLES. XII, 11.

Our own Church, that is the Anglican Communion in its various branches is noted for the great use which it makes of Holy Scripture in the public services. It is the rule of the Anglican Prayer Book that morning and evening prayers shall be said daily in all parish churches, and that means the reading of four passages, practically four chapters of Holy Scripture every day in the year, besides those portions which are read at the altar in the Epistles and Gospels and the Psalms recited every month. The feeling may well come over one sometimes whether it is really desirable to make so much of Holy Writ publicly. Are there not a good many parts of the Bible which are not edifying to the ordinary hearer? Do not the clergy themselves frequently feel as they go through the regular lessons every day that at least more profitable selections might have been made? There are many chapters appointed to be read which one would certainly not select if the choice of lessons were left to his discretion. And does not that suggest the further thought that there are many things in the Scriptures, especially of the Old Testament, which it is hard to think of as inspired, that is as anything more than ordinary historical records. Perhaps one is then tempted to ask whether the Church is well advised to continue to maintain as of old that *all* Scripture is given by inspiration of God (literally is *God breathed*) and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works. One's practical difficulties about the Bible may thus come to shape themselves under two inquiries: first, is it not superstitious to hold that everything in Holy Scripture is inspired so as to make it unique in all its teaching? secondly: is it not unreasonable to exclude all other religious and philosophical writings from any share in the inspiration which is claimed for the books in the sacred Canon which the Church has received? There are, we are told, marvellous things, lofty flights of piety and of spiritual insight in the teachings of the Buddha, of Zoroaster, of Confucius; of Socrates, of Plato, of Aristotle. Why should we refuse inspiration to these and accord it to the writer of the book of Ruth? I believe we shall find help to answer these questions, and others like them, from the study of the wonderful words of king Solomon which we have for our text.

I. As one first reads the verse, it would appear that it might be taken in the broadest sort of way, as acknowledging the divine inspiration of all the world's wise ones in every land and generation. "The words of the wise are as goads and nails given from one shepherd." For by the wise we might reasonably understand all spiritually-minded teachers who have given great and noble thoughts to the world; and who is the one shepherd but the Holy Ghost the Enlight.

ener of all earnest souls and the Inspirer of every devout thinker? Yet is this Solomon's meaning?

1. It would appear that the great king's saying in the text had to do first of all with the way in which he had himself gathered together the proverbs and sentences of writers and teachers who had gone before him, culling out such sayings as by his God-given wisdom he perceived to have the ring of divine truth, and setting these forth with the seal of his own prophetic insight, recognizing that he was the one shepherd in the matter who was inspired by the Holy Ghost to do this very thing. If that be the more obvious and simplest meaning of the text, it must be useful to make us remember that there is no difficulty in acknowledging that Moses and the other historians of Old Testament days may have had before them when they wrote their various books many uninspired documents and histories, and may have used them very largely; their personal divine inspiration manifesting itself in the fact that they could take for use in the sacred records which they were compiling only such facts as were true, separating these unerringly, by the divine guidance, from false legends and apocryphal traditions.

2. But Solomon's meaning must also have been larger than to include only the work of his own wisdom in setting in order "many proverbs" for the edification of the faithful by the grace of the Holy Ghost. Why can we not suppose his language generous enough to include the deep utterances of all the old world's sages? It certainly must include all the writers of the ancient Scriptures which the Church has as her Bible. There are two characteristics of these wise words of which the king speaks, they are from *masters of assemblies*, and they are *given from one shepherd*.

3. The expression, "masters of assemblies" is otherwise rendered *masters of gatherings* or *gatherers of sentences*. The Septuagint takes it differently "which have been given from one shepherd *by agreement*." Yet it is not hard to get at the general notion which underlies these various translations. The masters of assemblies are evidently great teachers of men, who set in order wise sentences or sayings for the instruction of their followers, yet the idea which the Septuagint brings out is an important one in connection with the work of such masters, that there ought to be *agreement* among them, a harmony in their teaching. For no one can be persuaded that essentially contradictory sayings proceed from God.

4. And this, you perceive, is what that other characteristic of the wise words to which Solomon refers accents also. They must be from *one shepherd*. It is a very striking expression because appropriated by the God of Israel as in a unique sense His own. He is called the Shepherd, the Stone of Israel, far back in the book of Genesis. He leads Joseph like a sheep, in the Psalms; the psalmist cries devoutly "The Lord is my Shepherd, therefore can I lack nothing," and our own gracious Master Christ declares of Himself "I am the Good Shepherd." It seems to me plain that in using this expression Solomon intended to declare that by the words of the wise he meant only such words as were in

harmony, in agreement with the doctrine of the Shepherd of Israel. There must be in all such writings as the king could acknowledge to be inspired not only a fundamental agreement among themselves in their teaching, but a loyal recognition of the one Giver of life and wisdom, the God Whom Israel worshipped, Jehovah.

II. Still it may be urged that in many particulars there is great agreement, certainly in the matter of fine ethical principles and noble deeds among the sages of what we call the heathen world. Why should we not believe that the Holy Ghost spake by them also, perhaps not with the same clearness as in the case of the prophets of Israel, but not less genuinely? Because truth must lead up absolutely to God, in the first place; and in the second place it can contain no intermixture of error. The writings of heathen philosophers and of great teachers of ancient Oriental religions cannot be admitted by us into the circle of the divine Scriptures, because they neither are in touch with them concerning God and the duty of man towards Him, nor are they free from many false notions and untrue beliefs which Holy Scripture condemns. If the God of Israel be the One Shepherd, then the writings of those wise ones of the ancient world were not from that One Shepherd so far as any security of truth in them goes. If indeed the king of all Israel could be a gatherer of sentences, selecting the true from the false, and putting those true ones forth with divine authority as inspired of God, it was not because he was so wise with earthly wisdom, but because the Spirit of God chose him for this work and endowed him for it. It is a very beautiful theory of some in these days, to go with great love for man and devout wisdom to gather from the writings of the sages of old time outside the favoured people of Israel all the deep and edifying things contained in those writings, and with these to enrich and illuminate the Scriptures of the Christian world; but to fill such a vocation as that of a master of assemblies requires the divine inspiration clearly received and definitely authenticated. What could be greater presumption than for any man to assume that he was himself wise enough and devout enough to select from all the treasures of ancient religions the sayings divinely inspired and meet for insertion among the books of the Old and New Testaments?

III. To return to Solomon's deep saying in the words of our text—Whom did he mean to dignify with this singular title of *Masters of assemblies*? The commentators of the Church are quite clear upon this point. The masters of assemblies are those great ones, commissioned expressly by Almighty God, who stood out in their day and generation as rulers and teachers of the people of the Lord. One need not particularize too minutely; it is not intended probably that the title should be confined to just so many and no more. There was first of all Moses, a worthy master of assemblies, whether we picture him as standing in the midst of the trembling Egyptians warning them of the plagues to come upon them—"Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people"—

or whether we think of him ruling over the turbulent hosts of Israel in the wilderness. Then there are the great kings, David and Solomon, masters of assemblies in very truth as they gather their subjects about them and instruct them in the ways of the Lord. Again to the prophets belong the title, 'masters of assemblies,' as those upon whose words the people hung in the days of their misery, and during the years of their captivity in Babylon. Ezra and Nehemiah are such masters of assemblies also as they led on the down-hearted men of Judah to rebuild the holy city and to set up again in its beauty the temple of the Lord. Going on to New Testament days we find a rare master of assemblies in the holy Baptist, telling of the Saviour to come, while men hung eagerly upon his words and flocked to his baptism. We do not put our Lord Himself into this category for we know that His place is that of the one Shepherd, from Whom all masters of assemblies derive their authority and their wisdom, but we naturally include His holy Apostles in that great company and all the inspired writers of New Testament days. These are masters of the assemblies of God's people down through the ages of the divine revelation.

1. And we must note the marvellous fact that though these wise ones are of such various dates in the world's history, and are so many in number, yet all their work hangs together as a complete whole. It is the fashion in some quarters in these days to minimize the unity of the Bible, the substantial interdependence of the books, and the way in which one assumes the existence of another as a matter of course. It is thought well sometimes to speak of all the various Scriptures which make up the sacred volume as a *library*, because in so speaking one accents the enormous amount of ground covered by the divine records and the wide-reaching character of the contents of them. There is a danger however of losing sight of the fundamental unity of the inspired volume when we call it a library. The many books all form parts of one complete whole, out of which one could not be taken without marring the symmetry of the revelation as God has been pleased to give it us. Mark for example how all the later history of the Israelites and the whole story of redemption require for their foundation and right understanding the books of Moses. See how our Lord makes the Psalms His own. And again how entirely the Apostolic plan of preaching the Gospel rests upon the Prophets of old. And if you stop to reflect that the books of Moses were written 1500 years before our Lord came into the world, you cannot but be amazed at the marvellous coherence and interdependence not only of the books of the Old Testament among themselves, nor yet of the Old Testament and the New, but of every book of the Bible with all the rest. See how Daniel and the Revelation of St. John hang together, how our Lord uses the story of Jonah to bring out the stupendous fact of His own death and resurrection, how Micah tells the simple tale which is to enable the Wise Men to find the infant Saviour after the book of Numbers has taught them that the new star in the sky means the birth of the divine King of the Jews. One

might go on almost indefinitely multiplying illustrations of the interweaving of the books of the Bible into one complete and perfect whole.

2. But we ought to notice further that the contributions of these great masters of assemblies are cumulative. They lead on one from another and to another still, laying up great stones as it were into a sublime stairway on which the Son of God is to walk passing through the lives of the children of men and ascending with His Church into the eternal realms. Moses in the Pentateuch lays the foundation stone for the history of Israel. David and Solomon carry it on to its full glory. The prophets point out its spiritual significance and thus make it to support the realm of the greater David, the larger kingdom of God which St. John Baptist announced and our Lord brought in. Then did He give charge to His Apostles to go on with the work and raise it up stone upon stone to the fulness of glory of which the last book of the Bible, the Apocalypse of St. John tells us, not merely as to be realized in the years to come, but as in his day clearly realized in the beginnings of its loveliness.

IV. We are thus brought to contemplate our holy Bible, the book of God, as the treasure of ages, a rare and precious volume, enshrining the tale of His gracious doings for mankind, carefully preserved for us by great masters of assemblies, all of them receiving what they have recorded from the one divine Shepherd. We may take the Shepherd to be God, without distinguishing the Persons in this connection, or we might understand it to be used of the Holy Ghost, the one Inspirer of all those masters of assemblies. But the general consent of the Fathers of the Church would have us understand it of our Lord Christ, because He has been pleased to make the office of the Shepherd pre-eminently His own. Taking it in this way we would recognize the Scriptures as *given* from one Shepherd not so much in the sense of *inspired* by Him as that He underlies all the whole tale of their gathered wisdom. The Old Testament becomes but a divine finger pointing to the Redeemer, the New Testament but the delineation of the Redeemer, and the perpetual drawing out, for the wonder and edification of mankind, of His excellences. The great Solomon tells us that all these words of the wise, the collection of the divine Scriptures in the one volume of the Bible, are as goads and as nails securely fastened. It is very suggestive, you perceive of the words of the New Testament which the collect for to-day makes use of, "that we through *patience* and *comfort* of the Scriptures might have hope."

1. The goads are the sharp pointed staves with which the oxen were pricked that they might go the faster. The word is the same which is used in the story of the conversion of St. Paul, when the divine voice from heaven cried, "It is hard for thee to kick against the pricks." The goadings of the Spirit of God in the case of that great soul were irresistible. Our Bibles are given us to incite us in various ways to earnestness and piety. The awful wrath of God against sin as revealed in Holy Writ has caused many a soul to tremble in the

day of its transgression, and to seek for pardon while yet there was time. Then how often we are goaded into higher and nobler deeds by the record in the Bible of the excellent faith and loyalty of men of old time, men who had not a tenth part of the light and clearness of promise which we have inherited, yet who dared and accomplished great things for God, and gave their lives with splendid fortitude for their religion. How they put us to shame in our easy-going service! True-hearted ones are goaded into love and loyalty by the pictures they find in the Scriptures of God's great goodness and His unwearied love on our behalf. We are put to confusion by the spectacle of our ingratitude and baseness. And in many other ways the Bible remains for the lives of such as read it for themselves, and listen to it when read in the Church, a constant incentive and spur to better and nobler living, goading them as nothing else ever could.

2. Once more Solomon reminds us that the divine oracles ought to be looked upon as nails fastened securely. This is a striking figure, and one which the ancients often used. Ezra prays for mercy upon his people pleading that God has given them *a nail* in His holy place, something, that is, to make fast to, that they may not be quite carried away and perish. In Isaiah also we find God saying of Eliakim the son of Hilkiah, that He will fasten him *as a nail* in a sure place, and they shall hang upon him all the glory of his father's house. There could hardly be a more comforting illustration than this, when one considers the immense and never ceasing fluctuations in which we are living in this world. Nothing is secure, everything transitory. The times change and we change in them. But the Holy Ghost reminds us that there is something secure and steadfast for the servants of God. The divine Scriptures are as nails fastened by masters of assemblies. When we are depressed at thought of the incoming of temporal woes, the loss of money, of health, of friends, of earthly happiness of whatever sort, our Bibles may well stay us up as we read of the servants of God in olden times who were tried more severely than we, yet were never deserted and found at last great and abundant reward for all their pains. When we think of our sins and countless misdoings and are cast down with the thought that we may have sinned too deeply to be forgiven, how wonderfully the Scriptures console us with their many tales of God's unwearied loving-kindness in the olden days. When the affairs of the Church seem to be all at their worst, and there are left none who care, none who are in earnest, we find great consolation from the divine tale of how often it was so of old; yet God never allowed Himself to be without a remnant, and by means of that remnant raised up His Church to newer and more glorious life. I venture to assert that there is absolutely no woe or trial that can oppress the soul of man of which he cannot find the counterpart in Holy Scripture; and if he be in earnest in serving God he may find there also the supremest consolation and hope. God's Word never fails, it is as a nail fastened in a sure place, to which men may cling without fear. And I venture further to assert that no Christian believer has ever faithfully and perseveringly studied his Bible without finding this to be true. "The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one Shepherd."

Catholic Champion

"So David prevailed over the Philistine with a sling and with a stone."
—I SAMUEL, XVII, 50.

REV. ARTHUR RITCHIE, EDITOR.

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The Morals of the Old Testament.

It seems strange that there should be a need of saying anything on this elementary and well worn subject. But just as it was in Old Testament times, so now also new generations are continually coming up which are too indolent or too much interested in passing things to consider what their fathers knew, or else too eager to find a reason for disregarding the word of the Lord to give any weight to the stores of biblical learning which have been laid up for them. From time to time, therefore, Job's sarcasm becomes applicable to "the thought of the —th century," "No doubt but ye are the people, and wisdom shall die with you." With the patience of the patriarch, (or perhaps in the Gospel with more,) we must repeat the reflections which would be sufficiently obvious to our hasty and flighty brethren if they would think for themselves. It is not grievous to us, and for them it is safe, if they will listen.

At this time we propose again to answer the objection which runs generally thus: 'The Old Testament makes God justify some things which are so immoral that we are sure the Old Testament cannot be strictly reliable. If it is to be understood that God is the Author of the Old Testament, then he is a deity who in these days of moral enlightenment will be left without worshippers.' We are not about to consider at this time any objection based upon the supposed difficulty of miracles to the Almighty, or of prophecy to the Omniscient, nor any literary or historical or scientific objection; but only the alleged moral difficulty as stated above. We hope that within the limit of our space this can be done, as to the historical books, in this number.

God pronounced a curse upon our first parents and all their descendants, so that they are all born in sin. Objection to this statement is made that it is unjust to inflict a punishment upon the children for the sin of the parents; that we cannot think of God as doing so. The objection would be valid if no counteracting remedy, stronger than the curse, went with it. But with it went the unspeakable blessing described as "the Lamb slain from the foundation of the world" and His "book of life." Doubtless God might have made the successors of Adam and Eve to be holy and pure as they were before

they fell. But the gift of free choice, without which they would not have been moral beings, would have required that they also should have passed each one in his or her own person, the same trial of love that Adam underwent. They would have been rather new creations than children. There would have been the possibility of a succession of calamities like the first. The unity of the race, of whose essence it is to be propagated by marriage, its unity in "one blood," is only imperfectly understood by us; but we do understand that by that generative unity, the Seed of the Woman was fore-ordained to appear, and that by Him who is both God and Man, and the Second Adam, the evil is all to be overcome. Although we see it but dimly, yet surely we see it with glory. Surely we may easily be convinced, if we will, that just to have made a new man who should have come to the same trial again, would have been a poor expedient as compared with the eternal purpose that the fallen should be raised up by the fruit of his own loins. God said, in effect, 'There is a curse upon you all, but also ye and every one of your children shall have grace abundantly sufficient to change it into a transcendent blessing, and your moral freedom and also the law of your nature shall be preserved.'

Here let us observe that the curse consists largely of an infection of our nature which tends to make men assert themselves, and imagine that they have rights, and that they are good judges of moral questions. This infection, or contortion in our mental conditions, gives rise to the objections we are about to consider to certain particular acts and words of God recorded in the Old Testament. If the Church is correctly informed as to the mental attitude of Man towards God before the Fall, it was such that he claimed nothing and obeyed in everything. To be in communion with God, doing His will and rejoicing in Him, seeing His bountiful love in all things, was Man's whole life. Such we understand to be the life of the holy angels and the glorified saints even now. As soon as self-assertion began the Fall was already accomplished. In the spirit of that Fall, and prompted by the spirit that prompted it, we, who are infected by it, think of "rights of man" as against God, and fancy ourselves judges of morality. We can no longer see God's will and goodness clearly, and there is a temptation to kindle little rush-lights for ourselves.

It is true that amid the wreck of our nature some beautiful fragments remain. It is true that we find within us a moral sense and conscience which enables us to say with confidence that God cannot do certain things or permit certain things. That voice which we hear in our hearts is at least in part His voice. Like words sent by telephone, however, His words are often mingled and confused with others that are within us, so that often we cannot distinguish them; but also often they are of the greatest value to us. Therefore the possession of this gift will not

warrant us in making ourselves judges and supposing ourselves competent to decide what God ought or ought not to do. Even if we were perfectly holy, if we were Archangels, we should not think of doing that, but being in full communion with our Creator, we should see by our knowledge of His Will what is right, not from our consciences that He is right. Our attitude would be that of adoration, not of sitting in judgment.

There is a truth which some of our brethren have said that they have recently uncovered and shown to us, but with which the servants of God have been very familiar in all ages. They call it "the Immanence of God." It is that He is everywhere and in everything and that nothing is done said or thought without Him, that nothing passes without Him and His permission. He permits things which are contrary to His approving will, but He attaches to these certain consequences of suffering. Not a sparrow falls to the ground without our Father. Sometimes people are tempted to think it unjust that death and suffering should have been brought upon innocent beasts through man's sin. There would be reason in thinking God unjust if, as some of the judges of His Old Testament think, He had willingly made the sentient creatures subject to suffering in the first place. But if their suffering is caused by us, and they are waiting for our full adoption to be delivered from pain, it little becomes us to judge either of the introduction into the world of animal ferocity, of the permission of animal food, or of the commandment of animal sacrifices. Let us consider our ignorance of the whole subject. Some things must be mysteries to us. How shall we say what death is to them? We see people dying with many physical movements which our imagination ascribes to distress, when we have reason to doubt whether they are really suffering at all. There is an ecstasy of rage and of conflict from which animals cannot easily be withheld. Perhaps they also have an anodyne for that suffering of terror of which they give all the outward signs. What compensations have they or are they to have? We cannot tell. We can trust them to God's goodness. Remembering such things as these, and trying to put ourselves in our proper place, let us consider some of the things which are said to be stumbling blocks:

Cain sacrificed unto God, but God had no respect unto his offering, but only unto that of Abel. Not only is it most easy and natural for the devout soul to infer that here was no unfairness or favouritism, but we find a clear indication that the essence of sin is wilfulness. 'My will, not Thine, be done—at least in part. I have a mind, and to me it seems more fitting to make an offering of the fruits of the ground than to cause the innocent flock to bleed and die. There may be a prescribed law, but the law in my heart which bids me have pity on the lamb, which cannot resist my violence, seems to me a higher law.' There are not many steps from

this attitude towards God to that fierce self-assertion which struck down the righteous man by whose acceptance Cain felt himself condemned; nor are there many generations until we find a worldly and haughty people whom God could no longer suffer to continue in their ways upon the earth because every imagination of the thoughts of their heart was only evil continually.

The Deluge, therefore, and all similar visitations, are reasonably to be regarded as parts of God's remedial plan by which man is to be regenerated. We can see that a time might come requiring such correction. God knows, and we cannot know, *when* that time is come. A modest esteem of our own judgment ought to prevent our pronouncing such punishments unjust or uncharitable. A wise consideration of them as we have been told of them, will make us realize more perfectly that the beginning of unendurable evil is to be found in just this one thing—man's wilfulness making a breach between him and God. Our restoration, morally considered, will consist simply of the obliteration, by grace and habit, of that tendency to self-assertion. Sins of weakness, however much we may despise them, are almost as innocence compared to the presumptuousness of him who says in his heart 'let *my* will be done, at least in some one little thing.' We are always asserting ourselves, and so God, our Father, must be always correcting us; and sometimes He must wreck a nation or a world. Yet even when He does so we find that He has a tender care for every one who will surrender, and is very long-suffering towards those who are slow. An hundred and twenty years He waited in the days of Noah; and afterwards He went and preached to those spirits in prison.

Canaan, the son, was cursed for the impiety of Ham, the father. Was this just? It is easy to see that the curse was of the nature of a prophecy. It applied to the children of Canaan considered as a race. It related altogether to earthly position. They were to be a servant race. They might easily turn that curse into a blessing. Yet it did mark God's displeasure at that sin of impiety and irreverence which is so nearly the same as that of disobedience. It was a prophecy as to the race which seems very easy to make even to us men, because we know the force of heredity; how obvious to the mind of God therefore. And yet in the future it was only the comparatively good Canaanites who became servants to their Semitic and Japetic brethren. The rest came to a worse end because of their own abounding and unbridled sins. To suppose that Noah uttered this curse because of mortified pride and resentment and that God nevertheless fulfilled it, is gratuitous and perhaps blasphemous.

The patriarchs married within the forbidden degrees; for example Abraham and Jacob. They were also polygamous. Yet they were the friends and chosen of God. The immediate children of Adam must have married their own sisters. The

force of this objection lies in the assumption that the marriage of near relatives is evil in itself, and not only evil because forbidden. It may be said that in-breeding is observed to be injurious even in animals; but we have no means of knowing whether the prohibition of such unions is because of the physical injury, or whether the physical injury is God's punishment for violation of the prohibition. It is impossible to prove that the union of near kindred, and polygamy, are sins for any other reason than that God has forbidden them. The natural conscience does not revolt against them as it does against lying. Therefore whenever God permitted such relations between the sexes they were lawful.

But the patriarchs, Abraham, Isaac and Jacob, especially the last were guilty of lying; yet they were the chosen of God, His friends and favourites; He blessed and rewarded them. The Hebrew midwives lied, (Exod. i, 19), Rahab lied, (Joshua ii, 5), others were guilty of lying and deceit, and yet it is recorded that God rewarded them. The reply to this objection is that they were not rewarded or commended for lying, but for their virtues. They had their weaknesses like all of us, but also they had virtues which we should do well to pray for. It would be difficult to convince many people that the lies of the Hebrew midwives, of Rahab, and of Michal (1 Sam. xix, 14), were sins at all, although the better opinion is that they were such, although venial because they were without evil intent. The lies of Abraham and Isaac (Gen. xii, 13; xx, 2; xxvi, 7) were partial truths; they were driven to them by a fear which showed a lack of faith; but they are rather condemned for them than excused in the Bible. They were rewarded for their faith and devotion to God shown by the general tenour of their lives. Still less is Jacob excused for his lies to his father. He had a very hard life and many punishments even to his old age. And yet, according to an ordinary standard of morality, if we reflect that God by prophecy had distinctly given Jacob the hierarchical succession which was all that he took by his mother's stratagem; that Esau is exhibited to us as a profane, self-assertive and violent person; that so it may well have seemed to Rebekah and Jacob that they were justified in avoiding as they did a murderous outbreak; we shall see that there were excuses for a subtlety not unknown of our own beloved Church in her conflicts with the secular power, and very often used in the diplomacy of the most enlightened nations. In that other stratagem, by which Jacob acquired a fair share of the flocks of Laban, the hand of God was so evidently in it that we can only regard it as one of those acts of eminent domain, by which He distributes His creatures to whomsoever He will, and we must hold that the patriarch is blameless. Not only had Laban no right to complain, but also Jacob took nothing but that which God gave Him by special interposition. To deceive a person without actually lying is

sometimes a virtue, sometimes a sin, sometimes indifferent.

That God should have commanded Abraham to send away Hagar and her son need not astonish us after reading St. Paul's account of the matter in Gal. iv. We may well conclude that Hagar as well as Ishmael, who was now about seventeen years old, was much to be blamed. Due reverence and the appointed order of God's Kingdom were imperilled. In these days we may profitably take a lesson that we should not undervalue the importance of what may seem little childish matters in the household. And again we see that the root of sinfulness is in refusal to be subordinate and reverent.

The same truth is more intensely put before us in the sacrifice of Isaac. Human imitations of this triumph of faith and obedience excite our loathing because they are without the vital principle, which is God's commandment. Jephthah's vow, and his fulfillment of it, are not commended. Jephthah is commended by St. Paul (Heb. xi, 32, 34) because by faith he waxed valiant in fight and put to flight the armies of the aliens, but not because he ignorantly supposed God would accept his virgin daughter as a burnt offering. Yet it is most true, as we gather from the words of our Lord Himself, that whoever is not willing and ready, when called, to sacrifice son or daughter, or whatever he holds most dear, is none of His. Our lives and the lives which are near to us belong to God. Our religion must practically recognize that truth. Jephthah and his daughter gave an ignorant and mistaken expression to it. All that was needed to make their act like that of Abraham was a commandment from God. In both cases there was a strong and laudable faith, and a likeness to Him who gave His only begotten Son.

Joseph's dealing with the people of Egypt, taking from them first their property and then themselves in exchange for corn, is sometimes criticized. Unless it is to be considered a very wicked transaction, for which Joseph ought to have been punished, its quality cannot be said to have been pronounced upon in Holy Writ. But under all the circumstances we should think it may be considered an enlightened and useful piece of state-craft, consolidating the kingdom, introducing the principle of holding from the government which pervades modern constitutions, and restricting taxation to a fixed and moderate amount.

The so-called borrowing of the children of Israel from the Egyptians in the Exodus, which God commanded, can only be condemned by assuming that the Egyptians had rights as against God, unless we hold that "borrowing" that which they were not to give back involved a falsehood. But are we to understand that it really was borrowing? We are not skilled Hebraists, but we think we are able to see that there is no controlling reason why we should translate the words in Exod. iii, xi and xii by "borrow" and "lend." For anything we can

learn of the meaning of these words in the original the Septuagint is justified in rendering by "*aiteo*," to ask or demand, and "*chrao*" to furnish or supply. The Hebrew word which we translate 'borrow' means generally 'to ask for' or 'demand', starting from the root meaning 'to dig.' That which we translate 'to lend' is another conjugation of the same word, meaning 'to cause to ask.' But the only way in which guilt can be fastened on the Hebrews in this matter is by insisting upon the translations "borrow" and "lend." Even so we do not necessarily fault this; for, in time of unexpected and internecine war, it is often impossible to return borrowed property; God in His providence does not intend it to be returned; and whatever claims men may make to it, it really belongs to God, and He gives it to whom He will.

The hardening of Pharaoh's heart, which is ascribed to God in Exodus, must not of course be regarded as such a hardening as made it impossible for him to repent and obey if he would do so, but to such a leaving him to himself, to his pride and his tempter, as constituted just, remedial and exemplary punishment. He almost broke down and surrendered at last, under this long-suffering discipline; and that he did not quite do so was not God's fault, but the man's. If he had turned and repented, still God's purpose declared by Moses and repeated by St. Paul (Rom. ix, 17) would have been fulfilled: "For this cause I have raised thee up, for to shew in thee my power." My power to subdue sinners to a good end.

Certain of the laws given to the people in the wilderness are thought to be unworthy of God. For example, in Exodus xxi, 20, 21, we find "If a man smite his servant, or his maid, with a rod, and he die under his hand, he shall surely be punished. Notwithstanding if he continue a day or two, he shall not be punished: for he is his money." Taken by itself, and in the light of our modern views of slavery, this has an ugly look. But we must remember in the first place that many provisions of the Law were in the nature of ameliorations of harsh customs already existing, and received by all the world as established institutions and matters of course. A general consideration of the laws relating to slavery will show that the reference here is to a Gentile slave, a captive from one of the nations outside. Without this law there would have been no punishment whatever for the killing of a slave in a fit of anger. There was none in the laws of many ancient nations. But among God's people such ferocity was to be restrained. Even in the case of *unintentional* killing, to which this law evidently refers, punishment as of murder was to be inflicted in a flagrant case. But if the slave did not certainly die under the rod, but an element of doubt existed, the master was only to bear the punishment of the loss of his property. It was considered that such loss would be a restraining influence, and yet the heathen slave was not to

be left, as among other nations, in the same condition as the brute.

Such considerations as the foregoing are necessary to a fair reading of the ancient law. Its purposes were, (1) to make the people afraid to disobey God or to be irreverent, and (2) to give them such enlightenment as they were able to receive as to the edifice of justice, mercy and truth which God purposed to build up upon the ruins of the human conscience. Shelomith's son was put to death that all the congregation might be afraid to blaspheme the Lord. (Lev. xxiv, 10, ff.) He is the fountain of justice, mercy and truth, not our ideas, and the first thing for them to learn was to fear Him. Nothing is said of the eternal condition of this blasphemer. Like Achan he may have repented. The death of the body is not the end, but it often conveys a lesson.

To convey the same lesson of fear of the Lord, "the *beginning* of wisdom," we find that presumptuous sin against religious ordinances was punished with especial severity. (Num. xv, 30, the case of Korah, and many others.) Moses himself was severely punished because, in a way that seems to us almost microscopic, he failed to honour the Lord. (Num. xx.) It is in pursuance of the same purpose that whole nations were slaughtered and lasting curses pronounced against others because they drew God's people away from Him or hindered them in obeying His commandments. "Touch not mine anointed and do my prophets no harm" was His word to the Gentiles. In all these cases also, as in the one mentioned above, it is to be noted that we have no information as to the eternal state of these people and of their innocent children. We can well leave them in their Father's hand. But it was necessary that the world should be told in tones of thunder, that He is God and that He will dwell among the sons of men and build His Temple there. It is also to be noted that there were instances in which some of these nations, as for instance the Gibeonites, submitted to His will and were mercifully dealt with notwithstanding the fullness of their iniquity.

He explained this to His people. The fourth, fifth and sixth chapters of Deuteronomy, for example, teach very clearly that He is both a jealous and a merciful God, that the end of His law is that they should learn obedience. Many other passages have the same purport. Through thick and thin men were to learn this. Human life on earth was not to be regarded in comparison with it. Why should it be? We do not stumble at the fact of death which comes to all; we are not in the habit of finding fault with God for the slaughter of multitudes by what we call His visitation, by earthquakes and plagues; why should we cry out when He does the same thing by human agency? That men should slaughter men out of their own ungodly ferocity is one thing; that they should do it by God's commandment is another. Jael did well, as the officer of the law and the hangman do well; the

Authority under which she acted was higher than that which they obey, and her faith was stronger than theirs.

But while His severity was to be made manifest, His goodness and tender compassion were not kept out of sight. In the treatment of slaves, captives, and of women, as we have seen, many provisions of the law taught the people, and the Gentiles, that He is a merciful God. Many other cases are likewise cared for. This is not disputed by those with whom we are contending. But they say that certain parts of the Bible are evidently not from God. They take it to pieces, and draw conclusions from the fragments. The crucifixion of the sons of Saul, they say, is unjustifiable and very cruel. (2 Sam. xxi.) But the arguments which apply to other cases apply as well to this. God's judgment was evidently in it. Who shall say what Saul's sons deserved? Who shall say what eternal benefit it may not have been to them to die in order that the sanctity of the national oath of mercy to the Gibeonites might be vindicated? Who shall say that seemingly savage methods were not needed with a people that fell away into unspeakable vileness and gross idolatry after great blessings, as the Hebrews did, for example, in the age immediately after Joshua (Judges xvii-end,) and also after the peaceful wealth and glory poured upon them in the reign of Solomon?

Our Lord distinctly teaches that severity is still needed, and will be needed until the end. He did not say that the Galileans whose blood Pilate had mingled with their sacrifices were not very bad, but rather that the same thing was true of His hearers which they ascribed to the victims of Pilate, and that they should certainly be visited in like manner if they did not obey God Who, from His time, "commanded all men, everywhere to repent." He deliberately purposed and foretold the destruction of Jerusalem, which therefore was His act in all its horrors of doom, and not that of the Romans. Let us not forget His "Immanence." Our brethren grant that. To pick bits out of the Bible and say they are not "moral" is much the same thing as to pick bits out of a man's life and say they cannot be by God's design. Poor man often does that. "I cannot see God in this awful and undeserved torment"—how often we hear that. How promptly the priest or minister answers "Dear brother you cannot expect to see everything at once, as God does; be sure that He is in it all for your highest and eternal good." Is there such a difference between the life of one man and the life of nations or of the whole race that the doctrine of immanent goodness does not apply in the same way?

Foreign Odds and Ends.

Somehow I cannot help feeling that news from Alaska must be "foreign" news. The Very Rev. J. B. René of the Society of Jesus, and Prefect Apostolic of Alaska, said recently,

"I made a trip along the river with Bishop Rowe, of the Protestant Episcopal Church, examining with interest the work of the gold-seekers and listening to their accounts. During the trip I was taken sick, and at one time would no doubt have died but for the kindness and attention of Bishop Rowe, who was my cabin mate. I am anxious for the world to know that the religious work in Alaska is harmonious, and that the members of the different denominations are always willing and anxious to render assistance to their brethren."

It would be a mistake to exaggerate the importance of the embassy sent by the King of Sweden and Norway to the Pope; yet when one remembers how bitter was the persecution of Catholicism by the Scandinavian Kingdoms until a few years ago, the fact cannot be without significance. The envoy of King Oscar, who came hither to present a gift of his royal master to Leo XIII, is the Marquis Lagergren, a convert, a devout Catholic Swede and a private chamberlain of Leo XIII. His wife is an American Roman Catholic lady, née Russell. The Marquis has been received by the Pontiff, to whom he presented the volumes forming the gift of King Oscar and containing very elaborate and superior illustrations of the historic and royal tapestries of the kingdom. The Pope also received from the hands of the Marquis Lagergren an autograph letter of the King, which the Pontiff, having read, re-read to the envoy of the Sovereign, expressing his extreme gratification at its tone and contents. King Oscar is the philosopher and the scholar among European sovereigns, he is equally enlightened and scholarly. Tolerance is now enjoyed by the growing Church in Norway and Sweden, and the King recently received the gift of a Borgia apartment volume from the Pope, in return for which these four magnificent volumes have been presented to His Holiness by His Majesty.

It is a pleasure for us to be able to say that the Abbé Brugidou, whose unfortunate behaviour we had occasion to remark upon a month ago, has made his full submission to the Pope; as *L'Univers* expresses it, "has at last acknowledged his fault and has responded to the merciful long-suffering of the Supreme Pontiff by a praiseworthy submission."

The *Vaterland* of Vienna prints a letter from another rebellious priest, the Rev. Stanislas Stojalouski, in which he makes the most abject submission and declares that he will do his utmost to repair the scandal which he has given.

Nothing is more discouraging than the utter disloyalty to the Church of the extreme Protestant party. The following from *The English Churchman* I print in illustration of my meaning. "The Bishop of Salisbury's sermon at St. Matthew's Church, Northampton, on Monday, if read along with Lord Nelson's speech on the

same day at Nottingham, and the remarks of the Archbishop of Canterbury, delivered at the Civic Reception on Tuesday morning, point ominously in the direction of a concerted arrangement to allure English Nonconformity into a *quasi* union, with the ultimate object of its corporate absorption by the 'Historic Episcopate.'

"Protestant Nonconformists, however, are not likely to be thus beguiled and entangled; and it is interesting to note that, coincidently with this new development of Episcopal tactics, the Free Churches are federating themselves on their own lines, as our columns this week bear witness. The two movements are not compatible. The Lambeth proposal to annex the Dissenting bodies is not, in our belief, practicable. The basis of it involves for Nonconformists the surrender of principles dear to them as life itself. We, therefore, venture to warn our brethren of the Free Churches to view with the greatest caution and reserve the approaches now being made to them by the Anglican Hierarchy. Protestant Nonconformity has everything to lose, nothing to gain, by entering into any ecclesiastical alliance with the Episcopate." If this is not rank treason, I should like to enquire what on earth is?

I add one more pleasing sample.

"Summerhill, Weston-super-Mare,

"July 12, 1897.

"May it please your Grace,—I have had the pleasure of meeting and conversing with the man who shouted 'Traitor!' (which your Grace heard) as you drove past in your carriage at Sheffield. I am grieved to say I shall be compelled to do the same wherever I meet your Grace, not in church. I shall not *at present* go out of my way to meet your Grace, but the time is rapidly coming, I am afraid, when I shall be compelled to do so.

"There is some hesitation in impeaching your Grace before the House of Lords, but I impeach you before a higher Court than that—even the Throne of Glory. Your Grace knows the passage, 2 Thes. ii. 11 'God shall send them strong delusion that they should believe a lie.' I do not think your Grace can ever plead that you *do* believe those things you swore in your Ordination vows were 'repugnant to the Word of God' *are true*. If your Grace *does* believe these errors and superstitions, go openly to the corrupt Churches of Rome or Greece which teach them, but do not remain in the Established Protestant Reformed Church of England and teach them, and *appoint* others to do so.

"I am one of about 1,000 in this and the neighbouring diocese who meet every Sunday morning before the services of the day, with our open Bibles, to read and study God's Holy Word. There are 15,000 men in Birmingham alone who meet at 7.30 every Sunday morning *all the year round* for a similar object.

"There are many thousands of these men of

every class of society, of all ages, and of all denominations (except Anglicans, Ritualists, and Roman Catholics,) who meet in gigantic Bible classes in every part of England every Sunday morning early before the services of the day. We are called the 'Adult Sunday School;' our organ is 'One and All,' published 14, Bishopsgate Street, E. C.

"All the above-mentioned men love their Bibles, and hate Popery and priestcraft, and I warn your Grace that any of them are likely to raise the cry of 'Traitor!' 'No Popery!' at any time, or at any place your Grace may be. You meet them everywhere.—I have the honour to be, may it please your Grace, yours faithfully,

"MARTIN WHALE,

Lt-Col. Royal Marines.

"The Most Revd. His Grace the Lord Archbishop of York."

Some time ago the *Theologisches Jahrbuch* published accounts of the serious losses the Catholic Church in Germany was sustaining, whole families being received into the Protestant religion. The figures were very startling and very alarming. It is with pleasure I lay before the reader a portion of the explanation given Dr. Einig of the Seminary at Treves.

"It is true the Catholic Church sustained losses in some districts. But they are few and in most cases a consequence of mixed marriages contracted in parts and communities almost entirely Protestant. The Catholic party is placed in no helpful environment in such cases, while the education of the child allowed to be baptized as the case may be, becomes difficult. Yet those losses to the Church are not owing to defection from Catholicism of adults.

"In the second place, it is to be remarked that the statistics of *Theologisches Jahrbuch* are in no wise authentic or reliable. The *Jahrbuch* is a compilation of a Protestant preacher, who himself does not appeal to State official sources. In fact, there are no such sources. The assertion that 'each convert is obliged to notify official authority of his conversion' is simply a fiction. There is no such obligation even in Prussia. Besides conversions to the Catholic faith are reported only in cases when special reasons induce the newly converted to do so.

"In the third place, the enumeration of the *Jahrbuch* itself is false. One proof may suffice. The *Jahrbuch* reports forty-two conversions from Protestantism to the Catholic faith in the Rhenish provinces during the year of 1896. Now in the Diocese of Treves alone there are on record during that year one hundred and fifty-nine conversions from Protestantism to the Catholic faith, and the Diocese of Treves is only a part of the Rhenish province, much smaller, for instance, than the Diocese of Cologne.

"This may suffice to show how reliable is the report of the number of conversions to Protestantism in Germany."

It may also be added that the *Jahrbuch* does

not claim any growth of the Protestant Religion in Bavaria, and distinctly states that—"In Wurttemberg also the State Church has lost rather than gained during the last few years;" and that 'even in the kingdom of Saxony the number of those quitting the State Church has been steadily on the increase, while conversions to the State Church have decreased.'

The Père Hyacinthe matter has taken a new step forward. The ex-monk has published two letters from which it appears that the person who approached him with regard to his return to the Church was His Highness the Prince Odescalchi. But even this pales in interest when it becomes known that the great object the prince has in view is to obtain from the Pope a minimizing explanation of the Vatican decree on Infallibility and the instituting of "reforms" in the Roman Church! The Prince writes. "I am of opinion that our only true way of working efficaciously for the reformation of the Church is to remain in it. All work undertaken from without will be sterile.

"With regard to the dogma of infallibility, you could efficaciously serve to bring about a rational explanation by presenting and discussing with the Vatican a formula of submission. This would be far better than waiting for the decisions of the remaining sessions of a council, which probably never will meet again in our lifetimes.

"I hope that next winter you will return to Rome, and we shall have the chance of continuing our conversations.

"Pray give my respects to Mde. Loyson, and to you I offer *mille amities*."

In another letter the Prince says,

"It is reserved for you, of this I am persuaded, to have the honour of initiating the reformation of which we so sadly stand in need by the notoriety which would attach to your being received into an Oriental rite, and by the publication of your submission, with your motives and reasons for so doing fully set forth which you could make in good conscience."

Certainly this is all very interesting, and shews that some high-placed people within the boat of Peter do not look upon their Church as so pure that she needs no reform!

* "Incerta et Occulta Sapientiae tuæ manifestasti mihi."

It is always a pleasure to note any signs of reviving spiritual life—especially the more extraordinary ones—amongst us. It is equivalent, in the City of God, to the keen delight with which, in the world of nature, one watches, or counts the signs of returning Spring. Here too, while all, even the least observant, may note the quickening of trunk and mold and the bourgeon-

* The Heavenly Stair, or Ladder of the Love of God for Sinners. By George Seymour Hollings, Mission Priest of the Society of St. John Evangelist, Cowley, Oxford. Longmans, Green & Co. 1897.

ing of leaf and flower—the stir and rustle abroad of waters and the very earth itself: only those who have trained themselves to watch and listen, and who turn their eyes aloft, and sharpen their ears to hear, see the flight of homing wild-fowl—a wedge-shaped drift of black specks against the sky: or, when sight fails, catch invisible voices dropping from the clouds, and mayhap, through the dark.

It is with great pleasure then that we note the appearance of Father Hollings' new book—The Heavenly Stair. It comes well recommended by its predecessors, and by the place of its origin—Cowley, St. John. That there should be any demand for such a work is itself an encouraging sign. True the number of its readers must always be necessarily small. The author in his preface speaks of it as having been given in substance in Retreats for Priests or Religious: and *some* Priests, and *some* Religions will always be able to profit by it. For it belongs *in toto* to the realm of Mystic and Ascetical Theology. To most minds, even pious ones, we doubt it would appear unintelligible, or unreal. Comparatively few, even in the City of God, are born Alpine-climbers, "whose joy is to breathe the difficult air of the iced mountain's top." For this is not that gracious and alluring objective mysticism, which the late Dr. Neale did so much to revive amongst us in his commentaries on the Psalms and Canticles. Which loves to trace the history of God's Church—the footsteps of CHRIST, His Mother, and His Saints, in living type and in sacrifice, in prophecy and miracle, as recorded in Holy Writ. Which lives perpetually in a world of wonder, and supernatural sights. Which finds its satisfaction in Mass and Breviary, haply also, in the Rosary and the shrine of the Saint: and finds too all this "pleasing, anxious being," and daily human life of ours purified, sanctified, illuminated by the Daily Sacrifice, the propitiating of the Father for that day, at each day's dawn, by re-enacting the Atonement of Calvary—and all the golden chain of the Sacraments of grace.

It is not the Imperially Dogmatic, yet tenderly Pastoral Theology of St. Peter: nor yet that of St. Paul, "God intoxicated," indeed, caught up to the Third Heaven alive, and with eyes blasted forever by the awful Beauty of the Vision of the Damascus gate, yet, withal, so versatile, so intellectual, so throbbingly human, so alive to all the demands of the courtesies of life, so able to assume (as in the Epistle to Philemon) the "grand manner," thereafter to become characteristic of the splendid Prelates of the Church, and to sympathize with the difficulty of doing right, "If it be possible—as much as lieth in you (!)—live peaceably with all men!" He knew how often it wasn't possible, didn't "lie within" any but a bodiless Saint!

But this is the calm, ascetic, transcendental Theology, the subjective Mysticism of the *last three* chapters of St. John's 1st Epistle, we say

deliberately "the *last three* chapters," for how else except by supposing the Eagle-eyed Apostle to have soared into the empyrean, and to be speaking of the bare realities of things as in the Vision of God, reconcile the statement of that 3rd chapter, "He that is born of God *sinneth not*, for His seed abideth in him; and he *cannot sin*, because he is born God," with that of that first, "If we say that we have no sin, *we make Him a liar*, and His word is not in us?"

It is the Theology of an elect body of Saints, chiefly Carmelite—of St. John of the Cross, and St. Theresa, of St. John Climacus, and (in a less degree) of St. Bernard, whom the Church has approved, whose teachings she has sanctioned, but with the grave warning of our Lord Himself in regard to one of the Evangelic Counsels—"He that is able to receive it, let him receive it."

And the fact remains, and will always remain, that comparatively few are "able to receive it." To set it up as a standard of attainment before all, would be to discourage the greater number.

The Prophet speaks of those who "wait upon the Lord," as "renewing their strength," and so being able to (i) "mount up on wings as eagles" (ii) "run, and not be weary" (iii) "walk and not faint." But surely this designates three classes of those "who wait upon the Lord," not three *necessary* stages in one Christian life. It is true there must always be the walking before running, and running before that "mounting" on eagles' wings. Nay, put an eagle itself, with wings complete, on the ground, and it cannot mount at once without running a little way with wings outspread to take the wind. And there will always be those, and servants of God too, who are not so "impeded."

There will always be those, thankful if only they may "walk" (in some poor stumbling way, it's true, but still "walk") without fainting to the journey's end; some who need all God's long-suffering not to weary in running "the race that is set before them;" and yet both of these shall be found in plenty in that Celestial City, to which it has been given to others to "mount up on wings as eagles." Many a "Mr. Ready-to-halt" shall come by on his crutches, he too "going on his pilgrimage"; and many a "Mr. Feeble-Mind" join himself to him as suitable companion therein; and spite of both their defects, shall they foot it featly enough in the choric dances, on the sward of Paradise, with the "Shining Ones," who come out to welcome them.

And for these and other reasons the Church has always been very jealous of encouraging mysticism. Has regarded it as privilege of elect souls, not to be rashly usurped by all. But because it is so; and such souls there must always be, wherever the Catholic Faith is held in its entirety, mysticism is a necessary department of Catholic Theology. And for that reason we welcome the present book. It is an indication of the highest form of the activity of the Spiritual life amongst us. And it emanates from a

Society *ex animo* Catholic and orthodox. And mysticism is not always so. Nay, this is the very ground of the Church's distrust of it. The mystic is freed from the whole outward scheme of things; so that unless he be restrained by such bonds as implicit obedience to the Catholic Faith, he may easily wander off into the regions of "the outer darkness", instead of attaining to the Supernal Light.

God and the human soul is all he postulates. His is the life of a soul acting nakedly before God. His joys, his sorrows are not those of, not even comprehensible by, his ordinary fellow Christians. He experiences "Dark Nights;" or his soul "sports before God" after a manner unknown to the fainting pedestrian—in realms unattainable by him. Like the traveller who has attained the mountain's top, or the eagle-winged of the prophet, he has mounted into a region above all sight and sound of the ways of men, nay above the clouds themselves, where the atmosphere has become so rarefied that the glorious azure, the palpitating blue-fire, which stands to ordinary mortals for Heaven itself, has faded away; and the stars stand in cruel prominence against a black abyss—a "Dark Night," indeed, and bewildering for a poor human soul, until it pierce through, from star to star, into the confines of that Uncreated Light "which no man may approach unto," and live!

It is plain that to such a soul its relationships and duties, its standard of self-examination or its very sins, are not those of ordinary mortals. Hence we find a new interpretation of the Seven Capital Sins, in which Gluttony, Lust, Avarice, stand for very different, though analogous enormities, to their gross or sordid counterparts in an ordinary sinner's life.

And as Penitence is absolutely the first starting-point of any spiritual life to any child of Adam, we find in these mystic books the whole system based upon keen ecstasies of Penitence, which, however unreal and exaggerated they may appear to the ordinary mind, are yet the spur and incentive along the whole of the Heavenly Way. For this reason, and because it enshrines an universal truth, *vis.* that Penitence is the first enlightenment, and the great enlightener of the human soul, we have set the heading we did before this article from the chief inspired voice of Penitence the L (English Version LI) Psalm, "Things once uncertain, and things dark hast Thou revealed to me."

These mystic souls too, striving to attain to, and acting in the very Presence of God, come to rely upon outward aids much less than those not so highly gifted. Mass, Office, particular Devotions, are less necessary to them, at least occupy much less of their thoughts, than for everyday Catholics. The outward system of Sacraments, by which, as we said before, this whole poor erring human life of ours is, as though by a golden chain, restrained, and made to march somewhat orderly in the "obedience of CHRIST," figures much less prominently in their lives. They have,

in a manner, transcended these. And if they cling to the Eucharist, it is not, as do common Catholics, to the Mass, to the Immolation of the Atoning Victim, but to the Mystic Presence Itself—to the high and incomprehensible act of communion.

In the present volume, accordingly, the references to the use of the Sacraments will be found to be few and very general; and the principal one to the Eucharist—in the V conference, that on Conforming Love, and especially the verses at the end of it—will be found to bear out our statement above, as to the way in which mystics regard It.

It will be easily seen then, how dangerous mysticism might become to undisciplined souls, to any, indeed, not in the unquestioned unity and obedience of the Catholic Church. As a matter of fact it has lain at the root of a whole family of Heresies. Gnosticism in various forms, Manichaeism, *et hoc genus omne*, have their motive in it. Quietists, Molinists, Quakers are all examples of its tendency. But as it is undoubtedly an energy of the Holy Ghost, though an unusual one, it is well that priests should know something of its principles, so as to be able to guide souls who have the celestial vocation for it; and also to check others (no unknown experience to some of us) who, alarmed at their paucity of ordinary sins, begin to agonize after experiencing "Unitive Love," or some other form of spiritual delight, to the manifest loss of that gainful "contentment" of which the Apostle speaks, and the detriment of their commonplace duties.

And for this reason again, as bringing the approved teaching of the great mystics within ordinary reach, we welcome Father Hollings book.

One point we ought to notice, which may easily be turned to practical account. He evidently believes in the Assumption of the Mother of God, and approves the use of the Rosary which ends with that great fact. In Conference VI, on "Translating Love" (sec. ii, pp. 93 *et seq.*) he traces the effect in Mary's soul of all the former degrees of Love, as exhibited in the Joyous and Dolourous Mysteries, till "Thus abiding, she fell asleep in Him, and *was translated to His heavenly seat.*"

Those who are accustomed shallowly to denounce the Rosary as "too mechanical" for their superior souls, may find full employment even for them, if they thus meditate on the "mysteries" there commemorated, threading them together, after common custom, with those lip-worn beads of prayer, which the humblest of their brethren can use—and never in vain. They may even end in finding themselves, because of it, close to those poor despised ones, nearer to the Throne of Jesus and to Mary in Heaven!

It is perhaps ungracious, where we have so much to be thankful for and admire, to seem to detect a fault: in a ball of such pure and perfumed amber to discover a fly entombed, unworthy such sepulture! yet we should much

like to know what Father Hollings means by the "Church expectant" in the following from the IV Conference (on "Comforting Love"), sec. ii, pp. 67:—"and if, as is recognized, the love of the holy angels and the heavenly love of our brethren, whether here on earth or *in the Church expectant*, be causes of blessed encouragement to the forgiven soul &c."

Why not "Triumphant?" For surely the Rev. Father means the Saints now Reigning with CHRIST in Heaven, as we have just seen he happily believes the Blessed Virgin to be, and that in a super-excellent manner. But *Ecclesia Militans* and *Ecclesia Triumphans* are the only two divisions St. Thomas makes, and which are of universal recognition. If the word *Ecclesia Expectans* be used at all, it must surely be of those not yet consummated members of the *Triumphans* still enduring their Purgatory. But how should these be able to extend to the "forgiven soul" this comfort of their sympathy, and their "heavenly love?" "*Expectans expectavi Dominum, et intendit mihi.*"

Et exaudivit preces meas, et eduxit me de lacu miseriae, et de luto facis.

Et statuit super petram pedes meos: et direxit gressus meos.

Et immisit in os meum canticum, carmen Deo nostro." Ps. xxxix, (English version xl) vv. 1-4.

Surely the soul is only "expectant" so long as it is left "*in lacu miseriae, in luto facis.*" set upon the Rock, the Hill of Syon, it is henceforth "Triumphant." Then it is that the "new song" is put into its mouth, the "Canticum novum," which none may learn but the "Redeemed of earth," who having "washed their robes, and made them white in the Blood of the Lamb (no more *lutum facis* here) are forever before the Throne of God, and serve Him day and night *in His Temple.*" But surely His Temple is Heaven!

St. Bernard.

'As the prophet and enlightener of his age, Bernard would have been greater and more complete if he had not been the preacher of the Crusade and the vanquisher of Abelard, or even the stern satirist and reformer of the corruptions and abuses of his distinguished pupil's Court at Rome. He was meant for the privacy and quiet of a life of thought, and all that such a life creates. He added to it the dazzling glory of a life of brilliant practical achievement. The pages of history have gained more from it for their varied and sad display than has the perfectness of character in him who was to bear the torch of spiritual light to his age, the last of the Fathers. He is a warning to all Christian explorers and expounders of truth—a warning all the more emphatic for the singular disinterestedness of his purpose, and the success of much which he attempted—not to be tempted, by the influence which their work in retirement has given them, into those entangling and difficult paths of public activity from which, when once a man has entered on them, it is hard to draw

back, and in which it is so easy for the thinker, the divine, the teacher, to pass into the religious partisan, the religious manager, and meddler and contriver, forgetting, at once in the purity and elevation of his purpose, and in the intoxication of success, the inherent snares and dangers of power in any human hands.'—*Dean Church.*

Clerical Celibacy.

Communicated.

A book on the subject of Clerical Celibacy is said to be in process of preparation by an Anglican priest. Such a book is much needed. It is hoped that this one will be exhaustive and not squeamish. The subject should be thoroughly elucidated for the benefit of the Church at large but especially for the benefit of young unmarried priests and seminary students. A faculty of married professors may exemplify, but seldom teach in the class-room, the advantages of clerical celibacy.

Such a book should deal with the subject from every point of view—practically, as showing the increase of power the Church would receive if the clergy were celibates; from a spiritual standpoint as showing the greater glory of continence accruing to the individual who practises it; in respect to the dogmatic and historical position of the Catholic Church on the question; the connection of heresy with lax views on the subject of marriage in general but especially that of priests; the mistranslated passages in the A. V. due to a bias in favor of the marriage of the clergy; and finally not hesitating to deal with the question from a medical point of view, treating of degenerates and of what constitutes fitness for ordination.

The Anglican Church alone for the past three hundred years has exhibited the spectacle of a Catholic Church recognizing the marriage of clergy after ordination as generally respectable. She alone has consented to consecrate twice married bishops, and has seen her grey-haired dignitaries, with one foot in the grave, forming new matrimonial alliances to the scandal of the whole country. There can be no doubt that the Church's decline in spiritual power until the Oxford Movement set the higher standard of continence, is traceable chiefly to these uncatholic and wholly worldly unions on the part of bishops and priests. It is true that in the Oriental Churches men who have been once married may be ordained. But that is a different thing from allowing marriage *after ordination*, and moreover there are no second marriages there; all the bishops are taken from monasteries and all the more intelligent young men entering the priesthood take monastic vows and remain celibates.

Practically with us it is almost as absurd for the clergy to contract matrimonial unions as it would be for soldiers to take their families on to the field of battle. It reminds one of the H. M. S. Pinafore or Captain Reese of the Mantlepiece in action. In fact the thing has that ex-

treme contrast that is sometimes so powerful an element in wit. It does not require the reading of Trollope's novels or the clerical scenes of George Eliot to discover the tragical absurdities of the married lives of clergy. When the wife of an American bishop who wears knickerbockers and a shovel-hat said in defence of her husband's taste, "we are not ashamed of ourselves," she degraded the whole Episcopate. When a priest, pale thin and dressed in extreme clerical garb trundles a baby-carriage at the side of a fluffy wife in white and blue at the sea shore, he is a sight no man respects and becomes a legitimate prey for the comic artist. The newspapers recently rang with the scandal of a priest's wife who had publicly denounced her husband as a liar and hypocrite and had him thrown into jail for abuse: it was the outcropping of the ledge.

A thousand cares, a thousand anxieties, a grave lack of independent courage, a necessary concern for food and social position constrain the priest who is tied to an apron string. Under the most favorable conditions the wife must be relegated to the position of a household drudge. There are perhaps some exceptions, but if the priest is to do any spiritual work of real character he must stand alone. If there is not actual celibacy there must be at least continence. It requires but little observation to determine whether men and women choose a married priest or a celibate in whom to confide the deepest sorrows and secrets of the soul. A priest's wife, aggressive inquisitive or ambitious is a pit-fall and a snare and a gin of destruction to her husband, the parish and herself. As a matter of fact almost every great and permanent work is and has been done by celibates. Even men like Robertson and Phillips Brooks, while intellectually committed to the opposite point of view, recognized the practical wisdom of being wifeless. It is not taking an extravagant view of the subject to say that there is nothing in Holy Scripture, the Fathers, the Councils, or the history of the Catholic Church for fifteen centuries to justify a man who is unmarried at ordination afterwards marrying. The digamy of bishops and their marriages in old age are simply inconceivable in any who claim to be the successors of men like Augustine or Chrysostom in doctrine and practice. The evil custom of the Anglican Church for three hundred years cannot warrant the action any more than it can warrant any other heretical abuse. The article xxxii nullifies its permission because it is impossible to consider "the same serving better to godliness." S. Paul says it does not so serve. No popular standards of respectability can make up for the loss of dignity and spiritual power which befalls the man who knowing the Catholic faith and life and having received the authority of the priesthood afterwards gets married and becomes domesticated.

A certain Anglican Church paper recently quoted the opinion of some French ecclesiastical journal to the effect that celibacy was a great

burden to many of the clergy and possibly the occasion of many sins. This however, even if it were true could not change the standard of the Catholic Church, and as a matter of fact it could be true only in so far as the individual clergy themselves were to blame. In the opinion of the best medical practitioners there is no disadvantage physically in the celibate state, and except in the case of degenerates no impossibility in maintaining continence. Where degeneracy exists no man should be ordained. Therefore there is no excuse for the marriages of those who start out in the priesthood with a high ideal and a firm purpose to continue in the celibate state. In the light of the Catholic religion, faith and practice, it is grave sin and is so called continually in the writings of the Fathers.

Papal Infallibility.

'Without infallibility, it is said, men will turn freethinkers and heretics; but don't they, *with* it? and what is the good of the engine if it will not do its work? And if it is said that this is the fault of human nature, which resists what provokes and checks it, still that very thing, which infallibility was intended to counteract, goes on equally, whether it comes into play or not. Meanwhile, truth does stay in the world, the truth that there has been among us a Divine Person, of whom the Church throughout Christendom is the representative, memorial, and the repeater of His message; doubtless the means of knowledge are really guarded; yet we seem to receive that message as we receive the witness of moral truth; and it would not be contrary to the analogy of things here if we had often got to it at last through mistakes. But when it is reached there it is, strong in its own power; and it is difficult to think that if it is not strong enough in itself to stand, it can be protected by a claim of infallibility. A future, of which infallibility is the only hope and safeguard, seems to us indeed a prospect of the deepest gloom.'—*Dean Church.*

THE DOCTRINE OF THE EUCHARIST AS HELD BY THE ORTHODOX EASTERN CHURCH.

1. The bread and the wine in the Holy Eucharist are transmuted, after the consecration, in a manner inconceivable to us, into the Body and Blood of the Lord, in truth, in reality, and in and in substance (*vere, realiter, et substantialiter*).

2. Therefore we believe that the communicants receive, under the form of bread and wine, the true Body and the true Blood of Our Lord Jesus Christ, and that in real and corporeal guise, so that the Most Pure Body and Blood of the Lord enter into the mouths and bowels of the communicants, the devout as well as the impious, for the former's salvation and the latter's condemnation.

3. Although many holy services are being performed at one and the same time all over the world, yet not many Bodies of Christ, but His one Body and His one Blood, abide in all the in-

dividual churches of the faithful. And this is not because the Body of the Lord, Which is in the heavens, descends on the altars, but because the consecrated bread prepared separately in all the churches, and transmuted and transubstantiated through consecration, becomes one and the same with the Body Which is in Heaven. (*Epistles of the Eastern Patriarchs Art. 17.*)

4. We confess that the Holy Eucharist is a true, propitiatory sacrifice, offered for the sins of all who live and have died in the faith.

Signed by Antonius, Archbishop of Finland.

The American correspondent of the English *Church Times* writes: The late Canon Churton's interest in the prosperity of Church educational institutions in the United States received conspicuous recognition, three years ago, when Trinity College, Hartford, conferred upon him the degree, "Divinitatis Doctor." I feel that the revered and beloved Canon, through his conversation and writings, has daily during the past decade bound the American Church more and more closely, by the ties of history and affection, to the Mother Church of England.

Canon Churton was a regular reader of CATHOLIC CHAMPION and an occasional contributor to its columns.

It has often been said that Rome is on her best behaviour in England. I do not suppose Cardinal Vaughan will issue a fulmination against the Romans being present at Anglican marriages and funerals. As with mixed marriages, such proceedings will be tolerated until Rome in England becomes more powerful. Archbishop Cleary is more consistent in Canada, and has delivered himself of a mandate, of which I print the following extract:—"Wherefore having invoked the Almighty God, we hereby declare, with all the authority of the Church vested in us, as Archbishop of Kingston and your chief pastor, that any Catholic in our metropolitan city or diocese who shall henceforth presume to enter any non-Catholic edifice to assist at what is termed 'a marriage service,' or 'a service for the dead,' even though he should not take active part in the performance, renders himself guilty of mortal sin, by dishonouring the religion of his baptism and defying laws of Holy Church, and giving public scandal before society, and we furthermore reserve to ourself alone the power to absolve from this heinous crime."—A. B. in *Church Review*.

The question of a particular judgment is discussed by St. Thomas in his *Summa*, Pars. iii. Qu. lix. 5. He bases it on 2 Cor. v. 8, inferring from it that to be with the Lord is to see God *per essentiam*, and to see God thus is but another name for eternal life. "Hence it is evident that souls separated from their bodies are in eternal life, and therefore we must hold that after death, so far as the things of the soul are concerned, man obtains a certain immutable state, and hence, so far as the soul's reward goes, judgment is not postponed to a later date."—*Church Times*.

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Sundays in February.

Feb. 6th.—Septuagesima. Low Mass 7, 7:45, 8:30, 9:10 (German); Matins 10:20; Solemn Mass (Mozart's 1st) 11 A.M. Vespers and Benediction 4:30, Compline and Sermon, 8 P. M. Fr. Ritchie will preach (D. V.) morning and night. Subjects "They love to have it so," and "The earth full of God's mercy."

Feb. 13th.—Sexagesima. Hours of service as on Feb. 6th. 11 A. M. Mass, Le Prevost. Dr. Nicholas will preach in the morning, Fr. Ritchie at night. Subjects: "Blind Bartimæus," and "Gladness at beholding God's servants."

Feb. 20th.—Quinquagesima. Hours of Service as on Feb. 6th. 11 A. M. Mass, Von Weber in G. Fr. Ritchie will preach morning and night. Subjects: "The judgment of Nineveh," and "Like a bottle in the smoke." **MEN ESPECIALLY INVITED THIS EVENING.**

Feb. 23d.—Ash Wednesday. Low Mass, 6:15, 7, 7:45, 10 A. M. Solemn Mass, (Lejeal) 11 A. M. Vespers and address, 4:30. Sermon and Benediction, 8:15 P. M. Fr. Ritchie will preach at night. Subject: "Progress in Lent."

Feb. 27th.—1st Sunday in Lent. Hours of Service as on Feb. 6th. 11 A. M. Mass, De Grandval. Fr. Ritchie will preach morning and night. Subjects: "As deceivers and yet true," and "The Master."

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VOL. X. No. 3.

NEW YORK, FEBRUARY 1898.

Price 10 Cents.

Church News of the Month.

THE BENEDICTION OF THE NEW CHURCH OF ST. ELISABETH, IN PHILADELPHIA.

The Companions of the Holy Saviour and the congregation of St. Elisabeth's parish are to be congratulated upon the completion of a fine church, almost coincident with the acceptance and establishment of this community of priests by the Bishop of Pennsylvania. Old prejudices have passed away to such a degree that now a thoroughly Catholic religious society has been enabled to build a church about which there can be no misapprehension, with the full approval of the authorities of the Diocese of Pennsylvania. Without doubt this is in part due to the fact that the society in question has been and continues to be perfectly loyal and obedient to the bishop. In so doing they have followed the example of the other religious orders for men which are established in this Church. This is now the fourth. Their rule and purposes seem to be very simple and direct. Priests are to live together in community, under the three vows, and to give themselves unreservedly to the pastoral work. The old church of St. Paul, as well as St. Elisabeth's is in charge of these fathers, their Superior, the Rev. William McGarvey, having been recently elected Rector thereof. The old fashioned eighteenth century pulpit has been found available as a reredos; and there is reason to hope that in this ancient stronghold of the evangelicals Christ Crucified will still be preached with ever increasing power.

St. Elisabeth's church, while very simple and majestic; nevertheless has enough of the Italian character to make some of the devotees of pointed architecture feel a little doubtful about its merits. We have never built a church just like that in Philadelphia. But when we compare it, not with the few good gothic churches, but with the greater number, of poor gothic, classical, and nondescript churches we have built, we may be very thankful. It is the house of God. One is impressed by its lofty devoutness as soon as he enters.

The chancel floor is very high, five feet above the nave, and is reached by a broad flight of eight white marble steps. On this platform there is ample space for the choir, the clergy, and the sanctuary. The altar is well elevated. Its ornaments, six large candlesticks and a crucifix, are very rich and beautiful. Surmounting

the reredos there is a copy of Rubens' Crucifixion, the gift of the artist, Mrs. T. H. Dickson.

Only one aisle, the northern, is built. It is spacious and forms a useful chapel, having a well appointed side altar at its eastern end. Over this altar there is a very beautiful copy, by Miss Nevison, of Filippo Lippi's Annunciation in the National Gallery. The church in so far as it is built is sufficient for fully seven hundred persons. The size of the contemplated south aisle is not yet determined. The monolithic columns of variegated marble with their Ionic capitals are very beautiful. They are on the south side as well as the north, and are thrown into strong relief by the radiant white of the plastered walls. One is sensible that a great deal of colour decoration is yet to come; but, nevertheless, the beginning is well finished.

On the evening of the 12th Jan. the Bishop entered the church, followed by the choir and clergy in procession. He encompassed the interior, pausing at suitable places and reciting benedictions upon those who should in future receive the sacraments and worship in that place. Then he took his place, attended by the Rector, on a throne placed near the high altar. Evensong was sung. The Bishop then preached earnestly and impressively to a crowded congregation. A large number of the clergy of the city and from neighbouring dioceses were present in their surplices, many of them occupying places in the front pews.

On the next day, the octave of the Epiphany, there was a high mass, three of the priests of the community officiating, in the presence of a large congregation and another considerable gathering of the clergy. At the offertory Gounod's "The King of Love" was beautifully sung, and a very fine *Ave* after the blessing. Fr. McGarvey preached, setting forth with telling simplicity the aims and objects of his community.

Other services followed during the octave, still with crowded and deeply interested congregations. There were sermons by the Rev. M. L. Cowl, the Rev. George H. Moffett, Rector of St. Clement's, and others.

The Rt. Rev. Isaac L. Nicholson D. D. Bishop of Milwaukee, held an Ordination of Priests at the House of Prayer, Newark, N. J. on Tuesday, Jan. 18th with the consent of the Bishop of Newark.

The Candidates were Rev. Harry Platt Seymour, Curate of the Church of the Transfigura-

tion N. Y. City, who was presented by Rev. Archibald R. Balsley of St. Peter's Church, Oxford, Conn., and Rev. James Malcolm-Smith Curate of the Church of the Holy Innocents, Hoboken, N. J. who was presented by Rev. Guy L. Wallis, Rector of the Church of the Nativity, N. Y. City.

The sermon was preached from Acts ix: 15 by the Rev. Father Miller, Rector of the House of Prayer. The Epistle was read by Rev. John Davis Ewing, Rector of Christ Church, Middle Haddam, Conn.

The Gospel was read by the Rev. Father McGill, Rector of the Church of the Holy Innocents' Hoboken.

Rev. Frank A. Sanborn, Rector of St. John's Church, Newark, was Chaplain to the Bishop.

The Bishop entered, vested in a cloth of gold cope and mitre, and assumed the red Eucharistic Vestments at the Altar.

The ritual was strictly in accordance with Western use, including the vesting of the Candidates in red sacerdotal vestments, and the "*perfectio instrumentorum*." The service was singularly smooth and dignified.

THE CATHEDRAL OF NEW YORK.

We are apt to think that great works proceed very slowly and languidly because we do not realize how great they are. A meeting of the Trustees of the Cathedral of St. John the Divine held the other day in New York revealed the fact that almost 2,000,000 dollars had been already raised for this grandest Church building of the western world. Nearly one million went for the ground, a large tract of nearly 500,000 square feet. Then close upon half a million more had to be expended upon the cyclopean foundations, and the remainder is in hand to prosecute the present work; though it will take fully a million more to get the spacious choir and sanctuary under roof. When two millions have been already raised it does not seem hopeless to talk of one million more, and it is a noteworthy fact as declaring the minds of the Trustees that they had just purchased a fine quarry at Frontenac, Wisconsin, the delicate pale yellow stone of which is to be used entirely in the interior of the sacred edifice.

BISHOP HALE'S SAD LOSS.

On the morning of New Year's Day, before daylight, the Bishop of Cairo had the sad misfortune to lose his library by fire. A few of the most valuable books, such as the "Sarum Missal" and "Breviary," the "First and Second Books of Edward VI.," etc., were stored in a fire-proof vault and escaped injury. A small working library was in the bishop's room at the hotel where he resides, and a few books were at the bindery. But with these exceptions, the remarkable collection of 4,000 volumes, most carefully gotten together in America and Europe, during forty years, is wiped out. In the department of liturgics it stood, it is believed, without

a rival in this country, and with few in any land. And as regards the history and characteristics of the ancient Churches of the East, and the Church movements of the past sixty years, it was equally remarkable.

For years the bishop has been in constant receipt of letters from each side of the Atlantic, asking for special information which his splendid library enabled him to give, with citation of "chapter and verse" of the best authorities. Now he will have to depend on his memory, for, at his time of life, he feels that he has neither the heart nor the time to try to get together such a library again. And much that has been lost it would be impossible to replace. The bishop was a diligent student in days when he had more leisure than he can have at present; and his books have been his companions and friends in times of sorrow and loneliness. He had looked forward to the time when, with advancing years, he might be able to live among them a little more than now. And he had hoped that after his departure the books he had so carefully collected might, in the library of a public institution, be of service to future generations.

TRURO CATHEDRAL.

At a meeting of the Truro Cathedral Building Committee last week, the Bishop presiding, it was reported that the foundations for the nave were completed. The treasurer stated that the available funds were about £24,000. It was decided to continue the work and to appoint Mr. F. L. Pearson to carry out his late father's designs for the completion of the nave. The west front will be the special memorial to the late Archbishop Benson. The Bishop stated that he intended making a tour through the principal towns in England during the year in aid of the fund to complete the cathedral. The committee will meet when the drawings are completed to consider the question of tendering for work.

ST. MARK'S CHURCH, PHILADELPHIA.

Church folk in Philadelphia had just been keeping carnival when we went to press last month and we were unable to do more than merely note the fact that St. Mark's parish had celebrated with great rejoicing the twenty-fifth anniversary of its rector, the Rev. Dr. Mortimer, having said his first Mass. We feel however that the occasion was one of much more than local interest and therefore should receive further notice in our columns, especially as the service was certainly one of the most gorgeous ever celebrated according to the reformed Anglican rite. We have said that the occasion was of more than local interest and this is the case from a number of causes; first because of the person whose anniversary was kept; second, because of the character of the service; third, because of the dignity of those participating.

The Rev. Alfred G. Mortimer is too well-known wherever the English Church is found, to belong to any one city or diocese. His "Help

to Meditation" is one of the best known works on the subject in the English language and has for years provided the preaching-matter for thousands of clergymen. His new work on Christian Doctrine has already won for itself a high place, and his numerous other writings have opened the eyes and spoken to the souls of countless multitudes. We, who believe that normally it is through the offering of the holy sacrifice of the altar that men gain spiritual power upon earth, cannot fail to feel that we must take our part in blessing God for the placing of such a priest in the ranks of those who wait upon Him.

The second reason why this service should be of more than local interest arises from the fact that considered from a liturgical point of view it was all that could be desired. The ritual of the Catholic West was most carefully observed in every detail. All the accessories of divine worship were there, as they were "in the second year of the reign of King Edward the Sixth." Lights, vestments, incense, wafer-bread, mixed-chalice, eastward position, the crucifix, even the sanctus bell. The music too was of the most elaborate character, Guilmant's Mass in E flat being sung with great precision and taste. Of course it is true that many services have been performed similar in all these respects, but what gives this one a marked importance and interest is the fact which we next note.

Third, two bishops were present on their thrones in the sanctuary, attended each by his two chaplains, and by a host of acolytes, the Bishop of Pennsylvania who gave the absolution and the blessing, and the Bishop of Delaware who preached the sermon.

Our readers are too familiar with the details of a solemn high celebration of the Divine Mysteries to make any description of this kind necessary. Suffice it to say that the procession contained some fifty vested clergymen; that in it each of the mission works of St. Mark's was represented by a number of acolytes carrying the banner and the processional cross of their respective chapels, St. Michael's and St. Mary's; that the Venerable Cyrus T. Brady, Archdeacon of the diocese, was present and sat in the rector's stall; that every rubric of the Book of Common Prayer was scrupulously adhered to; that no communion of the people took place although ample opportunity was given; and that the vestments were most effective being of cloth of gold.

It must be especially noted that the whole celebration of Dr. Mortimer's ordination was the work of the vestry, who ordered the service to be performed, and who provided and were themselves present and received the clergy at the luncheon in the Parish building which followed the service. It is a pleasure to know that a parish with such a position as St. Mark's Philadelphia occupies, should present to the world the spectacle of laymen and clergy together ready to labour side by side to spread the truth of God. Bishop Coleman well remarked in his

sermon, "the light of St. Mark's has gone into many a dark place." The bishop of the diocese presided at the special invitation of the vestry, carried to him by one of their number, and his being present to crown the parochial rejoicings with his blessing, was most deeply appreciated both by priest and people. This act of kindness was all the greater as he knew beforehand the character of the service and as in some respects it must have been distasteful to him. Every one connected with the festivities is well deserving of congratulation; the Vestry for their careful and discriminating attention to every detail; the choir-master, Mr. Minton Pyne, upon the excellent character of the music; the Bishop of Delaware upon his thoughtful and instructive sermon; the Bishop of Pennsylvania upon his kindness and courage in being present and assisting; and Dr. Mortimer upon the enthusiasm with which Bishops, clergy and lay people united to offer him their heartfelt congratulations and best wishes for the future; in which CATHOLIC CHAMPION need hardly say it most cordially unites.

Foreign Odds and Ends.

There are few things that can be imagined more awe inspiring than a priest of the great age of Leo XIII standing at the altar of God and thanking Him for having preserved him for sixty years in the sacred priesthood. His Holiness said mass in the great hall over the vestibule of St. Peter's and permitted some three thousand persons to be present. After the mass he sat in front of the altar and received the various deputations. The soldiers of the palace were ranged on each side of the altar during the Pope's mass. The Pope was radiant and full of fervour and eye-witnesses describe him as the Sacred Scriptures do St. Stephen. Great acclamations were heard as His Holiness arrived and when he left the *Loggia*. The music consisted of a series of motets in the style of Palestrina and sung without any reference to the liturgical construction of the mass. The singing was also continued during the mass of thanksgiving (said by the Chaplain immediately after the Pope's mass), after which was sung *Te Deum*. In the afternoon the nave of St. Peter's was packed when *Te Deum* was sung and Benediction given, Cardinal Rampolla presiding as Archpriest of St. Peter's.

The "Procureur General" of the Sulpiciens, and the Rev. Fr. Withmee, Rector of the English Missionaries who serve the Church of St. Sylvester *in Capite* have founded an association, with the approval of the Supreme Pontiff, to obtain by prayer and good works "the conversion of England to the Catholic faith." If this is their object, CATHOLIC CHAMPION wishes them good luck in the name of the Lord.

A very interesting publication has just been begun by the French house of Roger and Cher-

norig, viz, *La Sainte Bible Polyglotte*. It will contain the Hebrew text, the Septuagint Greek text, the Abbé Glaire's French translation and the Vulgate. The differences between the Hebrew and Greek will be pointed out, and also between these and the Vulgate. The work will be in eight octavo volumes, and is under the general editorship of the famous critic, and higher critic-slayer, M. Vigouroux. The volumes will be supplied with introductions, maps &c., &c. and will contain every well-founded result of modern criticism whether higher or lower. The first volume, containing Genesis, has just come out, the second volume will finish the Pentateuch.

We often hear the expression "lay-Pope" used in ridicule of rich or otherwise important laymen who meddle in Church matters, but it may be new to some of our readers to know, on the authority of a Roman Catholic priest, that the Papists also have their lay-pope. Speaking at St. Theresa's Church in Philadelphia, the Reverend gentleman made the following statement—

"The Papal primacy is not a part of the sacrament of Holy Orders. It is an office of supreme jurisdiction. Adrian V. (1252) was a layman elected Pope. He died before receiving Holy Orders, but reigned as true Pope eighty-nine days."

Sometimes we hope, and then again it seems as if Rome were incorrigible. What gives rise to this reflection is that the use of the Magyar language in public worship has been refused by the papal authorities in certain Uniat Greek dioceses of Hungary. In these places the vernacular was used in the administration of the sacraments and in certain parts of the mass; and at one church in Pesth, certain Greek Uniat priests celebrated a solemn mass entirely in the vulgar tongue with the authorization of the ecclesiastical authorities. But, says *L'Univers*, this is contrary to the "fundamental rule of liturgical science" and accordingly, these priests were ordered to say their services in ancient Greek! The Roman Church does not insist upon Latin being used but does insist upon something not "understood of the people." This point was recently decided in the case of Montenegro, and the only exceptions are the Uniats of Roumania and Ruthenia, and here the reason the vernacular is tolerated is, frankly confesses *L'Univers*, that to force upon them a language they could not understand would have been "d'une difficulté très grande, pour ne pas dire insurmontable!" If the American language goes on getting "differentiated" much further from English, by the time we are ready to become Uniats our Prayer Book may be sufficiently hard to understand to satisfy the Roman authorities!

The "College of St. Beda," of which I wrote some time ago, is in operation and a deputation of scholars together with the Rector were received recently by the Pope. His Holiness said

some words to encourage them in their apostolate to convert England, citing for their imitation the example of Father Domenick of the Mother of God, of the order of Passionists. No wonder that in view of past failure, Rome feels some new agency is needed.

I think the following, taken from the Roman Correspondent of *The Catholic Standard and Times* will interest our readers.

"I deeply regret to announce the death of the Countess de Stacpoole. Her life deserves a biography, which I hope somebody will devote to it. Here I will say something of much which my intimacy with her often tempted, but always prevented me from saying before. 'Whatever you do,' she used always nervously to exclaim, 'never put me in the papers!' Death creates indifference and unseals lips. I will say that no woman of our century has so verified the description of *mulier fortis*, of the strong woman whose price could not be brought even from afar. Such sterling strength as hers could not, in sooth, be bought with all Golconda or Eldorado.' 'My first memory of Rome,' she told me once, 'was that when a child I was present at the coronation of Leo XII, in the Church of St. Peter. That was in 1823. I remember hearing my father say to my mother that she should not have brought us children.' (The other child was her brother, the Duke de Stacpoole, whose memory we in Rome all still lovingly cherish): Thus as a child the Countess became a Roman. Till 1848-49 she was a pupil in the Convent of the Sacred Heart at the Trinita dei Monti. Her brother then came, carrying papers to the Cardinals remaining in Rome, from the Papal Court in exile at Gaeta, to take her away. After a stay at the Hotel d'Allemagne, they were arrested outside the Porta Cavalleggeri (I think), but subsequently freed by the intervention of a triumvir (Armellini, I believe). Yet they carried back the replies to the Papal Court. There the steadfast girl received the honour of a canonry, and her brother the Order of Christ, the highest Papal decoration. To and fro she wandered between Rome and Gaeta, always carrying documents that would have cost her her head. On one occasion she had them in a net on her lap in the carriage as she set out from Gaeta—there were no railways then—and a Republican spy entered uninvited and escorted her to Rome, the journey being two days and a night. She induced him to alight at an osteria for wine, and then stuck the papers in her stockings. Another time she saw that she was to be arrested outside St. Peter's by the guards, so she went quickly to the portico, where, with the cigar of a friend, she lighted and burned the papers. Altogether she made half a dozen journeys, meriting well her dignity as canoness. Probably she was the only lay canoness of the kind surviving outside of Austria and Germany. She elected to have a Munich canonry, but the King of Bavaria, in whose gift it was, told her

that she must take the promise of not marrying seriously. She did. She said that in society at Paris she once met a colleague, and that that was the only *rencontre* of the kind. It was during a royal reception and the two canonesses wore their glittering breast blazonry of gold and jewels.

'Why did you ask for that gift?' I once said.

'Beca use those days I could not go into society with sufficient freedom, being unmarried.'

At Lincoln there are "poor clerks," and their reformed statutes of 1526 are printed at length by Mr. Wordsworth. The last but one of their statutes runs thus: "And we ordain and decree that the said poor clerks shall keep no dog, hawk, or ferret, except one common dog among them all." The mediæval dislike of the dog, seen so well in the Oxford College statutes, comes out again, as well as the horror of the amusement of hunting in any one with an ecclesiastical character, however little developed.—*Ch. Times.*

The Queen to this day sends the chapter her leave to elect a Bishop in a form the same as that which her predecessor, Henry III., employed more than 600 years ago.—*Ch. Times.*

The Unemployed Clergy.

Looking over the diocesan lists in the new Church almanacs, one finds that there are seven hundred and forty-seven unemployed clergy in the American Church. This number does not include rectors "emeritus", or clergy engaged in teaching of any sort or clergy living or travelling abroad.

Allowing fifty per cent. for the number disqualified for work by old age or infirmity and for those who may be indifferent about getting work for one reason or another, there would be three hundred and seventy-three clergy anxious to obtain employment. (It is doubtful if fifty per cent. is not a very large allowance for the first class.)

Besides these three hundred and seventy-three men, it is well to have in mind that an innumerable army of curates or assistants are anxiously waiting to obtain independent cures as soon as practicable; and also that a goodly number of young men now in the seminaries are counting upon obtaining some clerical work in this country by the time the roses bloom next June.

In the diocesan lists moreover it is discovered that there are just three hundred and fourteen places with communicants numbering twenty-five or more, where there is no clergyman in charge. It might be supposed that these "vacancies" were each capable of supporting a priest. But by far the majority of this number fall much below a hundred communicants and many of them seem to have had no rector for years and are probably not able to pay a living salary. It would be perhaps a fair estimate to say that there are one hundred and seventy-five

"vacancies" capable of paying a living salary which is, say five hundred dollars a year.

It is clear from the above that there are more men than places in the Church at the present time.

Moreover it is notorious that the greater part of the clergy out of employment are to be found in the dioceses where there are fewer places to be had. Still the demand for work of any kind seems to be very great. Many are willing to go even to unpleasant and unpromising field so long as there is a living prospect of a living salary. Few places are less promising than the Diocese of Western Michigan. And yet its bishop says that a simple advertisement of some "vacant" place in a Church paper brought a large number of applicants.

The Bishop of Western Michigan in a letter to the *Living Church* divides these seekers of places into the ambitious, those who want "a larger field," and those who want a larger salary. He should add also those who would be glad to get any kind of a clerical living. In his diocese there are recorded sixteen vacancies, but one of the very largest of these is vacant because it cannot pay a living salary, and its late rector is supporting himself by doing secular work in the same town. That there are any applicants for places in Western Michigan at all is no doubt due rather to the pressure of necessity than to the attractions of the diocese.

Undoubtedly there are more men than there are living places. What will the results be?

First, no doubt this condition of affairs will discourage badly qualified men from taking orders, and it will elevate the motives of those who do.

Second, it will stimulate the activities of those who have small parishes and make them more willing to stay where they are and build up the Church there rather than to hope for "larger fields" and salaries elsewhere.

Third, it will make celibacy of the clergy a practical necessity, since the present stress is especially crushing the married to the wall.

Fourth, it will develop the religious life both among priests and laymen, as the most secure and practical way of safe guarding from pecuniary considerations the devotional standard and ideal.

Altogether the effect upon the Church of more men than places ought to be vivifying to the Church itself and in the long run beneficial to the clergy.

Publications Received.

INTERPRETATIONS OF LIFE AND RELIGION. By the Rev. Walton W. Battershall, D. D., N. Y. A. S. Barnes and Company. 1897. 283 Pages. \$1.50.

JOURNAL OF THE DIOCESE OF MILWAUKEE FOR 1897. With the Bishop's address. The final words of this address are memorable ones. We quote:

"And I will not end this Address, my brethren,

without another word of exhortation, urging you all to more frequent celebrations of Holy Communion, at your altars. The weekly communion, on all Lord's days, and Holy days, largely obtains in this Diocese, indeed almost universally so. Remember, this is the minimum of our Prayer Book rule. But why not a larger approach to the daily celebration: "Give us this day our daily bread,"—why not let Him give It, through your ministrations? That Bread He most loves to give, and in the way He most loves to give It—the Body and Blood of His Eternal Son, Which He gives for the life of the world?"

The Reservation of the Blessed Sacrament.
[Communicated.]

Why do so few of our churches have the Blessed Sacrament reserved in them?

One can almost count upon the fingers of two hands the total number of churches in this country where reservation in church is practised. There are only three or four in New York and but one in Philadelphia.

It is astonishing where so many understand and love the Sacramental Presence of Our Lord and in churches where most other Catholic practices are swallowed down, that reservation should be strained at.

Nothing is more truly Catholic than reservation and nothing excites less antagonism among people in general. The few who for some personal reason oppose reservation ought not to be allowed longer to restrain the advance of the Catholic movement in so manifestly just a matter. Moreover the danger of irreverence on the part of people who either do not understand the Blessed Sacrament or who protestantly despise the Son of God, ought not to affect the question at all. Christ is not passible in the Eucharist.

The authority for the Catholic practice of the reservation of the Blessed Sacrament rests upon the uninterrupted custom of the Church Universal for fifteen centuries after the time of the Apostles.

No practice of Christendom was more general or more continuous than reservation. Justin Martyr, Irenaeus, Chrysostom, Jerome, Augustine, Basil all alike speak of it as a perfectly well-known Catholic custom. No one who has the most superficial knowledge of the history of the Catholic Church could doubt the fact of the universal practice of the reservation of the Blessed Sacrament in the earliest ages of the Church.

And since the Church of England makes her appeal to the authority of the primitive Church as against the abuses of mediaeval innovations, she is committed to the custom of reserving the Sacrament.

The reservation of the Sacrament has almost as authoritative a position in the practice of the Church as the office and work of Bishops. The use of vestments for the clergy has not so valid a claim! The sign of the cross, fasting communion, lights at mass and sacramental confession rest on no better authority.

The Bishop of Pennsylvania, following the Lord of Maryland, some months ago opined at his diocesan convention that the reservation of the Sacrament was illegal in this church. His opinion was based upon the Rubric at the end of the Communion service.

But we know from the Bishops who devised this Rubric that it was not intended to prohibit reservation but only to check the blasphemous custom of protestantizing priests who used at the Mass "large pewter flagons of two or three quarts apiece, which were carried out of the church to their own tables!" [See Pamphlet on Reservation by the Rev. J. W. Kempe, M. A. page 9]. Consequently the Rubric, read as it is intended to be read, does not affect the question.

Some also have cited the Article XXVIII as condemning reservation. The Article states that the Sacrament was not by Christ's ordinance reserved. But no one has claimed that reservation was a part of Christ's institution. The Article merely makes statement of a fact. It does not condemn reservation.

And that neither the Rubric nor the Article condemn reservation was shown by the House of Bishops in their last Pastoral Letter in which it was said that the Sacrament might be reserved by the consent of the ordinary.

However even the consent of the ordinary cannot be necessary in view of the authority of the Catholic Church's universal custom and in view of the fact that this Church has never condemned reservation.

One wonders, by the way, how the bishops of Pennsylvania and Maryland have the temerity openly to disagree with the whole House of Bishops. A little more knowledge of the history of reservation and of the purpose of the Rubric would have saved these bishops from so serious a blunder, and from making themselves disagreeable about so innocent and desirable a matter as reservation.

Since, then, there is no objection worth considering and every authority for reservation, why is it so little practised?

If there is anything of consolation and spiritual helpfulness in the Real Presence of Christ surely the privilege of prayer before the Blessed Sacrament ought to be given to those who desire it. And if there is any convenience in carrying the Sacrament to the sick rather than in celebrating in houses and hospitals where the circumstances often are undesirable then that convenience should be obtained by reservation.

It is a sufficient commentary on the advantages of reservation in the church to go to one of those churches where the Sacrament is reserved and see the numbers and attitude of those who stop in during the day to pray there, and then to go to one of those churches, open indeed but bereft of Christ's Sacramental Presence, and see the few who enter and the fewer still who pray.

The Reserved Sacrament is a devotional reality of which our people should no longer be deprived.

Sermon.

A Pilgrimage into Temptation.

"Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil."—St. Matt. IV, 1.

In the last petition of the Lord's Prayer we are taught to say "Lead us not into temptation;" and to many people that seems a very strange sort of request, for how could we suppose that God could lead His creatures into temptation, when He knows how weak we are to resist it. Yet unless He was likely so to lead us, why should we entreat Him not to lead us into temptation?

Now as to that I think we have first of all to fix it in our minds that God does "lead" that is direct our way here upon earth. His blessed purpose for each child of man is eternal life, and He moves and guides every one continually so that he may attain to that eternal life. Of course we have power to refuse to follow His gracious leading, to turn aside from the path of safety to follow roads of our own wilful choice. As we walk in these, He is ever, so long as we live in the flesh, seeking to persuade us to return into the right way, that we may be saved.

Then a second thing we ought to remember is that only through temptation can we be proved. We are moral creatures, with free power of choice, for good or for evil. Every time the alternative is presented to us there is allurements within us, whether strong or weak, to choose the evil, because for the time being it seems pleasanter than the good. Our better nature knows perfectly well the misery of sinful choice, and how strongly we are swayed by our depraved inclinations; therefore the petition means that we beseech our heavenly Father to carry us on in the way of life in such wise that the temptations may not come upon us with irresistible force, to cause us to succumb to them; or that if we have been wandering in evil paths and He is drawing us back to the light, that He would not suffer the Evil One to put forth the full power of his devices to hinder our escape out of his clutch. In other words, it is a prayer of humility and self-distrust; "Lead us not into temptation," heavenly Father, Who leadest us on in life's journey, by pitying our weakness and directing our road, according to Thy resourcefulness, in such wise that we may not have to meet the full force of the Tempter's malignity. Our Lord has willed that His dealings with His human creatures shall be swayed in some degree by our prayers, and we may think of it as that some of those temptations which ought justly to fall to our lot, for our adequate proving, He will pitifully, in answer to our prayers, keep from us, and through His grace prove our loyalty with less heroic tests.

I. It is very noteworthy that although He suffers us to pray that we may not be led into temptation beyond our strength, He permitted Himself to be so led beyond all merely natural strength. For while we ought to understand that our Lord met the devil only with such power of resistance as every one of us may obtain, He met him with more than merely *natural*

powers. He had taken heed to equip Himself with supernatural strength to combat the wiles of the Evil One. There are two things we cannot say truthfully about our Lord's temptation; the one that He armed Himself more mightily than we ever can arm ourselves for the fray—He did not. The other that He met the enemy in the simple strength of personal rectitude making use of no supernatural helps—He did not. He prepared Himself by fasting and prayer in the desert for forty days before He went against the supreme forces of the Evil One. We too must use supernatural helps; but with the supernatural helps, which all may have who will seek them, we can resist the Tempter just as literally and truly as He did. "He was led up of the Spirit into the wilderness to be tempted of the devil."

1. It is certainly a wonderful thing that He went into the *wilderness*, that is the waste, uninhabited country; not perhaps a literal desert, but practically so. "He was with the wild beasts," St. Mark tells us, so that we know it was far from the haunts of man, in some unlovely place, likely enough for the purposes of the Evil One. One cannot pretend to know all the hidden mind of the Spirit in the things which are recorded in God's most holy Word; yet one cannot but think in such a passage as this that the Master meant to put Himself into the sort of position which we often fancy to be our own unhappy mischance. We feel that the wilderness of life is the especial occasion of a great part of our temptation.

We are very poor in this world's goods and cannot gratify our senses with luxuries, pleasant food and abundance of leisure, therefore we are peculiarly assailed by the sinful lusts of the flesh.

We are pinched by poverty; we have to count every cent that we spend, and often when there is occasion to spend there is not to be found even the cent. No wonder we are more covetous of this world's money than people who have a plenty. How can they be tempted as we are when they have everything they want? If we were better off, if we had but a modest competence, we should not lust after money.

Yet again, we are trodden down and pressed against the wall in the struggle of life; we are the world's nobodies. How can we help, under such circumstances, a pining after higher place among the children of men? It is easy for one who has an assured and comfortable position to say that a man should not be ambitious, that he should be content with such state in life as God has assigned him. The humble ones cannot feel so, they want something better. Thus it comes to pass that we get to think of the desert of life, the hard barren wilderness in which most of us are compelled to live, as the especial occasion of our severe temptations. It is an object lesson to look then upon the gentle Son of man, leaving such solace of earthly existence as was His in Galilee, even as He had already laid aside the glories of celestial being in His humanity, and going into the desert, where He knew that most cruel temptation awaited Him. He would take from us in His own supremely wise

way, the right to say that our life in this world's desert is an excuse for much of our sin.

2. Then it is wonderful too that our Master sought the place of temptation. He seemed to spurn in His own case the gentle advice His petition in the Lord's Prayer contains for us. To be sure it is said He was *led up of the Spirit* into the wilderness. Howbeit we may not think it was not His own will also to go, He suffered Himself to be led where He knew He would meet temptation. But let us note a great difference in the ways of going to meet temptation. A man goes where he knows allurements to vice will beset him on every side, amid evil companions, where drink and the play and sensuality reign supreme. He reads evil books, he frequents licentious places of amusement. He is courting temptation by wantonly separating himself from God and holy things, going into the devil's own territory.

Another man gives up his home that he may live among the needy and help to minister to them. He fasts in order to hold his fleshly nature in perfect mastery. He prays and meditates till the body is all weary with long vigils, while other men sleep. He is sure to be tempted under such circumstances because he has as it were challenged Satan; he has gone into his country indeed not as a friend but as an enemy. The tempter resents that. It is certain that he always especially assails those who fight against his rule.

When our Lord went into the desert He without doubt courted temptation, He went there for no other purpose than to meet the Evil One and to vanquish him. It may serve to make us consider that such course of conduct may sometimes be the part of faithful disciples of the Master also. Because He has given such an example as this we are called upon from time to time to set aside in a sense our petition, and to be glad to be led into temptation, in order that we may give proof of our courage and loyalty to Him. It is certain that whenever any one tries to withdraw himself from his worldly surroundings, and to live more spiritually, he invites temptation. The less-believing Christian might say, You are foolish to attempt such a thing, you are presumptuous in fancying that you can live a stricter life than your neighbours, and you are only inviting a fall by your pride. There is an aspect of the matter in which this is quite true. Enthusiastic people undertake very severe rules of life, for which they are not fitted. Young people have been known to put on the religious habit, and to voluntarily assume the religious vows. There have been many illustrations at different times in the history of Christianity of just this sort of untempered zeal which has almost always led to disaster. The Church has been most scrupulous therefore to insist upon evidences of a religious vocation before admitting any of her children to the severity of the religious profession. Nevertheless she recognizes the principle that there must be a going out to meet the enemy, if there is to be any thorough conquest of him. The passive condition of the Christian life rarely builds up the

soul in sanctity. There is a false modesty often about making rules of life, and submitting one's self to restraints, arising from the fact that one fears to make a failure of it. It is the old story again of the pound wrapped up in a napkin and safely kept without any increase.

II. Mother Church has her way of providing that all her children whether called to the religious life or not should have their pilgrimages into temptation. Such a pilgrimage is the Lenten season, and it is in its aspect as a time of temptation I want you to think of it. Church people are sometimes accused by Christians of different denominations of being pharisaic in keeping Lent. As if they were setting themselves up on a plane of superior holiness. But our answer to all such objections is that we are doing what our spiritual Mother bids us do, not following our own notions or inclinations, and the Church wisely limits the time of her Lent keeping to the forty days. It is a specious argument to say that if the Lent rule is the right one, it should be kept up all the year round. If it is thus only for a time, it makes people say that the Church only keeps Lent as a work of supererogation, thinking to win some merit by doing more than is ordinarily required of God's people. Let us see then what are some of the aims wisely sought in thus taking a pilgrimage into temptation during Lent.

1. First there is the revelation of our weak points. We get so accustomed to our weak points, and so in the habit of excusing them, that we do not always appreciate their seriousness. We think we are naturally rather good-natured, we pride ourselves on our amiability. The self-denials we put upon ourselves in Lent make us tired or hungry or eager for a little self-indulgence, and when we do not find the gratification of our desires we are irritable and speak sharply. The pilgrimage into temptation has shown us that we are not truly good-natured at all. We only had the credit in our own hearts of being amiable because our temper was not seriously tried. We flatter ourselves that we really are making considerable sacrifices for our religion, that we have at least a little of the martyr spirit, when we find the pangs of hunger, or the giving up of some dainty to which we have accustomed ourselves almost impossible; it seems more of a cross than we can bear. Yet after all it is a very little thing indeed, and the hollowness of our pretence that we really can give up much for Christ is exposed. We fancy that we have very little of the wrong sort of pride, that we are quite willing to be put aside and assigned the lowest places; when in Lent we suddenly find ourselves all indignant and disagreeable because some one has encroached upon our plans for church going or devotion at home. The temptations, you see, bring out our weak points.

2. Then our Lenten pilgrimage is most profitable for us because it helps wonderfully to toughen and strengthen all through our moral fibre, so to speak. The special doing battle with the lusts of the flesh and of the eye, and with the pride of life, hardens us for our constant life struggle with those evil things. It is like a lit-

the actual campaigning to citizen soldiers. They have drilled often, and have spent a fortnight in camp in the summer, but they have never yet had to use ball cartridges except for target practice. But there is an ugly riot, and the militia have been called out to suppress it, and there has been quite serious fighting with infuriated mobs, and not a few of the citizen soldiers have been hurt. You may be sure they are the finer soldiers for that experience. Not yet veterans perhaps, but they have seen service, and if they ever have to fight a foreign foe they will do it the better for their skirmishings with the mob. So this bold meeting with the enemy and defying him strengthens the good soldiers of Christ. But of course only if we do not suffer ourselves to be defeated. The Lenten fight may be a shame and a disgrace to us, if having gone out boldly to meet the foe, we turn to flight at his first onset in temptation. Too many such craven soldiers there are in the Church's army, who begin Lent well, with earnest resolutions, and soon quite fail to keep them.

3. The pilgrimage into temptation is a great thing to give the soul a true estimate of the things eternal as compared with things temporal. We hardly begin to realize the seriousness of the issue between the present world and the things of the world to come, while we go on in our every day life. When in Lent we go out into the wilderness, when we voluntarily undergo temptation, then we find out the terrible malignity of evil. In the world life the devil acts rather good-naturedly, he does not put forth much power, he allures with a pleasant sort of snares quite sufficient to maintain a gentlemanly hold on his followers without being very harsh. But when one sets him at defiance and refuses to do this and that and the other thing, innocent enough intrinsically, yet which help to hold one in the shackles of sensuality, worldliness and pride, then he is enraged, as it were, and assails the believer with horrible and unwonted temptations. Then our eyes are opened to see what the nature of his tyranny really is. The boldness of the believer makes the tempter as it were unmask himself, and we are amazed to see how vast is the abyss between heaven and hell, virtue and vice. There is hardly a lesson more needful to be learned than this. To be aroused to a sense of the enormity of sin. The world calls devout Christians fanatical. They are visionary, quixotic, in their ideas. One acquires these ideas by going out, as in Lent to meet temptation, and by having his eyes opened to the terrible reality of evil.

4. Fourthly our pilgrimage into temptation is especially valuable as developing within us enthusiasm in the cause of Christ. Our lives grow so sordid and mechanical in the regular routine of the Christian year that our love waxes cold and our ardor wanes. But it ought to be for us in Lent as it is for some beleaguered garrison in a gallant sortie. Their foes did not expect them, and they went forth and were amazed to find how much they could do. They return to the fortress greatly heartened by their achievements. So to have gone out gallantly into temptation, and to have risen above all its malignity, greatl

encourages and cheers the Christian warrior in his battle. I am sure that our Lord means this to be one of the great results of our Lent keeping, that we may discover what power there is in His grace when we use it with a right good will. And the zeal of the battle brings with it a yet more ardent devotion to the great Master Himself, so that we come back from our temptation, stronger and more enthusiastic in Christ's cause than ever.

III. It is not to be overlooked, of course, that we need safeguards to make our pilgrimage into temptation a blessing to us rather than a snare. The human heart is deceitful above all things, and desperately wicked. Human pride can counterfeit almost all the excellences of the saints, in men's eyes. Our Lent keeping must be safeguarded if it is to produce truly happy results.

1. The first safeguard is the loyal following of the Church's ways in penitential austerity. Not making our own rules except in subordination to the rules of the Church. These always include prayer, fasting, and almsgiving; days of fasting, days of abstinence, acts of self-denial. One does not keep Lent well because he goes to Church every day if he does not also give up public amusements. One does not keep Lent well because he practises many self-denials, if he does not also frequent the church services and constantly use the holy sacraments.

2. The second safeguard is scrupulous care to avail ourselves of such austeries as God puts into our lives. How often it is true with us that we complain of the involuntary hardships of our lot because they make it impossible for us to put certain voluntary hardships upon ourselves to which our zeal aspires. Yet God gave us the hardships of our lot, planned this very route for our pilgrimage into temptation. Let us beware of choosing courses of our own devising which make us rebel in our hearts and cause us to murmur against the way which His wisdom and His love have marked out for us.

In the Middle Ages it was ordered that the altar should have a coloured front of silk, or the like, in front of it, while the slab was to be covered with three linen cloths. The modern little books on ceremonial, however, speak of a "cercloth," of waxed coarse linen, as the first covering of the altar. Evidence of this is hard to find in the inventories. Canvas and hair-cloth were much more in use. Of hair-cloth the author had collected 23 instances from inventories, and it was spoken of by Becon in his *Catechism*, so that it must have been common. The corporas was ordered to be of linen, without starch or other stiffening; yet at Sion the sisters used starch, but it was made from herbs. Silk was irregularly used for the corporas, and the author was inclined to think that the silken corporas may have been the forerunner of the silken chalice-veil of the Roman use. In any case, the use of silk instead of pure linen was a falling away from old customs and the traditions of centuries, and a development on bad principles.

—St. Paul's Ecclesiological Society.

Catholic Champion

"So David prevailed over the Philistine with a sling and with a stone."
—I SAMUEL, XVII. 50.

REV. ARTHUR RITCHIE, EDITOR.

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Let us be broad-minded.

Really so, of course. It must be the essence of mental discomfort to be trying to make one's narrow-mindedness seem liberal. On the other hand, to try to take in as much as we can is a most congenial exercise for the mind that was at first created in the likeness of God. We are very sorry for many of our brethren who seem to be incapable of looking at spiritual subjects from all sides. They are like a horse with blinders on. Lest they should see something that might startle them, they are compelled to look only straight before them in the direction in which the driver holds their heads. "Be ye not like to horse and mule" we would say to these brethren. Use the intellect that God has given you, freely, and diligently, and faithfully.

One department in which freedom and breadth are sorely needed is the study of Holy Scripture. By all means let us get into a condition of openness, a condition that shall be receptive of all light, for this noble pursuit. We know of good men who by way of preparation carefully pin themselves down to the proposition that what has been in their experience must always have been all that has been. They say, in effect, (we quote from Pusey, *Introd. to Daniel*), "Almighty God does not or cannot work miracles, or reveal the future to His creatures. Therefore, since miracles or prophecy are impossible, a book which contains an account of miracles must be written long after the alleged miracles are related to have been worked; a book containing predictions beyond the unaided sagacity of man must have been written after the events which are predicted." Taking this rule, they cramp their minds and bias their judgments as a preparation for all their study. This strong prejudice underlies every inquiry and shapes every conclusion. The result is a general and monstrous perversion of God's Word, and a weakening of the understanding of theological students and professors, so that they are not only unable to distinguish true scholarship from that which is spurious, but in some cases they cannot even perceive the inevitable relation between simple premises and conclusions.

To continue our illustration in detail, let us recall an interesting chapter of St. Augustine's *City of God*, (bk. XVIII c. 23) The great doctor tells us that Flaccianus, "a man of ready elo-

quence and much learning" showed him a Greek manuscript said to be the prophecies of the Erythræan Sibyl. It contained certain lives of which the initial letters spell out the words Jesus Christ, the Son of God, the Saviour. Not only so, but the lines themselves poetically describe the judgments of the Last Day, the Resurrection and the end of the world as they are described in the Bible. St. Augustine also speaks of a sibylline prophecy which Lactantius "inserted in his work," and which related many of the details of our Lord's Passion. He evidently thinks that these prophecies antedated the Christian era by some centuries. The modern critic unhesitatingly says that they are, of course, late forgeries. He has no opinion of the understanding of a person who could think it possible St. Augustine might be right. Why? Because it is, they think, impossible that God could have given so exact and detailed a prophecy or forecast of what was afterwards to appear in the Gospel. Herein they show an apparently incurable narrowness. They say in our experience such prophecies are not made, therefore such never can have been made. The really liberal and sensible position is to hold that possibly, or, it may be, probably, Augustine and the others were deceived by spurious prophecies; and yet possibly, or, it may be, probably, they were not deceived, but the sibyls really did thus speak by divine inspiration centuries before the events. The proposition that detailed prophecy of future events cannot be, ought not to have any standing among our mental furniture for the consideration of matters relating to our religion. Wisdom would even go further, and lay down the rule that there is always a probability in favour of such prophecies, as well as of miracles, where religion is under consideration. It is more likely than not that God would so intervene. Do we then believe St. Augustine's story of the sibyl? We do not. The evidence so far as we know it is not sufficient. But still less do we disbelieve it; for there is no reason for that but the false proposition that prophecies cannot occur. Our judgment is suspended; and this, we maintain, is the reasonable result of such evidence as we have in this case.

What additional proof would make us believe the story about the sibyl? The acceptance of her prophecies by the Church as Canonical Scripture. This would make it sure that the verses in question really were prophecies before the events. It would not, of course, determine their date before Christ. That would still be a matter for critical inquiry, and not improbably would remain undetermined and undeterminable. But if, anywhere in the canon of Holy Writ, there were words pointing to a certain date for the sibylline prophecies, the question of date also would thereby be settled. This means that we hold every word in the Canon of Scripture to be true. Considerations commonly called critical have no weight against the assertions of the Author of the Bible. As if we heard Him speak-

ing from Sinai, or as if in a vision we were permitted, like St. Paul, to see Him and to hear His Voice, we receive without question or mental doubt His written Word. Why? Because He has promised such guidance and indwelling of the Holy Spirit to His Church as a Body that she shall not teach any untruth. As a Body she is committed to the teaching that the Bible is His Word in the sense that He is its Author, and not man or men.

The Church has not yet been enabled to teach, as to all the books that have a scriptural connection, whether they are parts of the Divine Word; but there is a large number of books which she has told us are certainly canonical, and we doubt not that they are abundantly sufficient for us up to this time. The Church has not pronounced, among the many various texts, that any one is absolutely accurate in all parts; but the variations between them are so slight, and so many important passages have been universally accepted, (e. g. 1 St. John, v, 7.) that the textual variations are evidently not of practical importance. In such variations there is, it is not disputed, a legitimate field for critical inquiry and discussion. But even here a broad-minded student ought to avoid canons of criticism of a sort to hinder the free exercise of a sound judgment, such as 'The oldest manuscripts are generally the best,' or 'The Roman Church is most likely to be right about the text,' or others that might be mentioned.

The student of the Bible ought first of all to take as the foundation of his work the proposition that he cannot trust what men say about God, even though it is true that God is always working with every man. He ought to be a man of prayer himself, continually trying to be in communion with God, but yet he knows that it would be presumption of the most blasphemous sort for him to ask men to depend upon his thoughts about God. He cannot think himself inspired and infallible. Therefore he cannot accept what comes out of man. He looks for an extra-human revelation from the Very Creator. He sees that God's spiritual work is in the world and that the Church is its organ. The Church says to him Here is God's Word written. The Church bases all her teaching upon it. How then shall he venture to say "I have ideas about God in my own mind. I will examine this Book and consider how much, if any of it, is really God's Word." In so saying he would be going back to the old blasphemous presumption from which he had resolved to escape. Still less can he throw himself upon the sayings of other men like himself, even though they may be considered scholars, and take their fallible conclusions.

But this is just what they are doing, our friends and brethren who call themselves historical critics. Some of them say they believe in miracles and in the supernatural, but, in taking the position we have just described about Holy Scripture, they really fall into line with the objectors to miracles and prophecies. It is the

blindness again. The horse's head may be turned in a somewhat different direction, but it is the same old narrowness which refuses to look at anything which they think is not realized in the limited experience of the modern white man.

How amazingly narrow their position is when we come to think of it! Really it is not better than the self-sufficiency we sometimes laugh at in the ignorant savage. They refuse to make use of a vast department of our noblest mental powers. A great scientist is reported to have said that he had allowed that part of his mind which delighted in poetry and the products of the imagination to become atrophied, having applied himself exclusively to observation and induction. It cannot be maintained that such a person has not become very much narrower than God made him. He has, as it were, put his mind into a centrifugal drying apparatus and forced all the life out of it. A great part of the likeness to God in which we are made is the faculty of imagination. We use this word in its widest sense; not merely of the power of calling up images which would be perceptible by the bodily senses if they were realities, but of the whole faculty by which we bring before us the things that might be, whether they are or not. All these same imaginations, and all the rest that might be, are in the Mind of God. When He wills that they shall be in fact, they are created. Before that they are in His Mind, and also some of them, in a finite way, in our minds. To that extent we are like the Creator. Is this part of our minds of no use? Surely we shall be very illiberal if we shut it out from our study.

It is true that our imagination of itself cannot prove the reality of anything, but it does absolutely prove the possibility of anything that it has entertained. Let a sentence in the form of a proposition be presented to the mind, if the mind does not reject it as a jumble of words not having any meaning, and therefore not being really a proposition at all, the proposition stands for a possibility. The field of possibility therefore is much larger than our narrow friends suppose. Now then, here are two students of the Bible. One of them says "As to the question what may be true and need not be rejected as impossible I am restricted to the phenomena known to human experience in these days. As to the nature of inspiration I am restricted to the commonly observed influences upon the human mind. In determining the nature and history of these writings I must rely upon the method of observation, research and induction." The other says "As to the question what may be true and need not be regarded as impossible I am only restricted by the proposition that God cannot be other than good in the highest degree.

As to the nature of Inspiration I am not restricted at all. In determining the nature and history of these writings I am free to use all reasonable methods, and also, have ready to my hand the rich stores of the Church's learning in all ages on the subject." The former must at

the outset of his work convince himself that all the methods, all the learning, all the traditions of the past are puerile and worthless. The other rejects nothing but the proposition that God is not good. Surely the latter is the broader, freer, more reasonable investigator. He does not bar out the use of any modern method. He does not deny that God works in the minds of men in many different ways. He does not even deny that God has, and in the future may so work in the mind of some particular man as to cause him to be His mouth-piece and therefore infallible. But on the other hand he does not receive and meekly digest any particular statement of any alleged authority gratuitously. He wants proof that shall carry the claim beyond the sphere of mere probability, whether that claim is made on score of "scholarship" or of ecclesiastical privilege. He does not refuse to use the inductive method. He does not decry or undervalue it. It has its uses and its triumphs, particularly in the sphere of that laudable prying into the secrets of nature in which we are just now so deeply interested. But there are other ways of using our minds besides the way of induction; and there is need, in important departments of learning, that we should arrive at propositions and doctrines which are absolutely and irreformably true. Irreformable propositions are never the result of the inductive method.

But we shall be told that by this broad way of looking at things we lose "touch" with the prevailing thought of our time, and therefore will not be able to do any good to the men of this generation. We are not so despondent as to think that. And even if it were true it would not be our fault and we could not help it. If modern men are hopelessly narrow, and determined that their minds shall run only in one small groove our first duty must be not to get into the groove with them, but to try to get them out of it. It will do them no good to agree with them unless that about which we agree is true. And, further, it almost seems that we have a superstition to contend against to the effect that all accurate and worthy thought is confined to these times. If that way of thinking is fashionable we had better be very watchful against all entanglement with the thought of the day. We will go with Noah. It is safer. Nor do we doubt we shall have some of our fellow creatures with us, at least enough to keep the seed of orthodoxy alive upon the face of the earth.

Truthfulness and Charity.

We suppose that as long as the world lasts there will be differences of opinion, and it is not rash to surmise that under these circumstances there will arise controversies, but is it too much to hope that some time or other such controversies may be conducted with a due regard to truth and to that charity which even "thinketh no ill of its neighbour"? When the whole mass of recent literature is examined which falls

under this general designation, we think there is no doubt that at least the style is more decent and the ill temper less apparent than was the case a century or two ago. Of this perhaps it will be well to recall an example to the memory of the reader. No one has dared to print a translation into English of some of Luther's greatest and most original books, e. g., his commentary on the Romans, without docking and mutilating them on almost every page. The nineteenth century would not stand such obscenity, vulgarity, and ribald vituperation from a person professing to be a Christian at all, far less from a "Reformer of the Church," Heaven save the mark! Yes; as a rule we have grown more polite, and if we have made no very marked advance in regard to truthfulness, we are more careful not to tell lies which are easily found out! But to this general improvement there are two kinds of controversialists who are noted exceptions. These are Churchpeople who have become Roman Catholics, and the Roman Catholic clergy and religious who have turned Protestant. To these truth seems to be an x , an unknown quantity, and charity would seem to be their most distant acquaintance.

As a rule an ex Churchman has nothing too bad to say of his former religious home, and as for an ex-Roman he ordinarily speaks of his former Church as a Sodom! Of course there are exceptions to the truth of these observations, but not as many as one would hope and look for.

We did not however take our pen in hand to write of such untruthful and uncharitable statements in general but of one in particular which fell recently under our eye.

There are some statements that Roman Catholics make, which while misleading and in this sense untrue, are yet true as they understand them. We have no right to complain when they say that Henry VIII. founded the Church of England, for by this they mean that the body separated from the obedience and communion of Rome, which we to-day call the "Church of England," obtained its freedom through the influence and probably at the instigation of Henry VIII. So too when they assert that before the Reformation all England was Roman Catholic their assertion is true, if they mean that the Church of England acknowledged the supremacy of the Holy See. These are merely samples of many statements which they make, and which are true in a certain sense. But we ask in what possible sense the following, a leader from *The Catholic Standard and Times* of Jan. 1st last, is true? And we further ask, What are we to think of the charity of the writer and of the editor-in-chief who allowed such an article to appear in the editorial column?

"Five thousand Freemasons, we read, attended the bi-centenary celebration of the building of London's St. Paul's. We do not doubt it, and we believe it was quite appropriate. St. Paul's is almost the only religious pile of any note, of

which English Protestantism can boast that was not torn from Catholic owners and appropriated to the new diskernelled worship. It was built to replace the beautiful Gothic structure raised by Inigo Jones and destroyed in the great fire of 1666, and it is worthy of note by those who complain about St. Peter's in Rome being the fruit of general contributions of European Catholics, that the money for building St. Paul's was levied off all the English counties, in some places by the gross compulsion of the Protestant squirearchy. St. Paul's cannot be regarded as a cathedral, in any strictly religious sense. It is a Freemason's edifice, built largely by Masonic subscriptions and the forced contributions of agricultural clods, and it was right and proper that most of those who participated in the celebration should be people whose rites are semi-blasphemous and who are the banned enemies of the true Church of God. Externally and internally there is little in St. Paul's to proclaim its ecclesiastical character. It is more like a mammoth custom-house, plus a dome, than a temple of divine worship, and before its main entrance stands a dilapidated statue of the nearest approach to a female saint of which English Protestantism can boast among its regalities, the decent living but commonplace Queen Anne, who had only two passions—devotion to the Church of England and devotion to her gin-bottle. Everything is in keeping about St. Paul's. It has neither the venerableness of antiquity nor of modern sanctity, nor yet has it the attraction of architectural beauty; it is simply vast, bulky and pretentious."

We hold no brief for the free-masons, but we venture to think that to style the rites of English Masonry as "semi-blasphemous" is a statement far removed from either truthfulness or charity. The description of St. Paul's is so grotesquely untrue that the writer would seem to have no familiarity with the cathedral whatever. We do not think we need remark on the moral character of the statements about Queen Anne. This is a sample of [R] "Catholic Journalism," and it must be remembered that this particular paper passes for one of very high if not the highest class. We think this very discouraging. Can any one suppose that such writing is going to help the cause of Christ, or bring nearer together those that are now separated? Even had the statements been as true as they are patently false, would it not have been the part of charity to have preserved silence on this point, especially at the holy season when the angels' song of "peace to men" still filled the air, and on the day that the Saviour of the world first shed His blood?

As a matter of fact St. Paul's Cathedral is one of the finest ecclesiastical edifices of the world; rivalling even St. Peter's itself. Within the past quarter century it has been adorned with superb altars and reredosses equalling in cost and magnificence any in the Christian world. Thousands of pounds have been spent in covering the ceilings with mosaics, and

although the writer of the leader in *The Catholic Standard and Times* may think that St. Paul's lacks "the attractions of architectural beauty," she [?] is as far afield in this matter, as in several others which she touches upon in the brief article to which we are referring.

If we were Roman Catholics we should be thankful that in the greatest Church of the greatest city of the world, the altar is surmounted by a crucifix almost life-size and that above all is a great image of the Mother of God holding in her arms the Divine Child. These can only teach doctrines which, blessed be God! are common to Anglican and Roman alike. And if thousands of "banned enemies of the true Church of God" are willing to come to worship before that altar, surely it should fill the heart of every true Catholic with joy and thankfulness, for it would be a tolerably clear proof that they could not be so very far off from the Kingdom of God.

"And now abideth faith, hope, charity, these three, but the greatest of these is charity."

A Brief Examination of the Mind of the Catholic Church regarding Clerical Celibacy.

Communicated.

In the absence of opportunity for such investigation and study as an exhaustive treatise on this subject would demand, it has seemed best to set before you as clearly and simply as may be, those few canons upon clerical celibacy, which are to be found in the Councils of the Church prior to the great division between the East and the West, and which are of interest to the whole of Christendom, and to compare with these primitive ordinances the practice of the three portions of the Church to day.

Probably the earliest canons bearing upon the subject are to be found in the collection of the Apostolic Canons so called, the origin of which is uncertain. Since the Trullan Synod of Constantinople the Eastern Church has accepted these as genuine and has employed them as a basis for much of her disciplinary legislation, but the Church in the West has received them with more caution. Although their Apostolic origin may be disputed, it has been settled, one is led to believe, beyond dispute, that they express the mind of the Church in her earliest days, and that the greater portion are certainly Ante-Nicene. Those which particularly concern us, are acknowledged as among the most ancient. Among these we find the following.

"A bishop or priest, or deacon, having a wife shall not put her away on the pretext of religion. If however he shall cast her aside, let him be excommunicated, and if he shall persevere let him be deposed."

Can. 17. If any after baptism has been married a second time he cannot be a bishop, priest, or deacon, or indeed among the number of those who serve in the sacred ministry.

Can. 27. To those who are unmarried who have been advanced to the clerical office, we order that if they wish they may take wives, but the lectors and cantors only

At the council of Ancyra, assembled in the year 314, at which were present eighteen bishops of the Church in Asia Minor canon was enacted which seems to follow the Apostolic Code, as regards marriage in the lower orders of the ministry.

Can. 10. "If deacons at the time of their appointment declare that they must marry, and that they cannot lead a celibate life, and if accordingly they marry, they may continue in office, because the bishops (at the time of their institution) gave them leave to marry; but if at the time of their election they have not spoken, and have agreed in taking holy orders to lead a celibate life and if later they marry, they shall lose their diaconate."

Only a few months later, in the same year, a council of nineteen bishops was convened at Neo Caesarea which enjoined in its first canon, that a priest marrying after ordination should be deposed, showing clearly that at this early date it seems universally recognized throughout the East, that although marriage after ordination was in certain cases allowed to the diaconate, this privilege was not granted to the higher orders of the ministry.

Leaving Asia Minor, and looking across the Mediterranean, to the little Spanish town of Elvira, we find there very early in the fourth century, probably about the year 305, a synod of nineteen bishops and twenty-six priests, over which Hosius of Cordova presided, setting forth a series of strict disciplinary canons, which contain probably the earliest legislation on the subject of celibacy.

"It is ordered that bishops priests and deacons and all clergy employed in the ministry (i. e. of the altar) shall abstain from their wives and not beget children, whoever shall do this shall be degraded from clerical honour."

This canon exceeds in severity those of an approximate date in other portions of the Church, and is an indication of the beginning of that more severe system of discipline which has ever been a feature of the West.

As we pass to the first Ecumenical Council, held at Nicaea in 325, we find recorded by several of the early historians, that this same canon of Elvira, was laid before the council, perhaps being proposed by Hosius himself, who as we have seen presided at the Spanish synod. It was however, vigorously opposed by Paphnutius, a bishop of upper Egypt, himself a monk and celibate, held in great esteem by the entire Church, because of his great sufferings for the cause of Christ, of which he bore the visible marks. Paphnutius is recorded to have declared emphatically, "that too heavy a yoke ought not be laid upon the clergy: that marriage and married intercourse are of themselves honourable and undefiled: that the Church ought not be injured by extreme severity. It would be sufficient therefore, (and it is this portion of his speech which is of most moment to us,) it would be sufficient therefore according to the ancient

tradition of the Church, if those who had taken holy orders, without being married, were prohibited from marrying afterward, but those clergy who had married only once as laymen, were not to be separated from their wives." (Hefele, Hist. Councils I. 435.)

The words of Paphnutius seem to be in harmony with those early canons which we have considered, and also with the Greek Church of that period.

The synod of Gangra (Circ. 370) defends the marriage of the clergy in opposition to the Eustathian error, that urged the avoidance of communion with a married priest as a profanation. This council "anathematizes those who separate themselves from the communion of a married priest and refuse to partake of the holy communion consecrated by him."

The Eastern Church maintained this position forever after. The question of the marriage of the clergy was finally settled for her, in the Trullan Council held in Constantinople in the year 691, and regarded throughout the East as Ecumenical. In this Council two important canons were enacted, which seem to be but the reaffirmation of the ancient laws.

Canon III enacts, "that all priests and deacons who being married to a second wife refuse to repent shall be deposed; that those whose second wives are dead or who have repented and live in continence shall be forbidden to serve at the altar, and to exercise any priestly function in future, but shall retain their rank; that those who have married widows, or who have married after ordination, shall be suspended for a short time and then restored, but shall never be promoted to a higher order.

Canon XIII allows (notwithstanding the decrees of the Roman Church to the contrary) that married men when received to holy orders should keep their wives, and have intercourse with them excepting on those days on which they are to celebrate holy communion, etc., etc." (Landon, Man. Conc. 1, 209.) In a subsequent canon we find that the wife of one who is a bishop, having first separated from her husband of his own volition, shall be kept at his expense in some religious house or be admitted to the order of deaconesses. This implies that the bishop is not to live in matrimony.

These are the existing rules of discipline in the Greek Church to-day.

It will have been noticed that in the second canon reference is made to a contrary legislation in the Roman Church. The little council of Elvira was but a prophecy of what the discipline of Western Christendom was to become, and it is interesting to note the divergence in this respect between the Eastern and Western Churches.

In the Latin Church, the belief in the necessity of the absolute celibacy of the clergy grew steadily from the time of the Nicene Council. When Pope Siricius succeeded Damasus in the See of Peter in the year 385, he addressed a let-

ter to one of the Archbishops of the Spanish Church, expressing grief and indignation that the Spanish clergy retained their relations with their wives, and he pronounces a sentence of deposition on those who shall refuse to obey the papal decree.

A year later a series of Canons adopted by the Roman Synod was sent to the African Church, in one of which the clergy are exhorted to refrain from relations with their wives and to live in chastity. It is to be noted that Siricius urges such abstinence as incumbent on those who celebrate daily the Holy Mysteries, which is in accordance with the Greek canon of the Trullan Synod, which enforces such a rule during the period of ministration.

This recommendation bore fruit in the Church in Africa, for in the two councils of Carthage, held early in the fourth century, canons were passed enforcing the separation of the clergy from their wives. It is doubtless true that the influence of St. Augustine did much to further the adoption of these laws, and in his earnest desire for a high ideal of the priesthood, and greater purity of life among those in Holy Orders, he left the stamp of his view upon the entire African Church.

The rigid enforcement of celibacy however could not be carried into effect with entire success, and we learn that in the Council of Turin in 401, those who refused to obey the injunction were forbidden promotion to the episcopate, and as late as 441 the Council of Orange shows us how the canons had come to be disregarded, by ordering that no married man should be ordained until he had promised separation from his wife.

In spite of opposition, and of frequent transgression on the part of many, the law of celibacy became at length established in the Churches of Gaul and Spain. Pope Innocent re-affirmed the decretal of Siricius and this was again promulgated by Honorius in 420. At this early period then celibacy became the discipline of the West.

We have not time to dwell upon the history of the Church during the next thousand years. It is at times a dark picture, sometimes well nigh hopeless, but the Blessed Guidance of the Holy Ghost brought the Body of Christ through all the storms of heresy and assaults of the devil into a clearer light. During all this period however, we see a continual struggle on the part of the clergy against the rigid enforcement of celibacy upon those to be ordained.

As late as the twelfth century in the Church in Milan, which was at the time the mistress of the Churches of northern Italy, we find a married clergy, but it is well to note that in the examination of candidates for holy orders, which is given us by a contemporary historian, the ancient rule of the Apostolic canons, and of the Trullan council appears.

The candidate, if unmarried, was asked if he had strength to remain so, and if he replied in the negative he was permitted to take a wife *prior* to ordination, second marriages were for-

bidden, and the virginity of the bride was a requirement. As is well known this condition of the Church of Milan was the cause of a bitter struggle with the papal see, resulting in the enforcement of the Roman discipline.

The case of Milan is not unusual; in many countries we find that celibacy became the rule only by degrees and after intense opposition.

In England after the Norman Conquest the married clergy were held in disrepute and at the council of Winchester (1076) it was decreed, that while parish priests might retain their wives, all future marriages were forbidden, and by the year 1268 priestly marriage had become obsolete.

When in the time of Henry VIII the Papal yoke was thrown aside we find no disposition on the part of the king to permit the marriage of the clergy, on the contrary in the "Six Articles" put forth at that time, it was asserted that "priests after the order of priesthood might not marry by the law of God."

During the reign of Edward VI the marriage of the clergy was legalized, but only after great opposition, nine bishops voting against the passage of the Act. The new law however contained the following recommendation,

"It were better for the estimation of priests and other ministers in the Church of God, and therefore much to be wished, that they would willingly endeavour themselves to perpetual chastity." [2 & 3 Ed. VI, C, 22]

This Act as all others of king Edward's reign, was repealed under Queen Mary, when married priests were prohibited from officiating [1. Mary c. 2.] and on the accession of Elizabeth, although much of Mary's legislation was annulled, the married priests inhibited during her reign were not restored. In 1559, a series of Injunctions was issued, in which it was decreed that no priest or deacon was to marry without the consent of his bishop and two neighbouring justices."

From this time the marriage of those in orders was recognized in the English Church, but we have seen that the right was most reluctantly conceded and never counseled.

This then is in the briefest possible form the history of celibacy in the Church, and in the light of this history there are a few principles which we may fairly assume as Catholic.

1. It is clearly seen that in the early ages of the Church a married clergy was countenanced.
2. That matrimony must be contracted prior to ordination and never afterward with the possible exception of the diaconate.

3. Second marriage is absolutely prohibited and if occurring before ordination, is sufficient ground for rejecting the candidate.

As we compare the systems of the three great divisions of the Church to-day with these principles, it would seem that the Greek Church still abiding by the Trullan Council has preserved most nearly the discipline of the early Church. Although requiring in some cases the marriage of her parochial clergy it must always be con-

tracted prior to ordination, and a second marriage is never permitted.

In her system of enforced celibacy, as a necessary requirement for ordination the Church of Rome has departed from the earliest tradition. The evils which this system has in times past brought upon the Church are well known, and not to be discussed, although much may be said as to its practical advantage.

Our own Mother has likewise to bear a reproach, if we may say it in all loyalty and love toward her, in the laxity of her discipline with regard to her clergy. Not only do her priests and bishops marry after ordination, but she must sometimes bear the shame of a second and even a third marriage among her ministers. A practice which in the light of the little knowledge we have obtained, is far from Catholic.

What then it may be asked, is to be the attitude of one, who called by the Holy Spirit is seeking the Sacred Ministry, or who while yet in the celibate life has received the Sacred Order of Priesthood?

It is evident that in her earliest years the Church permitted married men to be ordained.

It is equally evident that she contemplated the probability of, and perhaps even expected the vow of celibacy, and at times it appears that marriage was merely sanctioned in certain cases and never counseled.

At all events the Sacred Order of priesthood was undoubtedly regarded as a bar to subsequent matrimony.

In the life of the priest there was to be no descent from heavenly to earthly things. If before the laying on of hands, he had been united in holy matrimony to a pure virgin, that holy sacrament was not to be brought into condemnation by a renunciation of the married life, but henceforth there was to be added to that life a grace which rendered all that had gone before it insignificant. The man stepped from a lower to a higher sphere, and henceforth while still true to the marriage vow and to the lesser love, the supreme object of his soul was God, and not himself and the human hearts about him.

But to one who as a celibate received this grace, there was given the highest motive first, the love of God and consecration to His service. Into this Supreme Love no other affection however pure and honourable in God's sight, must enter. It would be but looking back from heavenly things, stepping down from the high plane of the priesthood, coming out from the sanctuary to enter once again upon the things of earth. An acknowledgement that the Son of God was insufficient for all his needs.

And this surrender of self was to be purely voluntary. The Church very wisely did not force this condition upon men of various natures, temperaments and habits, she was wise in understanding that all might not be able to make this greater sacrifice, which being quite voluntary was the more acceptable to God, as it was offered freely from the soul, and not forced from with-

out. It was the willing surrender of the entire man, in response to a particular vocation of the Holy Ghost.

It is from this point of view that it seems most helpful for candidates for Holy Orders to look upon the celibate life, not as something forced upon them, not as a condition for all, it may be, who enter upon the sacred ministry, but as a privilege given us by God, that we may offer a more complete oblation of ourselves to Him and for His service, an oblation that springs from the love which the Holy Ghost has enkindled in our hearts. A blessed privilege surely which comes to those of the Anglican Communion.

But however those may be led who have not yet been admitted to the sacred office, whether by the guidance of the Holy Ghost in that holy estate which God has ordained as honourable in all men, or in the fuller sacrifice of self in the celibate life, the seal of the Priesthood should be the mark of a changeless life.

The Catholic Church declares that after the unction of the Holy Ghost the condition of a man's life is fixed. The same voice bids no downward look from the eyes which are permitted to gaze upon the Holy Mysteries of Love in the Sacrifice of the Altar. The same voice proclaims the Love of Jesus, as the highest, best and first love in the heart of one who is called to be a partaker of His Eternal Priesthood.

Letters to the Editor.

ENFORCED CLERICAL CELIBACY.

To the Editor of CATHOLIC CHAMPION:

Sir:—I am a married priest; the son of a married priest; and the grandson of a priest,—also married. I was married after my ordination to the priesthood. You will not wonder, therefore, that the "contributed" article entitled *Clerical Celibacy* which you admitted to the January number of CATHOLIC CHAMPION was personally offensive to me. This article must also have seemed insulting to a large number of your clerical readers; certainly to all who are married, and to many who are not.

It is not personal considerations alone, however, which impel me to write to you. There is a very serious responsibility resting upon the course you seem to have chosen in opening your columns, not to an argument on the necessity for unmarried priests in certain kinds of work, but to an abuse and virulent attack upon priests who have wives. In the presence of a unity of feeling and belief which is every year becoming more marked in our Church, and which has been recently strengthened by attacks upon the Anglican Communion as a whole; with progressive church work growing to proportions which it has never assumed before, and which is relatively far greater than that of other religious bodies about us; with priestly work each year more conscientiously and punctiliously performed by clergy, married as well as unmarried; to open your columns to an attack upon the theology

the manners, and the morals of the married clergy is to throw down a sure cause of permanent disagreement and dissension in the midst of a Church which is daily becoming more compact and united.

Clerical Celibacy cannot be made to develop a cleavage between the High and the Broad Church schools of thought; so the motto *divide et impera* affords no reason for exploiting it as a "Catholic" measure, if that is the object in view. The principle of clerical celibacy traverses all schools. Bishop Brooks,—a Broad Churchman,—was not married; Bishop Nicholson,—the President of the affiliated Catholic Clubs of New York, Philadelphia, Baltimore and Boston,—is. Bishop Hall is not married, his predecessor was. With the lesser clergy it is the same. Those who are exercising their priesthood with undoubted diligence and devotion are some married, and some not. And by the visible results alone, it is impossible to judge in which state of life a priest may be following his vocation. The only result, then, of the acrimonious introduction of this question will be the rending of the body ecclesiastical from the crown of the head to the sole of the feet. Broad Churchmen and High on one side, arrayed against Broad Churchmen and High on the other. And even had we no common enemy to meet, such a result would be undesirable.

But you have already admitted to your pages an article which, it seems to me, is unworthy of CATHOLIC CHAMPION. My object in writing you is not to argue the general subject of clerical celibacy, I am not competent to do that; nor is it to present you with well-attested statements, which, though they would neutralize your correspondent's effectiveness, would be unsuitable for publication; but I write to call attention to that in your contributor's article which proves him to be unfair in argument, brutal in insinuation, and withal insincere. I am glad he did not sign his article, for, while manliness might have seemed to require it, I will thus be relieved of any imputation of personal animosity.

I believe your contributor to be insincere, because, while professing to seek the welfare of the Church, he does not hesitate to stir up a question which, in the Anglican Church, has worked its own solution with beneficial results. While married priests and celibates have thus far worked in complete harmony in the Catholic revival, your contributor would, if possible, array brethren against brethren in a battle which it is certain would be never ending. Especially since, now, in some places, the Roman clergy themselves are urging a relaxation of the rule of clerical celibacy.

Your contributor is insincere because, while he professes to have at heart the best interests of the laity, he is really endeavouring to divide them into parties allied to the two classes in the priesthood. He would like to develop a class of penitents who would refuse to make their confessions except to unmarried priests. He sup-

presses what he must know to be a fact, that many men and women in another Communion never go to confession, and will not allow their children to go, solely because they will not accept this ministration from priests who are compelled to remain single. He must know, though he is silent upon this point, that the only reason why this feeling does not assume even greater proportions among Anglicans is that in the Anglican Church a penitent may choose either a married or an unmarried priest as a confessor.

Your writer is insincere because he professes to look at the subject from every point of view, and yet, at each point, he suppresses the overwhelming counter argument. He waives without a word the history of enforced clerical celibacy; he does not refer to any other than spiritual forces as bringing in that discipline; he is silent as to the influence that politics, secular and ecclesiastical, has had in introducing the custom; he does not mention that the condoning of concubinage was an inevitable accompaniment of the enforcement of the rule, nor, indeed, that "priest's children" are a well known class to-day in countries where a celibate priesthood dominates the moral ideas of the people. He says, only, in this connection, that if enforced celibacy is a cause of sin, the clergy alone as individuals are responsible and not the Church which compels those which have no vocation to celibacy to live an unnatural life.

I suspect, Mr. Editor, the professed devotion to the true interests of the Church of one who would enforce an ascetical principle on others at the expense of destroying the harmony and united action of the clergy, and of creating parties among the laity. Moreover, I suspect the moral integrity of one who insinuates that the married clergy are degenerates more than other men with wives; and who would deny to the clergy a state of life which, since the Reformation, has been a protection both to the homes of the people and to their families.

Your contributor is insincere, but his insincerities are brutal. He has a cheap sneer for the married professors of our theological seminaries: he assumes—alas for his parentage—that those men, not alone priests, who have a vocation to marriage constitute a class of degenerates: he ridicules the family life of the majority of the Anglican clergy referring to the novels of Trollope and George Eliot for examples of "tragical absurdities of the married lives of the clergy." Why does he not suggest Eugene Sue as a writer on the other side; or, indeed, Zola, who has not hesitated to print pages of celibate filthiness in order to accomplish his realistic ideal, which is photographic accuracy.

May I ask, "Is the priest, pale, thin and dressed in extreme clerical garb trundling a baby carriage at the side of a fluffy wife in white and blue at the sea shore," a more ridiculous sight than the *bon vivant* priest who is seen at the sea side, at the theatre and at the reception, gossiping with the ladies, "philopeneing" with the

ladies, flirting with the ladies but not marrying the ladies? The latter is unfortunately a sight quite as frequent as that which excites your contributor's sense of the ridiculous. Better that the risibilities of some few ecclesiastical prigs should be excited by the spectacle of a married priest walking with his wife and child, than that those vicious suggestions should abound which cannot be separated from an enforced clerical celibacy.

Again, what possible justification is there of such a remark as this: "There are perhaps some exceptions, but if the priest is to do any spiritual work of real character he must stand alone. If there is not actual celibacy there must be at least continence." Have not more than half of the priests who have engaged in the work of the Oxford movement been married men? Have not a majority of these priests raised families of children? I can only account for your contributor's language upon the supposition that he is utterly without principle.

And then, further, this writer's theological argument, for he has but one, is both faulty and unfair. He would like to give the impression that the Catholic Church by her discipline has demanded continence of the clergy. He points out that the discipline of the whole Church, except the Anglican, prohibits marriage after ordination; but he is careful not to mention that, by the opinion even of Roman theologians, the prohibition of marriage after ordination is only of ecclesiastical institution, and that the Anglican Church has, therefore, the right to define her own practice in this matter.

The real point is this. Is living with a wife and begetting a family of children incompatible, or inconsistent with the work which a parish priest is ordained to do? If a priest has a wife, must he give up hearing confessions? If he begets children in lawful wedlock, must he give up standing at the altar daily to consecrate the Body and the Blood of Christ? If he begets children after the flesh, is he incapable of begetting children to Christ? As bearing on this question the matter of whether the wife is acquired before or after ordination is an entirely irrelevant accident of discipline. And, fortunately, the belief and practice of the whole Catholic Church has forever settled this question. The Greek parish priests have always been married; the Roman Church allows Uniat priests, who are living with their wives, to say mass, even in this country; and the Anglican Church has said to her clergy, as well as to her laity, "Be fruitful, and multiply."

There are good arguments, of course, based, however, chiefly on expediency, for clerical celibacy. Our Blessed Lord said that there would be some who could receive it. But there are quite as good arguments for clerical marriage in perhaps a majority of cases. It is the wisdom of the Anglican Church that she allows natural forces to balance each other. She does not attempt to force the current of the river. It would

be as disastrous a period for the Anglican Church if the monks should begin to force the married clergy to the wall, as was the dark period when the Anglican Church, owing to the reaction from the principle of enforced clerical celibacy, had no place left in her system for vocations to the religious life.

But, Mr. Editor, I do not believe that your contributor is a monk following his vocation. He is more likely to be an unmarried priest having the final struggle with his natural affections before taking unto himself a wife.

JOHN A. STAUNTON, Jr.

New Editions and New Books.

DEVOTIONAL AND LITURGICAL.

The editors of the "Priest's Prayer Book" have lately brought out a new edition of this well-known manual. It has been revised and enlarged, notably in the section, *Bibliotheca Sacerdotalis*, and that on Anglican Orders, and now comes forward to claim once more the general acceptance of the Anglican clergy as their guide in the performance of those so-called "Occasional Offices", for which in the scramble of the Reformation, no place was found in the "Book of Common Prayer" (and, indeed, many of them would have been strangely out of place in it!) but which their present assertion of Catholic Priesthood compels them to perform; or which are thought to have been necessitated by the somewhat fantastic needs of "the masses", and the most enlightened of the centuries!

It may seem like kicking down the ladder by which one has scaled; but we confess we never thoroughly liked the book. It certainly has done a good work—filled a gap—served as a *pis aller*—been to the clergy officially what the "Treasury of Devotion" has been to the laity: but both have had their day. We are not anxious to welcome an indefinite reissue of either. Both have been too eclectic, tentative, adaptive, adoptive, diffuse, amateurish in fact; and the one under consideration certainly too Little-dalian, in his last and least admirable mood, to be perpetually satisfying.

Learning (or what passes for it) and enterprise have never been lacking amongst us. Love of adventure is perhaps a characteristic of our race. Consequently for long most Anglican devotional and liturgical manuals have been like nothing so much as the fascinating bric-a-brac shops on 4th Ave., where you shall see attenuated French or sumptuous Spanish vestments cheek-by-jowl with rough-dried pilgrims' bathing-dresses from Jordan, and rosaries of scented beans from Carmel: XV Century censers from "dissolved" monasteries of Italy, and silver-beaded *patrizias* from Mt. Athos; to say nothing of napless hats of George Washington's, and cradles that came over in the "Mayflower"!

Now all this is vastly entertaining, and sweetly delightful to persons of learned leisure; but it is real *impedimenta* in any serious warfare. So,

one of the first and most practical objections we have to the "Priest's Prayer Book" in any of its editions, is that it is too bulky, and yet not comprehensive enough. More plainly. It contains many things unnecessary, and omits many absolutely essential *e. g.* It contains a Pontifical, which no one on earth wants but a Bishop; and it universally omits the psalms which form integral parts of nearly every office in it. True it gives the references for the latter, but that necessitates two books, a most inconvenient necessity, especially where a priest has to perform manual acts in administering a sacrament, *e. g.* Extreme Unction.

This appended unnecessary Pontifical, moreover, increases the cost of the book, a thing contrary to the principles of the Blessed Reformation! For is it not declared in the Preface of the 1st Book of Common Prayer that one advantage of the new order is that "by the means thereof the people shall not be at so great charge for books as in time past they have been?" But perhaps this was meant to save only the pockets of the faithful laity!

And if it be urged that every scholarly priest should be familiar with the Pontifical, and have one in his library, it would hardly be contended, we imagine, that the norm of study should be the private enterprise of these editors.

Another objection to its presence is that (however unreasonably) it tends to encourage our clergy to imagine they're all Bishops (an "Episcopal" Church with a vengeance!) and at liberty to usurp Pontifical acts at pleasure. Indeed, it is one of the *desiderata* of a truly revised "Priest's Prayer Book," that all Benedictions &c., ordinarily reserved for the Bishop, and requiring special faculty for their performance by a priest, be distinctly stated.

Another objection. Why perpetuate that characteristically Anglican, and epicene word "Celebration?" "Preparation for *Celebration*" we read, as an equivalent, we suppose, for *Præparatio ad Missam*. Why not "Preparation before Mass?" or "for celebrating Mass?" surely we have outgrown the milk-stage of calling Purgatory, "Paradise", or "the Intermediate State": our money-collecting, "the offertory"; and Mass, "the Celebration"? It all smacks so of nice, smug, "correct" churches, "coloured stoles", dazzling book-markers, and women swarming everywhere around sacristy and chancel!

Yet another. Why perpetuate the absolutely unliturgical custom of prefixing the Oremus to the Kyrie and Pater in the Offices? Surely it is meant to be the technical preface of the *Oration*, as distinct from the *Preces*, not a signal for people to make a noise by kneeling down. Besides, it has not really even Anglican precedent. In the Book of 1549 it is in its proper place. By some curious blunder, either scribe's or printer's, it seems to have got into its present position in the revisions of 1603, and 1662; but why should this particular error be deliberately followed by

compilers possessing a free-hand; and professing to follow Catholic models?

These are some of the more evident defects, *vis.*: unnecessary bulk and cost, the omission of essential forms and rules, the obsolete or unliturgical use of words.

What we desire to see provided at no distant date for our clergy, is a compendious manual, covering much of the ground of the *Rituale Romanum*, or its correspondent "Manual of Prayers" issued after the Council of Baltimore in 1889.

It ought to be clear, concise, explicit: and compiled entirely from Western Forms. We are either Westerns or nothing; and we hope we have outlived the days of *dilettante* eclecticism. As for "liturgical enrichment," we imagine the Huntingtonian application of it to the last American revision of the Book of Common Prayer, is enough to make all earnest men shudder at the phrase for ever.

"The Divine Service," by the Rev. H. P. Dyer of Baltimore, Md., adds one more to the many excellent manuals of devotion and instruction which the zeal of our Catholic-minded clergy has of late provided for their flocks. We have no doubt that local experience has prompted the issue of each in turn; that each has its little especial excellence; and so we can frankly commend them in turn, knowing that somewhere will be a soul which will find its especial need supplied by each of them. By the way, why should not the Hail Mary be set as a matter of course along side of the Our Father in any book claiming Catholic adoption? And the Angelus be the accepted form of midday prayer?

Would it not also be consistent and pious to append the common form "May the souls of the Faithful &c." to all forms of morning and evening prayer?

We should find great difficulty in recommending "The Bread and the Breath of Life"—a series of spiritual instructions on Holy Communion, by the Very Reverend Harry J. Bodley, Dean of Grace Cathedral, Topeka, Kan.—to any undiscerning pious person. We have no doubt of the author's own piety and orthodoxy, but the language is so untheological and misleading, that we should be afraid it might easily breed heresy in a soul.

To say as the author does on the first page of his "Introduction" that the faithful communicant receives, in addition to the Body and Blood of Christ, in the Eucharist, the Holy Ghost! is surely a grave error, and most unwarrantable statement. The reason given is still more strange, *because* it is a Sacrament, and therefore a means of grace!

Surely a Sacrament is a means of grace, because it applies to the soul, for its varying needs, some of the Merits of the Precious Blood of Christ; *not* because it necessarily communicates the Holy Ghost.

True all Sacraments become possible in the Church through the operation of the Holy Ghost but it was also through "the operation of the Holy Ghost" (as the Christmas Preface of the Mass teaches) that the Eternal Son, "was made very man of the substance of the Virgin Mary his mother;" and yet we are sure that the Very Reverend Dean would shrink from the impiety of saying that consequently it was the Holy Ghost who became incarnate!

He goes on to establish his strange contention by an extraordinary *melange* of mystic and physiological arguments. But when he contends (as is undoubtedly just) that the Spirit of Life is necessary for the proper assimilation of the Heavenly Food, is he oblivious that this very gift which makes us *capaces sacramenti*, capable of receiving *any* Christian Sacrament, comes to all the Faithful in the New-Birth of the initial sacrament of Baptism?

And the Blessed Sacrament itself is surely "*Panis vivus et vitalis*," (as St. Thomas's Prose words it), "living and life-giving Bread," *because* it is the Incarnate Son of God, to whom the "Father hath given to have life in himself," *not* because it enshrines the Holy Ghost,—which it does not. The Holy Ghost, indeed, caused the Eternal Son to become incarnate in Mary; and he causes the Living Christ to become Present in the Blessed Sacrament; but he did *not* become incarnate himself; and he is *not* given to us in the Blessed Sacrament!

We should advise the Very Reverend the Dean of Topeka to recall his brochure, lest falling into hands unable to fathom his mystic piety, it should make them unconscious heretics!

Book Notice.

HYMNAL OF THE CHURCH: WITH MUSIC. Edited by Rev. James H. Darlington, D.D., Rector of Christ Church, Bedford Avenue, Brooklyn. New York: Thomas Whittaker, 2 and 3 Bible House. \$0.75.

This book marks a step in the right direction. It is an evidence of a reaction from the complicated forms of many of our modern hymn tunes, which have so often become things of sentiment, problems of involved harmony, little "great works" of persons who want to produce the sensuous or the apparently learned, in a moment of time, as it were.

Still, the book, while well intended is not radical enough. Too much attention has been given in it to mere whim, and personal attachment to what are called "old favorites," among which appear rather too much of the *do, mi, sol, do* type of melody, of which Lowell Mason has been the father. A few tunes which pass under Lowell Mason's name are really Gregorian melodies, and these have the devotional fervor of true Church song, simple, direct, and unaffected, far removed from the monotonous and mechanical movements of his imitators.

It would be too much to expect that a reviewer

should point out the too frequent errors of type and harmony or injudicious arrangement, inevitable in amateur editorship. A really good Hymnal should not depend on the religious fervor or the good intentions of the compiler, but should have the service of one or more thoroughly skilled musicians, professional men, and a committee of clergymen who would work with them, and the rules under which they should work, we would venture to say, should be some such as these.

1. Let the Tunes be as limited in number as possible. Repetition of tunes to hymns of kindred tone is not detrimental, while too great a variety to choose from is often confusing and useless.

2. Let the melodic range of the tunes be easily within the vocal range of the congregation. F on the fifth line of the treble should be the general limit. The place for higher vocal range is in the anthem.

3. Let the melodies and harmonies be strictly diatonic, without abstruse or far-fetched modulations.

Such melodies and harmonies, simple as they may seem, call for the best and most accurate writing. In such a style every dissonance must be duly prepared, and all must flow on with the dignity of thoroughly thought-out and grave rhetorical dissertation, in which the mind of the listener is led on to anticipate the conclusion of the rhetorician. In like manner the true musician, writing for the voices of the people, will prepare their ears for the approaching harmonies, which they will, by innate musical instinct, anticipate. The anticipative logical faculty in one listening to a good, clear speaker, is exactly parallel to the innate musical instinct, when listening to or taking part in music.

As we have said before this book is a step in the right direction, and an attempt to bring back our hymn tunes to a simple, grave, and congregational aspect. Our hymnals have become stuffed with fustian heroics and amateur sublimities in pigmy form, to the disgust of true musicians. Let there be real sublimity in anthem or High Service, but let the song of the people be kept within its proper limits, and then we will have congregational singing placed on a firm and solid basis. But here the question comes, "Will our people sing?" They certainly will not if the Hymn tune is so sensuous as to be worth listening to, as mere music, or if the melody is what is remembered and loved and not the words. Hence our advocacy of a lesser number of Hymn tunes, their more limited range of melody, and their thoroughly correct and simple harmonies.

The J. and R. Lamb loan collection of ecclesiastical and memorial art which has been on exhibition in the Pratt Institute galleries for several weeks, is to be transferred by request to Manhattan Borough, where it will be thrown open to the public. The date of opening will be duly announced in these columns.

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- Maundy Thursday.**—Low Mass 6:45, 7, 7:45, 10 A. M. Procession of the Blessed Sacrament and Benediction, 8:15 P. M.
- Good Friday.**—Holy Communion 7 A. M. Preaching of the Cross 12 M. to 3 P. M. Compline and Sermon 8:15 P. M.
- April 10th.**—Easter Day.—Low Mass 5:30, 6:15, 7, 7:45, 8:30, 9:10 (German); Solemn Mass, (Schubert in A flat) 11 A. M. Procession of the Blessed Sacrament and Benediction 4:30; Compline and Sermon 8 P. M. Fr. Ritchie will preach at night. Subject: "Recompense."
- April 17th.**—Low Sunday. Hours of Service as on April 3d. 11 A. M. Mass, Schubert in A flat. Fr. Ritchie will preach morning and night. Subjects: "Newly created things," and "Teaching and Baptizing." **MEN ESPECIALLY INVITED THIS EVENING.**
- April 24th.**—2d Sunday after Easter. Hours of Service as on April 3d. 11 A. M. Mass, Mozart's 1st. Fr. Ritchie will preach morning and night. Subjects: "According to their pastures" and "Signs following."
- April 27th.**—Annual parish festival and Rector's Silver Jubilee. Solemn Mass (Haydn's Imperial) 11 A. M. Reception in the School Rooms 8 P. M.

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# Catholic Champion

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VOL. X. No. 5.

NEW YORK, APRIL 1898.

Price 10 Cents.

## Church News of the Month.

The Russian Church, says the *Church Times*, has returned a very emphatic reply to the late invitations of the Roman Pontiff, if a somewhat indirect one, by the solemn canonisation of "St. Isidore and the seventy-two Martyrs." On January 8 (old style), 1472, the year in which Thomas à Kempis died, and ten years before the birth of Luther, "the priest, Isidore, and seventy-two laymen," says the official Russian Ecclesiastical Gazette, died at Juvjèv (the Russian name of Dorpat) for the Orthodox Faith. When the Roman Cardinal, Bessarion, was appointed Patriarch of Constantinople, a Bishop of the "Italian Mission" was sent to Dorpat to insist that the priests and faithful should renounce their "Greek heresies," and accept the faith and obedience of Rome. The priest Isidore and seventy-two members of his congregation refused to comply, and were condemned to be drowned as "heretics and schismatics." The sentence was executed on January 8th, 1472. The Holy Synod has ordained that Isidore and his companions shall be honoured annually henceforward on that day by the Russian Church. A solemn procession was made this year to the legendary spot at which they are said to have met their death, and Mass was said there in the presence of an immense crowd. It is a suggestive historical coincidence that the decree of the Holy Synod should concur in time with the "Russification" of the heretofore Lutheran University of Dorpat. It commemorates a "No Popery," which is a hundred years older than Protestantism. Dorpat never became Roman; but in the next century it fell into the hands of the Lutherans, and the native inhabitants were compelled to flee into Russia. In the seventeenth century it again became Russian, and now Lutheranism is gradually but surely declining before the advance of the Russian Church.

The Propaganda has just issued its "Annuary of Catholic Missions," in which it is stated that the Romanists of Great Britain, by which is meant, apparently, the United Kingdom, have increased during the past two years to the extent of 37,203, bringing the total number to 5,283,059. But on the testimony of a Roman witness in the *Westminster Gazette* four years ago this total points to a serious decrease. In 1841 the Romanists of the United Kingdom numbered

7,000,000, or 26 per cent. of the whole population. In 1891 they had dropped to 5,500,000, or 16 per cent. The figures for the present time as given by the "Annuary" show a further decline.

Bishop Paret, of Maryland, has issued, under date of March 15, the following letter to his clergy :

"God has brought us to times of uncertainty, trouble and danger. He calls us, our nation, and its authorities to use all possible patience of wisdom. And as helping to that, I exhort that you keep your sermons free from all questions of war or of national politics, and from unnecessary professions of patriotism. True patriotism does not need to be boastful. Important as these things are, they have no place in the pulpit. Our blessed Saviour and His first apostles are our best models for preaching the Gospel. There were questions of deepest national importance then pressing upon the minds of the people, but they did not make them themes for preaching. They had something still higher to speak of; the great spiritual truths of the Gospel, and its great moral principles and duties. These prevailing would bring peace and truth as their results. As citizens, you may and must take interest in national affairs, but keep Spain and points of national policy out of your sermons. Preach Christ, His words, His example of truth, His love. Our special duty now is to pray; as St. Paul says,

"I exhort that first of all, supplications, prayers, intercessions and giving of thanks be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty."

## THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

The bicentenary of the S. P. C. K. at St. Paul's on March 8 was a memorable service. The congregation was more largely composed of laymen than we should have expected. At 11 a. m. in "the good old times" one would have expected only ladies and clergymen at a service in the City. But the S. P. C. K., and its kindred and daughter societies, have leavened London, and probably the number of laymen who attended is a sign of S. P. C. K. influence and how it has achieved its work. Only a controversialist could ask, "where are the men?" There were hun-

dreds of them in all directions, and of all classes, most reverently joining in the service.

The procession was impressive, the golden cross of Canterbury soaring on high over the Bishops and clergy. The Archbishop's voice was clear and resonant, and both in the sermon and in the office he could be heard well. A Celebration with three Archbishops officiating was, we think, unprecedented at St. Paul's *i.e.*, with an Archbishop as celebrant, Gospeller, and Epistoler. The procession of his Grace from the altar to the pulpit (although, perchance, some rubricians might have thought it needless) had an impressive effect. His sermon was simple, detailed, and instructive, and thoroughly to the point. Most of the vast congregation must have heard it. The occasion was a grand one, and worthy of mention in the ecclesiastical history of the future.

The processional was "Blessed City, Heavenly Salem." The Epistoler was the Archbishop of Capetown and the Gospeller the Archbishop of Rupertsland.

The Primate chose as his text the parables of the mustard seed and the leaven in St. Matthew xiii. His Grace said that just 200 years ago five men met to consider what could be done to deal with the ignorance and immorality which prevailed throughout the land, the people at large having been infected with the licentiousness of her rulers, the Court not long before having been the wickedest in Europe. The most astonishing ignorance prevailed. Children were seldom catechised, and thousands who called themselves Christians did not know what Christianity meant. Numberless small associations had endeavoured to meet the evil, but the proposal of the five Churchmen—especially Dr. Bray, the one clergyman among them above whom not even John Wesley ranked in his endeavour to leaven the whole mass of the people with the Gospel—was to form a society to deal with the whole country. His Grace traced its missionary, educational, and literary work, and said that the work had grown as the grain of mustard seed, and its influence had spread as the leaven through the loaf. It was the first body to appoint school inspectors. Gradually its influence permeated the Church, and it was largely due to its quiet labours that the great religious revival at the end of the last century was so successful. The Society had always acted on the principle that the root of all morals was to be found in the promulgation of the faith as contained in the Creeds and Catechism, and that a very large view of history disproved the saying:

For forms of faith let graceless zealots fight,  
He won't be wrong whose life is in the right.

Religion alone could give permanence and real stability to morals, and on Christian faith all Christian life must be founded, so that they must never be slack in the education of the con-

science which lies at the well spring of all that is holiest and best.

The S. P. C. K. is the oldest Society in the Church of England. On March 8, 1698, there met in Gray's-inn four laymen and one clergyman—Francis Lord Guildford, Sir Humphrey Mackworth, Bart., Mr. Justice Hook, Colonel Maynard Colchester, and the Rev. Thomas Bray—and a more remarkable example of the great results which may accrue from small beginnings can hardly be conceived than in the history of the S. P. C. K., described by the late Archbishop Benson as "the most important Society, and its work the very largest, ever conceived." Among its earlier members were Burnet, Bishop of Salisbury; John Evelyn; Gilbert White, of Selborne; John Strype, the famous antiquary; and the Rev. Samuel Wesley.

One hundred and seventy years before the State provided education for the children of the poor the Society had no fewer than 117 schools, with 7,000 children, in London and Westminster. In 1811 the educational work of the Society was handed over to the National Society, and now, save in supporting training colleges—it has erected one at Tottenham at its own expense—it is not directly concerned in that department of work. It is as a great publishing Society that it is best known. Bibles and Prayer Books, in all shapes and sizes, find their way from its central offices all over the globe. Innumerable tracts—in Lent and other seasons hundreds of thousands are sent free to poor churches—issue from its press. Story-books—many beautifully illustrated—and standard works of travel, biography, and science, are being published, while its exegetical comments on the Bible are a leading feature of its later publications. It gives away yearly 12,000*l.* worth of books.

Invaluable as its work is at home its potent influence for good has been probably still more felt in the colonies. Mr. Bray, one of its original founders, went over to America, and the Society supplied to Maryland alone sixteen clergymen, acquired glebes for them, supplied them with libraries, and furnished the emigrants with thousands of books. As the educational work of the Society had to be made over to the National Society, so its direct missionary efforts were handed over to the S. P. G. During the last sixty years, besides supplying colonial and missionary churches with copious literature, it has given nearly 100,000*l.* towards the endowment of bishoprics. Another feature of the Society's work is its medical missions; while of late, under the direction of Mr. Bridger, of Liverpool, it has done much for emigrants both on board ship and on their arrival in the colonies. Enough has been said to show the varied nature of the work, but for further details of its unique history all interested should study a pamphlet, "The Two Hundredth Birthday of the S. P. C. K."



Mr. Gladstone, it may be interesting to notice, was elected a member of the Society in 1829. In 1836, speaking from his experience as Under-Secretary for the Colonies, he wrote:—"It is fearful to contemplate the growth of States, such as those we are founding both in North America and in the King's Australian dominions, likely to reach to such a height of physical well-being in conjunction with so great a degree of religious destitution. Almost any proposal is worth the making which seems to present a possibility of mitigating an evil so tremendous, because, if it comes, it will come in the place which ought to have been occupied by a blessing." Characteristically, Mr. Gladstone set to work and prepared a list of suitable books and tracts himself.

—*Church Review.*

Of St. Paul's Cathedral at the present day, Peter Lombard thus writes in the *Church Times*: To a man who remembers, as I do, St. Paul's in the early forties, there was much matter for meditation and thankfulness as I joined in the service on March 8. Those old days were they in which twopence was charged for admission into the Cathedral, and I have here some of the satires directed against the impost. The daily services were frequently attended by half a dozen people or so; it is only fair to say that so far back as the memory of the oldest inhabitant goes, the musical part was very beautiful. Attwood and Goss are names which will always be held in the highest honour by English musicians, and under their successors our great Cathedral still stands in the van. Gounod, a judge as competent as he was unprejudiced, declared the St. Paul's service the finest in Europe. And it is well known that Cardinal Newman, when he found himself within reach, used to steal in. He loved, he said, to hear the English Psalms chanted.

Still it is not the mere music which gladdens one in attending St. Paul's services. Of course the most obvious change is the abolition of the twopence, and the opening of the Cathedral daily. And then the congregations. Honour to the memory of Bishop Tait, who, simultaneously with Dean Trench at Westminster, set his heart on seeing our great London minsters restored to their proper uses. Both men had immense obstacles to overcome, the memory of which need not be revived now. The Sunday evening services were begun, the crowds streaming in; prophecy number one, that the other churches would be left empty, and number two, that as soon as the novelty went off nobody would come any more, have remained to this day unfulfilled. Certainly, the ceremonial of Thursday, the long and stately procession, the Cathedral filled from end to end, the devoutness of the worshippers, the oneness of heart which seemed to make itself felt,—well, to quote the sacred book, we "thanked God and took courage."

There are those, it is true, who will tell you

that the preaching power of St. Paul's is not what it was. They have said so for years, holding that there has never been perfection in the pulpit since Henry Melvill descended from it. "Liddon wasn't a patch upon him," I once heard a constant frequenter of St. Paul's say. Such things must always be matters of opinion. Speaking for myself, I preferred Melvill's method to Liddon's, and Dean Church's to both. I have heard during my life most of the great preachers of the age, and though there seems a smaller number than of old just now, we have amongst us men who are worthy to be placed in the first rank of the long and mighty roll. A Judge and an Archdeacon dropped in upon me for some tea, a Sunday or two ago, and both of them, the layman and the cleric, declared that they had never in their lives heard a finer sermon than they had been listening to that afternoon.

There was one aspect of the Primate's noble sermon on Wednesday, such as I doubt that the great cathedral ever witnessed before. I call it a noble sermon, not because there were any flights of rhetoric, but because of its manly simplicity, and manifest sincerity, and profound and pathetic sympathy. I believe there is not reader who listened to that sermon who will not agree with my expressions to the uttermost. But it is not this to which I refer. We have listened to plenty of sermons as eloquent and more polished. But I wonder whether St. Paul's pulpit ever held an Archbishop, of the present Primate's years, whose voice rang from end to end without faltering. I was in the choir, a long way behind him, where I could not even see him, and I heard it all. Several Primates have lived longer than the present, two within my recollection, but neither of them in their latter days would have been able to preach that sermon in the great Cathedral.

The long promised Clerical Directory of the American Church has made its appearance. It is an octavo of 473 pp. neatly bound in black cloth. The typography and paper are disappointing; the usual typographical errors are numerous. The proof reading must have been very hurriedly done. In the list of Diocesan officers, those of the Journals of 1896 have in some instances been reprinted. Such a well-known institution as the Stevens Institute of Technology is printed as St. Stevens School, Hoboken! There are omissions in the names of the clergy and from the lists furnished to the editor there are many omissions of previous "spheres of labor." To the vestry men of vacant parishes, obituary editors, and others interested in looking up the records of the clergy, the book is not as yet an infallible guide. Independent inquiry must still be made to gain complete and reliable information. It is perhaps a sign of the times that 22 pages are devoted to the Brotherhood of St. Andrew. Why these lists should be included in

a Clerical Directory is hard to say unless we assume that the Church has recognized one or more of the Minor Orders. There are many curious and portentous items bearing on the question of Clerical Support. The concluding paragraph on page 5 of the Editor's Preface is full of matter for calm reflection and increased interest in Aged and Infirm Clergy Funds for the aged, veteran and unsuccessful parochial clergy.

It seems to one that the Table of Lessons for Sundays, Holy Days and Ferials might very properly be omitted in the succeeding editions. The List of Archbishops and Bishops of the Church in England, Wales, Scotland and Ireland, and Colonial Bishops from the first appointment to the present time is valuable to few readers. A very complete list of Theological Colleges and Church Colleges, Newspapers, Periodicals, Diocesan Newspapers and Magazines is quite a good feature.

The Editor and projectors of the new contribution to Church Statistics ought to have substantial help in making the book more trustworthy in matter. It is distressing to find so many errors in the spelling of the names of the clergy and of towns and villages of greater or less renown. Of course it was a heavy task to compile such information as is put before us in this initial volume of the Directory and we hope some one quite familiar with the names and places of the diocesan clergy may be engaged in each jurisdiction to correct the many manifest errors.

THE ARCHBISHOPS' REPLY TO CARDINAL VAUGHAN.  
The Archbishops of Canterbury and York have addressed the following letter to Cardinal Vaughan:—

Lambeth Palace, S. E., March 12, 1898.

My Lord Cardinal,—We have carefully read the letter addressed to us by your Eminence and the Bishops associated with you under the title of "A Vindication of the Bull *Apostolicæ Curæ*."

But we do not see how anything would be gained by again going over the ground covered by the Bull and our answer.

We need scarcely add that we are quite unable to admit the claims made in your opening paragraphs as regards the power and authority of his Holiness the Pope. Such claims have been deliberately and consistently rejected, not only by the Church of England, but also by the great Churches of the East. Nor can we allow that these bodies have given any evidence of that chaos which you suppose to be inevitable where the Papal claims are not accepted.

In one respect it seems to us that your letter hardly justifies the title which you gave to it of a "Vindication of the Bull *Apostolicæ Curæ*." For the Bull, though it deals with the matter, the form, and the intention of the Ordinal, makes no direct reference to the doctrine of Transubstantiation, whereas in your letter the acceptance of that doctrine is practically consti-

tuted the one sure test of the validity of holy orders. Had his Holiness (in his Bull) followed the line of argument which you have now adopted, our answer must have taken a different form. But we could not answer what he did not say. The Church of England has clearly stated her position with respect to this doctrine, and it is unnecessary for us to say that we heartily and firmly concur in the judgment which she has pronounced.

It is, for us, simply impossible to believe it to be the will of our Lord that admission to the ministry of the Church of Christ should depend upon the acceptance of a metaphysical definition, expressed in terms of mediæval philosophy, of the mysterious gift bestowed in the Holy Eucharist; above all when we remember that such a definition was unknown to the Church in the early ages of its history and only publicly affirmed by the Church of Rome in the thirteenth century.

While we earnestly beseech Almighty God to fulfil in His own time and way our Saviour's prayer for the unity of His Church, we sorrowfully believe that among the hindrances to this fulfilment there are few more powerful than the claims of supremacy and infallibility alleged on behalf of the Pope of Rome, and the novel dogmas which have been accepted from time to time by the Roman Church.

We are, your Eminence's servants in Christ,

F. CANTUAR.

WILLELM. EBOR.

His Eminence the Lord Cardinal Vaughan.

Mr. George Müller died suddenly on March 10 in his ninety-third year. In his preface to the last annual report of the orphanages at Bristol, he gave a brief and characteristic review of the work from the beginning. He says:—"We ask God about all our necessities, and we confidently expect help from Him, and Him alone, to supply our needs, as He has done for sixty-three years. Our requirements are great, many, and varied, and, regarding them all, we have our eyes directed towards the Lord, and He is ever mindful of us, though sometimes faith and patience are considerably exercised before the needed help comes. Nearly 2,000 persons day by day sit down to their meals. The orphans are not only fed but clothed. Six thousand pairs of boots and shoes alone are needed, both the supplies of new and repairs. How many hundred pounds it takes! Every boy apprenticed has a premium of 13<sup>1</sup>/<sub>2</sub> paid for him. Then come the expenses for repairs, printing, and white-washing of five large houses, the thousands of articles of furniture and other necessities, the large staff of overseers, the nurses in the infirmary, and the heavy taxes, to say nothing of extraordinary expenses. The expenses not only require the purse of a nobleman, but at least nine out of ten of our nobility would be unable to meet such expenses, but though we have nothing of their wealth, yet we are able, with as much, if not greater ease than very rich noble-

men, to accomplish this by looking to the infinitely rich One for everything." He always said that the orphanages did not belong to him or to any sect, but to God. When the exchequer was empty and the larder gave signs of being exhausted in a few hours; when his great household could not be kept going another twenty-four hours without the needed help, that help was always forthcoming. A cheque, a cargo of potatoes, a load of flour, a stock of bread, a consignment of clothes, boots, linen, trinkets rolled in, addressed to the care of Mr. George Müller. And this was not merely the experience of a day, but of sixty-two long years. The five buildings on Ashley Down—the last of them completed in 1870—cost 115,000*l.* to construct, and up to May last the total amount received in money gifts reached the stupendous total of 1,424,646*l.* With that sum he had dealt with 121,683 boys and girls; he had founded and established schools; he had circulated all over the world, and in various languages, 281,682 Bibles, 1,448,662 New Testaments, 21,343 copies of the Book of Psalms, and 222,196 other portions of Holy Scripture.

An excellent meeting was held at the Mansion-house, London, on March 12, under the presidency of Lord Farquhar, in support of the Church Army. Amongst the speakers was the Dean of Rochester, who struck a true note when he said that though they could not help admiring the zeal and persevering energy of the Salvation Army, they could not heartily co-operate with a scheme which to them, as Churchmen, was strange in its doctrine and ignored the sacraments of the Gospel. The Bishop of London also spoke of the loyalty to the Church exhibited by the Church Army.

Lord Farquhar said he had had opportunity of watching for several years past the operations of the Society, and he could bear testimony to the excellent work that was done by the Church Army. The institution had at present seventy labour homes in the metropolis, and throughout the provinces from Newcastle to Plymouth, for dealing with the outcast, the destitute and despairing—men, women, and boys—wholly irrespective of creed, character, or colour. Upwards of 13,000 cases were dealt with last year. Fifty-eight per cent. of all those received obtained, by this means, a genuinely fresh start in life. This work of the Church among the outcast and destitute had the warm approval and support of the Home Office, the Prison Commissioners, the Local Government Board, the Charity Organization Society, Discharged Prisoners Aid Societies, the judges, the Archbishops and Bishops, magistrates, prison governors and chaplains, police, and others, while many Boards of Guardians made grants to the Society because it took persons off the rates, and turned them into rate-payers—tolerably satisfactory testimony of the genuine character of the work done. The committee were being sorely pressed to open more homes in London and various parts of the

provinces, but additional funds were, of course, required for this. We wish the managers of our American Church Army would take pattern after their English prototype, and keep clear of Salvation Army Methods. It is noteworthy that the English Church Army does not *ignore the Sacraments*.

#### AN APPEAL.

Are there any who have the Catholic Faith at heart, and desire to see it thoroughly taught, that will help S. Michael's Church, Wilmington to raise one thousand dollars (\$1,000) to make necessary repairs to the Church and pay off part of a heavy mortgage?

S. Michael's is the only church in Delaware which has a daily Mass.

Donations can be sent to Rev. Harry Ransom, 521 West 6th St. Wilmington, Del.—

#### Notes.

Dr. Eremete Pierrotti, a French scientist, architect and engineer, when an infidel, journeyed through Palestine with the avowed intention of disproving the truth of the Bible. Visiting the heaps of stone over Absalom's grave, he sat down to meditate with a heart full of unbelief, and while he tarried there an Arab woman came by with her little child, which she held by the hand. In passing she threw a stone upon the heap marking the tomb of Absalom, and bade her child do the same.

"What do you do that for?"

"Because it is the grave of a wicked son who disobeyed his father."

"And who was he?"

"The son of David," she replied. He started as if a blow had struck him. Here was an Arab woman, a Mohammedan, who probably had never seen a copy of the Scriptures, and could not read a word of them, yet she held these ancient facts and was teaching her child to fling a stone at the monument called by the name of a son who rebelled against his father.

Dr. Pierrotti, Bible in hand, turned to the story of Absalom, and as he read it a new light shone on him.

This was the first of many convictions which so wrought upon him, that at length he embraced the faith he once attempted to destroy, and devoted his life to the proof and illustration of the sacred Scriptures.—*Amer. Ch. S. S. Mag.*

This charming anecdote is told of Prof. D'Arcy Thompson. While conducting examinations at an English university, he learned that one of the students to be examined, a young woman who was a candidate for a degree, was so timid and nervous that it was likely she would not do herself justice, and he was asked to make allowance for this. Professor Thompson asked to be presented to her before the hour for the examination, and after meeting her he suggested that, as they had a few moments at their disposal, he would be pleased to have her show him about

the museum. She gladly assented to this, and they spent a delightful half hour; but when the dreaded time approached the nervousness of the young woman became apparent. Finally she summoned courage to ask when the ordeal would take place. Professor Thompson told her the dreaded hour was over. While they had sauntered about the museum he had put her through a rigid examination, she had answered his questions brilliantly, and she received her degree.

A naturalist of Brazil gives an account of an expedition that he made to one of the islands of the Amazon to shoot spoonbills, ibises and other magnificent birds which are abundant there. His design was completely baffled, however, by a little sandpiper, which preceded him, continually uttering his tell-tale cry, which at once aroused all the birds within hearing. Throughout the day did this individual bird continue its self-imposed duty of acting as sentinel to others, effectually preventing the approach of the hunter to his game and yet managing to keep out of the range of his gun.

The Congress of American Ornithologists have been discussing the subject of the merciless slaughter of wild birds for decorative purposes. It appears that England imports 25,000,000 slaughtered birds every year, all of which are made into articles of personal adornment. A single London dealer receives annually 400,000 humming birds, 6,000 birds of Paradise and 500,000 of other species. These figures show to what an extent the reckless destruction of birds has been carried at the behest of fashion. This is what one of the most influential of the New York papers says about it: "If certain species of bird life are ultimately extinguished, as they certainly will be unless the slaughter is checked, the responsibility for it will rest upon the women. It is they who encourage the deadly work by using the plumage of its victims for personal adornment, and upon them will rest the guilt of a wanton and irreparable crime against the Commonwealth and the common beauty of the world."

The cough nuisance says the *London Church Review* was very marked at St. Jude's last Sunday evening, and was evidently a great cause of annoyance, not only to the preacher (the Rev. Arnold Pinchard, Vicar), who frequently paused in his sermon and repeated what words had been rendered inaudible by the incessant coughing, but to the majority of the congregation. With all due allowance for the number of relaxed throats and colds at this season of the year, it must be admitted that a good deal of this coughing in church is due either to an undesirable habit or to carelessness. With many people a cough could be easily controlled, or minimised, by the carrying of some lozenges in the pocket, and using such as a palliative when the throat became troublesome. If one's memory serves one right, the Vicar of St. Jude's some time ago

spoke of the difficulty of preaching against a chorus of coughs, and asked his hearers to exercise some control. One wished he had spoken again on this subject on Sunday night. If half the coughing that was heard in St. Jude's on Sunday evening had taken place in a theatre there would have been a great deal of fuss made about it in the press. Another church where this coughing is painfully and annoyingly noticeable is St. Alban's.

It has been the belief of the Church in all ages that the Blessed Virgin Mary was ever virgin and had no other children besides our Blessed Lord. The Helvidian theory has been completely refuted, amongst others by our own Hooker and Pearson, and the supposition that the word "firstborn" implies that other children were born after Christ is untenable. Apart from the fact that some MSS. lack the phrase, it has been pointed out that the Greek word and its Latin equivalent (*primogenitum*) is always applied in Scripture to the child who is born first, not to that child who is followed by other children. So St. Jerome, who wrote a tractate against Helvidius, and quotes the law as to the dedication of the firstborn (Numbers xviii, 16.), showing that if the term "firstborn" implies the birth of younger children, then "the priests cannot claim the firstlings until their successors have been begotten." Hence "every only-begotten son is a firstborn, but not every firstborn is an only begotten."—*Church Times*.

Confirmation in the Churches of the East is not separated from Baptism, but in the West, about the ninth century, the two began to be separated by an interval of time, so that both in the Roman and the English Churches Confirmation is made a separate rite.—*Church Times*.

Words do not mean to a heathen what they do to a Christian. The ideas that lie back of words vary so much that an utterance which would be very explicit to people familiar with our training and modes of thought may not be at all understood by those who have different conceptions from our own. A missionary of the American Presbyterian Board writes as follows: What does 'God' mean to an average woman in India? It means the stone image in a temple where she goes more or less often to worship. What does 'sin' mean? It means coming into personal contact with one of a lower caste; it means taking the life of a creature, be it a mosquito or a cow. It means eating the flesh of any creature."

The only salvation of India, even from the economic point of view, is, in the opinion of those who have longest and most deeply studied it, its Christianization. Hindu idolatry and Islam are the blights that are destroying the country. The paralysis of caste on the one side and the fetters of bigotry on the other delay civilization and obscure enlightenment.—Julian Hawthorne, in the *Cosmopolitan*.

## Sermon.

### In The Night Season.

"I have thought upon Thy Name, O Lord, in the night season; and have kept Thy law.—Ps. cxix, 55.

There is a widespread popular belief among men that the powers of evil are especially alert and mischievous during the night hours; that is that the darkness is peculiarly the sphere of malignant spirits. Many no doubt would characterize such a belief as superstitious. Indeed there are many who deny the notion that there are personal spirits of evil, or any consciously malignant influences in God's universe. Such is not the faith of the Catholic Church, however, which holds most strongly to the doctrine of a personal devil, once an angel, now fallen, and who has under him a vast host of evil spirits, fallen angels like himself, whose realm is the outer darkness of the universe, and whose present occupation is to tempt mankind and do all they can to frustrate the coming of the kingdom of universal righteousness, into which they can never enter. One can scarcely doubt that in the night before our Lord's death there was put forth the very climax of diabolic malignity. Satan's power rose to its supremest manifestation then, and being vanquished that wicked one sank back into comparative impotence until the time at the end of the world when with all his grim hosts he shall make his last charge upon the armies of God and be flung back in utter ruin into the bottomless pit. It was in the earlier hours of that awful Maundy Thursday evening that the Master spake to His faithful ones, saying, "Verily, verily, I say unto you, that one of you shall betray me." The divinely inspired Evangelist tells us that our Lord was troubled in spirit when He thus spake. He realized the closing in about Him of the hosts of the Evil One, and while He never feared them, He could not but hate and loathe them, all the more for their hideous proximity. Then, after He had given the sop to the traitor, He dismissed him, saying, "That thou doest, do quickly." Judas, we are told, went immediately out: "*and it was night.*" Why does the Evangelist add that? We could not doubt that it was night at that time. Surely there is a spiritual meaning in it. The room where they were gathered together was lighted with lamps or torches, yet it was not night there for the Master was in the midst of His loyal ones now that Judas had gone forth. But outside that peaceful circle all was night, thick cruel darkness, the utter blackness caused by the shadowing wings of legions of evil spirits. To such companionship had the traitor Apostle passed—and it was night. The Evil One could not open the assault till the Master had given him leave. Presently our Lord goes forth with the eleven to Gethsemane. He cannot for a moment lose sight of the frightful peril of that night with all those fiends abroad. He knows full well His power to protect His followers, but the exercise of such power is in some degree dependent upon their fidelity. Therefore He speaks to them so earnestly as He enters into the depths of the garden, "Pray

that ye enter not into temptation." He comes back twice to arouse and warn them, and to vehemently urge them to watch, because the malice of the Evil One is so omnipresent that night. Then He enters upon that frightful duel with the prince of this world, Satan himself, in the horror of the Agony and Bloody Sweat. He triumphs, of course—He could not fail, but how cruel must the struggle have been! The enemy has not been finally repulsed. Presently Judas' band comes. The Master is not unaware that it is really Satan's band; He surrenders Himself saying, "This is your hour, and the power of darkness."

I. One feels sure after the story of that night that the darkness is especially associated in some way with the Evil One. What then is the origin of darkness? We go back in our Bibles to the first chapter of Genesis. "The earth was without form and void; and darkness was upon the face of the deep." It has been believed by some that God had at first created His universe very fair and lovely and that the fallen angels being cast out of heaven into the earth had marred it, and so caused the blackness of darkness to over-spread its face. That might well have been. In any event we may piously believe that the angels had already fallen before man was created, and that darkness was allowed to be the original condition of the material universe to show in what state all creatures must naturally exist unless the goodness of God should give them light from His own infinite light. For all sinful ones St. Jude tells us "the blackness of darkness is reserved for ever." But in His love for the creatures whom He would exalt to the thrones left vacant by the rebellious angels, He said "Let there be light," and there was light. Then He divided the light from the darkness because the darkness was always to remain as the realm of hopelessly lost creatures. It is not fancy then which associates the darkness with evil because the Bible in many places does this very thing. It is enough to quote our Lord's saying concerning the unprofitable servant, "Cast him into outer darkness." And the darkness is allowed to remain associated with the light, the night with the day, in human experience, to keep us always in mind that the evil is present about our lives as well as the good, and except we do battle against it unceasingly it will enter even into our lives—"If the light that is in thee be darkness, how great is that darkness." Nevertheless it is distinctly promised that at the last the darkness shall flee far away, into the outer realms of God's universe where His elect can never behold its sable pall again, for in heaven we are told there shall be no night.

It is not true indeed that the spirits of evil have any power to harm us in the dark if we do not consent to their malefic suggestions. The power of the Evil One is absolutely restricted; he is bound by a great chain for a thousand years, so that he cannot even deceive those who are not willing to be deceived by him. The hours of darkness have been given by God as a gracious time of refreshing to man, to recruit his energies with vivifying sleep, to restore daily the face of the earth for man's good. He keeps

watch while His children sleep. Nevertheless it is reasonable for us to associate the night hours with the powers of evil.

1. The psalmist points out how the wild beasts move about in the dark seeking their prey, and return to lie down in their dens at the day-break. They are the figure and type of evil spirits who go forth especially at night to persuade men to sin.

2. Temptations come to many people more strongly and seductively at night than in their waking hours. Men choose the evening, under the glare of the artificial lights, to carouse and indulge the flesh, and then they are easily led on to worse things. The senses are especially prone to allurements, and the will weak to resist in the night hours, therefore they are peculiarly the devil's opportunity.

3. And under the cover of the night men commit many crimes. The darkness is friendly to their misdeeds. 'They love darkness rather than light because their deeds are evil.' Thus the night hours are especially welcomed by those who would sin without being suspected. You see how appropriate is that Compline hymn which we sing on Sunday night :

"O let no evil dreams be near,  
Nor phantoms of the night appear:  
Our ghostly enemy restrain,  
Lest aught of sin our bodies stain."

It is foolish of course to be afraid of the dark as such, but to recognize the hours of darkness as especially favourable to the approaches of temptation is the part of wise men.

II. The psalmist in very many places in his inspired songs tells of his devotions in the hours of the night. Every night he waters his couch with his tears. In the night he communes with his own heart and searches out his spirit. At midnight he rises to give thanks for God's goodness. One might multiply the illustrations, and in every case he would find this spiritual thought appropriate to them, that by availing one's self of the night hours for prayer, meditation and penitential self-communing, one carries the soul-warfare *into the enemy's country*, as it were. The night claimed by Satan as his own is invaded by the servants of God when they not only refuse to be surprised by him into sin, but actually turn night into day, darkness into light, by taking time which naturally is given to sleep for devotional exercises. As gallant soldiers invading an enemy's country foil all snares and midnight surprises by flashing out from their camp great electric search lights in every direction, so do the true soldiers of God greatly disconcert their spiritual foes by making the night as well as the day a time of prayer. The greatest saints have always been remarkable for their vigils, and nightly devotions. In this they but followed the Master Who more than once continued all night in prayer to God. And devout religious are wont to rise several times during the hours of darkness, in the monasteries, to recite the Hours of the night. One cannot doubt that there is special favour with God in the case of such as so zealously strive to overcome darkness with light. It is the way of H

holy ones. His angels are many times spoken of as coming to men in the night watches, whether to give messages of warning and encouragement to the faithful, or to overwhelm the wicked with awful catastrophes. One may look upon the night attacks which the angels so often made in Bible times upon the enemies of God as indicative of the aggressive character of the warfare of the celestial hosts. We sluggish creatures of earth seem content to be only on the defensive, quite satisfied if we can prevent the Evil One from capturing our lives. The angelic ones fight by night as well as by day, ever assaulting the hosts of the devil, and suffering them not to rest for a moment at ease.

III. We ought however to take the night season as the psalmist speaks of it in the text to mean much more than the hours of that natural darkness which follows the setting of the sun. There are many dark hours in our lives which sadden us far more than the loss of the daylight can. The night season is but a type of those times of desolation, of melancholy and loneliness which all have sometimes to endure. And it is the way in which we bear ourselves in such circumstances which declares the power and reality of our Christian faith. It is natural for us to associate the days of adversity and sadness with the displeasure of God, and the triumph of the powers of evil over His goodness. Let us then note some of the types of darkness which discourage people.

1. We may dwell first upon the night season of earthly trouble, sorrow or doubt. The afflictions of this world are of great variety; no two persons have identically the same troubles, and each one is apt to think his own woes a little harder to bear than any of his neighbours'. The seasons of sorrow and of despondency are for the most of us veritable night seasons, hours of darkness. And it may be there are more of them than there are periods of sunshine. What then is our conduct in these night seasons? The psalmist says: "I have thought upon Thy Name, O Lord, in the night season, and have kept Thy law." Many of us think upon God's Name in the days of adversity, but it is too frequently in the way of complaint and distrust, the way of questioning the divine love and goodness, not of staying one's self upon it as the psalmist did. God then becomes in our eyes a harsh and pitiless Father, not one of tenderness and compassion towards His children. So we very often turn away from Him, instead of looking towards Him, and throwing ourselves more and more upon His recognized fatherliness. And we presently begin in the dark days *not* to keep His law. It is apparently almost an universal rule that in the times of trouble and of doubt people neglect the practice of their religion instead of increasing it. They stay away from Church, they cease using the sacraments, they even give up their prayers sometimes. Thus do they afford most clear proof that they do not really love and trust God. They are in spirit hardly better than the heathen, who when they are prosperous lavish gifts upon their idols, and when adversity comes beat and curse them.

2. Secondly we may think of the night season



of sin. Also it is true of all of us that we sometimes fall away from grace and lapse into old habits of evil. Then the darkness settles down upon our souls. We are conscious of our sin; we realize that the light has gone out of our souls and that we are groping in the night, and it is too often the case that we will not seek the light again. The Master Himself has said, "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be re-proved." Not so did the psalmist act: "I have thought upon Thy Name, O Lord, in the night season, and have kept Thy law." What is the name we should think on in the days when we are conscious of our sin and are miserable because of it? "Thou shalt call His Name Jesus: for He shall save His people from their sins." If one would but think upon the Saviour, upon the Cross, upon all the gracious words of pity and of pardon spoken by the Master, he could hardly refuse to seek absolution for his transgressions. The psalmist adds 'And I have kept Thy law,' because our Lord requires on our part obedience as the condition of His pardoning mercy. Yet how insignificant the condition is: "If we confess our sins He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The only things which our Lord requires for the full pardon of human guilt are honest penitent confession, and genuine effort to amend.

3. Again we may think of the night of isolation, loneliness, it may be of old age, with loss of friends and of such as have taken interest in us hitherto. A great many lives grow more lonely as they advance. Some people are naturally unsocial; they do not get along well with their kind; others are through circumstances reduced to the state of isolation. They have lost money; they have small power of attraction in themselves; nobody means to be unkind to them; but in some way they are gradually forgotten, lost sight of. That is a veritable night season for them. Very profitable in such instances is it to call to mind the psalmist's words: "I have thought upon Thy Name, O Lord, in the night season, and have kept Thy law." For His Name is full of marvellous sweetness and consolation when it is permitted to fill the heart without rivalry. The trouble with so many people in the night of loneliness and of advancing old age is that they try to find solace in thoughts of the past, in gentle ghosts of long departed dear ones, which play upon the strings of the soul with tender pathos, but of a truth afford no genuine consolation. But all that was truly lovely in them now lives in the gracious Lord, and can only be found again by us in that gracious Lord. Therefore the course of all wise ones in the night season of declining earthly joys is the constant dwelling upon His Name, living more and more in the thought of Him, with humble keeping of His law, the daily effort to live more perfectly the life of prayerfulness and simple piety as a preparation for death.

4. Lastly the night season is the hour of death. "The night cometh, when no man can work." Then we are called to retire, to go up upon our beds and to close our eyes, to put off

the raiment of the body and to go far away into the country of visions. What is to be one's solace in the hour of his passing? The thinking upon the Name, the holy Name of the Redeemer of our souls. Who would not like to have the very last word which his lips should frame JESUS? And methinks if it were so, if it were fittingly so because one had lived in Jesus, and therefore could without presumption speak that name in death, he would find himself also saying without untruth, very humbly and gently, yet very confidently as he stood before the awful bar of the Lord for judgment, "I have kept Thy law." Nor would that claim be disallowed.

### The Waldenses.

The origin of the Waldensian movement, so far as concerned Valdez of Lyons himself, was distinctly Catholic. It even began with the most emphatic approbation of the Pope. For more than a century there was no open breach between these devotees of sacred poverty and the Church. Their conception of the Church as a battle-field between God and Mammon brought "the Society of the Catholic Poor" into conflict with ambitious and wealthy prelates. About the middle of the thirteenth century the French and the Italian "Valdesier" separated from each other on dogmatic grounds. One branch of the separatists developed the theory of Valdez so far as to represent the Church as having become apostate, and perverted into the kingdom of Mammon, by "the donation of Constantine" to the Roman Bishop Sylvester. Even the popular Roman deacon, St. Laurence, was condemned because he had assented to the enrichment of the Church, whose health and holiness Christ had made dependent upon her continuity in poverty. In another branch of the Waldensians, which was more or less connected with the restoration of the Roman Republic by Arnold of Brescia, "every woman and poor day-labourer was convinced that the pretended endowment of Pope Sylvester by Constantine, with imperial jurisdiction in Rome, was a heretical fable, and that neither the Pope nor the Cardinals really believed it." Christ, according to some, called Valdez to succeed Sylvester. The Waldensians, after open breach with the Bishop and priests of the Church, were enthusiastic advocates of transubstantiation in the Eucharist. When priests failed them, they fell back upon the universal priesthood of the faithful, and insisted that any really holy man (or even woman, with some), by using the words of our Blessed Lord over bread and wine would change them really (*wirklich*) into the Body and Blood of Christ. Other Waldensians held that an ordained priest was necessary, and that a layman could not consecrate. As the Bishops could not supply them, they had to fall back upon the universal *sacerdotium* residing in the Christian community.—*Church Times*.



# Catholic Champion

"So David prevailed over the Philistine with a sling and with a stone."  
—1 SAMUEL, XVII. 50.

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## Clerical Marriages.

But for the fact that the subject involves considerations of a very sacred and serious character, it would seem that the suggestion of anything like an enforcement of celibacy upon the clergy of This Church savours of the humorous. It may not be amiss, however, to attempt a fair, and, so far as may be, an exhaustive statement of the legal and moral facts by which our priests must be governed. In the first place there is Article XXXII, by the terms of which we are all bound:

Bishops, Priests, and Deacons, are not commanded by God's Law, either to vow the estate of single life, or to abstain from marriage: therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

The clause beginning with the word "therefore" is not as old as the former part in the preparation of the Articles before their formal adoption by the Church of England; but it does date from the subscription by the two Convocations in 1562. Opinions may differ as to the force of this second Clause according to technical rules of interpretation; but the utmost that can be claimed for it as allowing marriage is that it asserts that those clergymen who are bound to obey God's Law only, may lawfully marry if they "judge the same to serve better to godliness." It would be begging the question to say, on the one hand, that it never does serve better to godliness; or, on the other, that the Anglican clergy cannot be subject to any law but God's Law.

For it is well understood that there is a supreme law given by revelation and which the Church has no power to change, and also that the Church has authority to make and unmake disciplinary laws, by which the consciences of her members are bound so long as they are in force. This authority is distinctly asserted in Articles XX and XXXIV. In the first place, then, we are bound to obey the Law of God, in the second place the law of the Church in matters wherein God's Law leaves us free. It is conceivable that although God's Law leaves priests free to marry if they choose, yet the law of the Church may require that those who are married shall not exercise the priesthood. God's Law leaves priests free as to what they shall wear; and yet they are bound by the law of the Church

on that subject. God's Law makes them all able to celebrate the Holy Eucharist and to give absolution at all times and places; but the law of the Church justly limits and restrains them in these matters. The law of the Church is not everywhere the same, and does not continue the same in all times. For example, the law of the Roman Church permits or even requires priests in some positions to live in marriage, but forbids all others to do so. The law of the Eastern Church makes a like difference. What of the law of the Anglican Church? She was once subject to a law identical with that of the Roman Church, and yet a law not admitting of any exercise of the priesthood, diaconate or subdiaconate by a person not living in celibacy; for the Roman Church allows married priests to officiate only among the Orientals who have come under the papacy. Before Rome separated herself from the Church of England, therefore, strict celibacy was the Anglican law. Also the marriage of a priest was reckoned null and void. This was so certainly from the twelfth century until the law was changed, in so far as it was changed. Henry VIII asserted that "priests after the order of priesthood might not marry *by the law of God.*" But in so saying he out-roamed even Rome, and Article XXXII clears the Church of complicity with him in that statement. As to the ecclesiastical prohibition of married men exercising the priesthood there does not appear to be any formal act of the Church annulling it. But her practice during three centuries will justify the statement that she has willed to do as much as she could do in that direction. There are many, doubtless, who will contend that the prohibition is not in force because they think the Church went beyond her legitimate authority in requiring celibacy. They would say that no Church can make such a law because Holy Scripture distinctly recognizes the fact that clergymen may be married men, provided they are not digamists, and gives directions as to how they are to rule their children. (1 Tim. iii.) But they go too far, we think, because it will hardly be contended that the Holy Spirit has forbidden the ordination of a person who has no wife and whose purpose is not to marry. The fair and obvious construction is that if married men are ordained they must not be digamists, and they must be such grave and worthy persons as are described. If the Church at any time thinks it best further to restrict ordination to celibates who promise so to remain, who shall say she may not do so? She might refuse it to all who are under forty years of age. She might refuse it to all who belong to a certain race or family. She does (theoretically) refuse it to all who have not a certain amount of learning.

It may well be contended that Article XXXII, and the practice of the Anglican clergy, taken together, are equivalent to a declaration that we have fallen back upon God's Law and have, by the authority with which the Church is clothed, annulled all merely ecclesiastical restrictions

concerning the marriage of clerics. But this contention would raise two questions: (1) Is the Anglican Church competent to annul an ecumenical tradition, and (2) Has she, in fact annulled that one which we shall presently state. Before the law of celibacy prevailed throughout the West the whole Church seems to have adopted a rule which is admirably stated, with reasons for it, by Dr. John Fulton in the Introduction to his work *Index Canonum*, p. 29. He says:

Celibacy was by no means exacted from the Clergy in general. A declared contempt for marriage was considered cause sufficient for the deposition of a Bishop or other Minister or for the excommunication of a layman. Marriage was no impediment to ordination even as a Bishop; and Bishops, Priests and Deacons, equally with other men, were forbidden to put away their wives under pretext of religion. The case was different when a man was unmarried at the time of his ordination. Then he was held to have given himself wholly to God in the office of the Holy Ministry, and he was forbidden to take back from his offering that measure of his cares and his affections which must necessarily be given to the maintenance and nurture of his family. In short, the married man might be ordained, but with a few exceptions no man was allowed to marry after ordination.

This formerly universal custom and rule is known to our readers. Some of the corroborating local canons have been laid before them. We are unable to furnish any canon of the Church of England representing this custom as distinguished from that of strict celibacy; but there can be no reasonable doubt of its universality in primitive times. It is moreover perfectly consistent with the Scriptural rule of 1 Tim. iii., and in no way open to the charge that it shuts out a class of men whose admission the Apostle clearly contemplated; for to say that a bishop must be the husband of one wife is not to say that he may marry her after he is consecrated.

Ought not this custom, so universal, so primitive, so reasonable, so Scriptural, to be observed by the Anglican clergy? Ought not their consciences to condemn them for not observing it? To this question it may be replied that the whole Church, in its three great branches, has conspired to alter this primitive custom, each branch in its own several way. The Roman Church, and Anglican for a season, by requiring celibacy of bishops, priests and deacons; the Eastern by requiring celibacy of bishops. The Anglican Church was competent to alter her law so as no longer to require celibacy, as we suppose no one will dispute. Could she go further, and break through the universal tradition that no priest shall marry?

This question must be answered if possible. But not until we have considered the other question, that is to say whether she has done it if she could, which is not quite so merely speculative as it looks. For the legislative action of a Church really has what some of the new theologians say Holy Scripture has, a human and a divine element. The latter element gives it its sanction in men's consciences. The Holy Spirit over-rules and guides. The whole kingdom of Israel in the days of Elijah seemed to have gone

over to Baal; but that action was not valid for lack of the divine element, and the seven thousand were really in the majority because God was with them. It is conceivable that the whole body of Anglican clergy may appear to have taken a certain action, and yet that may not be valid law-making for any of them. If, as the Israelites did, they should all violate God's Law, there would be no validity. But what if they simply changed general ecclesiastical tradition? Has the Holy Spirit been with them in making that change, which they have made by practical and not by conciliar or synodal action? If the Provinces of England, Scotland, Ireland, and the colonies, together with our General Convention should now enact canons allowing the clergy to marry, it would be clear that they had changed the traditionary law in that respect if they are competent to do so.

Looking at the question after the manner of men no one doubts that they would so legislate if they thought it necessary at this time. But it is not safe to look at it after the manner of men, for strange things occur, and things strangely fail to occur, in ecclesiastical legislation. The Holy Spirit over-rules. It will not be possible to answer the second question in a manner that will satisfy everybody until there is something more definite in the action of the Church. There will be scruples of conscience in some minds as to whether the Anglican Church has, by the Spirit, released them from the ancient custom.

Is there as much difficulty about the former question, whether she is competent to do so? If we are to be guided by the general opinion of the Church Catholic there is no difficulty, and it seems clear that she can do so. In this very matter of the tradition about marriage no part of the Church has refused to make changes. The Roman and Anglican Churches have gone so far as to make that a diriment impediment to marriage which confessedly was not so for eleven centuries. We quote from *L'Ami du Clerge* (6 Aug. 1896. No. 32, p. 678).

In the fourth century a great number of councils forbade bishops, priests and deacons to live maritally with their legitimate wives. . . . But there appears to have been no disposition to declare legislatively invalid the marriage of clerks in holy orders.

In the fifth and sixth centuries the law of celibacy was observed in the whole of the Western Church.

From the eighth to the tenth century as a matter of fact the law of celibacy was but little observed in the greater part of the Western Church although the popes and the councils continued declaring its obligation.

During the three hundred years comprised by the eleventh, twelfth and thirteenth centuries, the Church increased her efforts to make clerical celibacy triumph. .

. . . But the question of the nullity of the marriages of clerics does not appear as debated before 1139. At the Lateran Council of that year Innocent II declared that these unions, contracted in contempt of the ecclesiastical law were not in his eyes true marriages at all,—*matri-monium non esse censemus*. His immediate successors however do not seem to have insisted much upon this new diriment impediment, although they attacked with severity the disobedient clerics. However the School of Bologna, whose authority was then paramount, openly

declared the nullity of marriages contracted by clerks in holy orders. And so this article of the ecclesiastical law has its origin from a gloss rather than from a precise text and from a law of known date.

The Eastern Church has required celibacy of bishops, which was an innovation upon the original law. There never seems to have been any doubt in any part of the Church of her power to change such laws. If it be said that while there may be no question of her power to add restrictions yet perhaps she has no power to remove them, we are confronted with the action of the Western Church as to the prohibition of eating blood which was decreed by the Holy Apostles for all the churches of the Gentiles. It is now a dead letter. Who has any scruples about it?

Our conclusions are that while the tradition that priests are not to marry was universal yet it was of ecclesiastical custom, not of God's Law: that the Anglican Church undoubtedly had power to reverse it or dispense from it for her own clergy; that whether she has done so or not is a difficult question about which it is probable that men will differ. There will be unmarried priests who have no intention of marrying who will nevertheless maintain that they are under no law that prevents their marrying at their own discretion. There will be others who will be persuaded that they would violate a sacred tradition if they should marry. There will be married priests who will believe that they ought to live as if they were not married. There will be a large number, as there has been for centuries, who will live in honourable marriage with perfectly clear consciences and thankfulness to God, and will do His work faithfully to the salvation of souls. The Apostolic rule of charity has a grand field in our Church in respect of this matter, "Let every man be fully persuaded in his own mind." Let us all read and consider the fourteenth chapter of Romans, and "follow after the things which make for peace." They who think it is all nonsense to suppose that the old universal tradition can be in force as to men's consciences will not walk charitably if they despise or deride the brother who believes or even thinks it probable that he would be taking something back from Christ if he should marry. "He that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin." On the other hand, those who would condemn the clergy that have been married after ordination, will do well to remember that even if they should take the modern Roman position about celibacy they would not be justified in saying that a married priest is incompetent to do high spiritual work and to administer all the sacraments to edification, or that these marriages have anything of the nature of sin in them. Gury would be against them; for he rules thus: (Tom. II, 601 Quaes. 4)

Is it permissible to contract marriage with a doubtful or probable impediment.

Ans. 1. Yes, more probably, when the impediment is of ecclesiastical law.

2. No, if the impediment is of divine or natural law.

Therefore, as no one pretends that the impediment of Orders rests upon Divine or natural law, the marriage may be contracted if there be a doubt as to whether the law binds.

Further Gury says (610.)

The impediment of *Ordo*, according to the common opinion renders marriage null only by ecclesiastical law. The reason is that on the one part Order in itself is not repugnant to the conjugal estate, neither is there on the other any Divine prohibition which is found in the Scriptures or in tradition. (cf. Art. XXXII.)

The impediment of *Ordo* therefore rests upon the same foundation as many of the degrees of consanguinity and affinity, and on less authority than disparity of cult, because Holy Scripture does say "only in the Lord." And yet all these can be dispensed; the last by any one bishop in his diocese. *A fortiori* the impediment of Order could be dispensed by all the bishops of the Anglican Church for over three centuries.

Gury also says in treating of the "Celibacy of the Clergy," (Tom. I, 991.)

Whether the obligation of celibacy proceeds immediately from the precept of the Church, or mediately, that is from the vow which is taken in ordination.

Ans. Some think, with some probability, that this obligation arises from the ecclesiastical law alone. But this opinion, it seems to me, has its origin in a misunderstanding of the teaching of some ancient writers. The more common opinion, and the one that must be held, teaches that this obligation arises from the vow.

With which vow our clergy have nothing to do; therefore, according to the opinion which Gury says "must be held," they are under no obligation of celibacy.

If therefore the Roman Church (*per impossibile*) should acknowledge the validity of our orders and the jurisdiction of our bishops, and we, therefore, should unite with her, those among us who speak disrespectfully of the marriages of the great majority of our clergy would find themselves in opposition to the prevalent view of the whole body. And they would also find that, according to that view, whatever weight the primitive tradition might have in making up individual minds as to each one's exercise of his undoubted liberty, it would count for nothing at all as an impediment to marriage in the case of priests who had never taken a vow of celibacy. They would find themselves agreeing with nobody but Henry VIII.

Do we discourage celibacy in saying these things? Not if these things are true and if the celibacy is good. Celibacy without chastity, that is to say without a true and habitual purity of thought word and deed, is nothing but a very vile hypocrisy and a cause of unspeakable corruption. To live chastely and honourably in marriage and to beget children is a work of virtue and of grace which unfits no man for anything that is good, according to God's Law. Marriage is good, celibacy is better. Those who have made themselves eunuchs for the Kingdom of Heaven's sake, voluntarily offering themselves to God in this estate to which He has called them, are of untold value to the Church and are held, as they should be, in especial honour. But they

will soil the glory of their offering if they ever begin to draw insidious comparisons between their married brethren and themselves. And the married clergy surely are in a position to make it very easy for them to look with calm dignity upon every unfortunate and immodest assault upon the sacredness either of their priesthood or of their marriage. In the Catholic movement to which we are so ardently devoted they have taken a leading and most honourable part, and they still continue to do so. That movement has also brought forth some of the choice fruit of voluntary and holy celibacy, in which fact the married priests reverently and unfeignedly rejoice. The two kinds have worked together and can work together admirably. "Sirs ye are brethren," we would say to them. "Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice."

The quotations from Gury and from *L'Ami du Clerge* given above we owe to the kindness and recent research of the Rev. Dr. Percival of Philadelphia. Also the following from Thomasinus, the highest authority on the subject, corroborating *L'Ami du Clerge*:

*Ancienne et Nouvelle Discipline d'Eglise*, (Part I, Bk. II, Chapter 61.)

"In the West [during the first five centuries] . . . the decretal of Pope Leo had no force: the priesthood and the diaconate were not impediments capable of annulling a marriage contracted after ordination; and finally, the penalties inflicted upon married and incontinent priests and deacons were not extremely severe nor everywhere the same."

Commenting on the Council of Rheims, (Chapter 65,) he says:

"It is evident [from Canon III.] that Holy Order was not looked upon as a diriment impediment of marriage." And he further suggests that

"Perhaps they already desired, but did not dare, to put Holy Order among the diriment impediments of marriage."

He writes as follows near the end of the chapter:

"Is it not the invariable rule of all morals and of all ecclesiastical discipline, that new departures from law should be opposed with all possible vigor and firmness, but those which long continuance and immemorial prescription have all but naturalised and rendered tolerable should be treated with a wise and charitable indulgence?"

And this from Vasquez, Disput. ccxlviii.

"Adde quod si verum est, quod ait Petr. Damianus in Epist. ad Cunibertum Episc. Taurinensem (ut ex Turriano memoravimus disp. præced. c. 2 in 12 testimonio) viz: in Concil. Triburiensi concessum fuisse sacris hominibus, ut post ordinationem etiam ad matrimonia transire possent: et lex hujus Concil. Provincialis in aliqua parte recepta fuit, sequitur in aliqua parte Latine Ecclesie præceptum de servanda continentia interruptum fuisse in usu conjugii contracti post ordinationem, quanto magis in usu ejusdem antea contracti: hunc tamen canonem nunc non legimus in Conc. Triburiensi quod habemus."

St. Peter Damian quotes it in Migne's Patr. Lat. Tom. 145, col. 402. The Salmaticenses evidently deem it genuine and quote it. Tract VIII. *De Ordine* Cap. vi, Dub. I. (Tom. II. p. 28.)

### Full Proof of Our Ministry.

In the whole discussion of the matter of the validity of our orders, we think there has been entirely too much attention paid to narrow details of theoretical theology and an archeological

liturgiology. We need hardly say that we have the deepest regard for the careful study of divinity and of liturgics but while we should have liked to have seen the matter treated on these lines yet we cannot but feel that stronger and prior to all such considerations is the fact, which to us is patent, that we have a priesthood which is receiving the blessing of Almighty God in a most marked and wonderful fashion, and which increases its power over men just in proportion as it claims and exercises those rights and privileges which by the admission of all men are the peculiar prerogatives of the Apostolically derived *sacerdotium*.

When Bishop Coxe was asked what he thought of the "Question of Anglican Ordinations," he answered that 'there was not and could not be any such question'! It seems to CATHOLIC CHAMPION that this is the only true position for a Churchman to take. Of course we are glad, when what we knew before by many infallible proofs, is shewn to be true by the principles of sound theology and of Catholic liturgiology, but before all this we have something which assures us of the fact, and that something is the fruit of our priesthood which we daily and hourly see. Those who come to our tribunals crushed with the burden of sin, with their hearts eaten by remorse, go away rejoicing in their new found purity. Those who come to our altars weak, and sorrowing, receive the blessed Sacrament from our hands and go their way strengthened and refreshed. Exactly the same results ensue from the sacraments our priests administer as from the same sacraments administered by the priests of the Church of Rome and when any lapsed Roman Catholics come to us and are admitted to communion at our altars and receive absolution from our hands, they experience the same spiritual comfort and help as they did when receiving these sacraments from priests who have the orders which Rome gives. Moreover when through some temporary aberration any of our own people, clerical or lay, have for a while made their submission to Rome, and afterwards have returned to our communion—which so often has been the case with the best-informed and most devout of them—they have experienced no difference of power between the sacraments administered in the two parts of Christ's One Body, but in each they have felt cleansed by the priestly application of the Sacred Blood, in each strengthened by the same spiritual food, even the Bread of God that cometh down from heaven.

And extending our view still further, we find that the Anglican Church, better than any other national Church in the West, has kept her hold over the educated male portion of the people committed to her trust, and further that no one sufficiently informed on the matter will question the fact that the Church of England is stronger to-day in the hearts of the people than she was a half century ago. To all this, and to much more, we point, and cannot but feel that if we

can get along so well without Apostolic orders—if so be we do not possess them—then orders cannot be needful even to the *bene esse* far less to the *esse*, of the Church. If among us God by sham and invalid sacraments works all those marvels of grace which normally flow from valid sacraments, why should we not be well content?

We are, of course, arguing *per impossibile*. Having the God-given test, we apply it—"By their fruits ye shall know them"—and know that we have valid sacraments and valid orders. To doubt it for an instant is treason to the Church and to Christ her head. Could we be persuaded that all our spiritual experiences were delusions and shams, all that we have looked upon as triumphs of grace working in the sacraments, over nature working in the flesh, were mere happy results from natural causes, that that feeling of the awful nearness of God when we stand at the altar was only the result of our imagination, that all our sacramental religion was and had always been a shallow farce, then we should indeed feel that our whole Christian and religious house was builded upon the sands, and that as these mysterious—as we had thought—revelations of God to our souls were delusions so too might be those other matters pertaining to faith which we had received upon what had appeared to us to be sufficient indeed but less manifest grounds.

We had hoped that the matter of Anglican orders had been settled once for all. The Church had always invited the most open investigation of her case and lately had challenged the opposers to present any facts or arguments they might have. What has been the result? An ill-tempered bull in the Pope's name, prepared by an Irishman, and displaying such an entire and ludicrous ignorance of the matter that Roman Catholics all the world over have thought it necessary to set forth apologies for it, trying to explain its blunders and to strengthen its manifest weakness of argument! The latest of these attempts is that made by Cardinal Vaughan and his Episcopal associates in England. In all these writings, the Papal bull included, not one material new fact has been set forth, and we may therefore confidently rest in the certainty that there is nothing to urge further against the validity of our orders, even upon papal grounds.

Here we were quite content to rest the case, until a correspondent informed us that he had not seen any satisfactory answer to a certain paragraph of the Roman Catholic dissenting bishops' pamphlet. It is possible that some other of our readers may be troubled in the same way and therefore we have taken the matter in hand.

And first let it be said that probably the reason no answer has been found is because there can be no answer, there being no argument to answer, and next that the whole section is a series of false statements, if not (as would seem to be the case) a "tissue of lies."

We suppose that what the section (no. 26) in-

tends to imply is this. 'The Roman form of words used in connexion with the imposition of hands mentions either the essential work of a priest, or else gives him the distinctive name of that order, such is also the case with all other rites acknowledged by the Roman Church to be valid, but such was not the case in the English Prayer Book service until 1662, and therefore the succession failed and all present orders of the English Church are invalid.' We suppose this is intended to be the "argument." We might first ask, who says that such must be the case? Does the Holy Scripture say so? Did any Council so define? Does the consensus of the Fathers so teach? To all these questions no one can hesitate to answer in the negative, and this being the case, we of the Church of England, who appeal to the Word of God, to the Councils, and to the Fathers, need only say, We find no reason to accept your dictum. But we need not so answer but leaving aside curious, ancient, and for long centuries unused rites, we may consider the Roman Rite of to-day and ask where in the form for ordination to the priesthood there occurs in connexion with the laying on of hands either the one or the other requirement of the Papal Bull?

At the first laying on of hands the Bishop says absolutely nothing. When he says "Take thou authority to offer sacrifice &c" he does not lay on his hands at all. When after the Communion he does lay his hands on their heads he says a form the words of which are these—"Receive the Holy Ghost. Whose sins thou dost remit they are remitted unto them, and whose sins thou dost retain they are retained." And this is all. Does this fulfil the new papal requirement? If so then so does our form which in 1549 and down to 1662 was identical!

No one of course doubts that our present form answers completely the demand but then the words "for the office and work of a priest in the Church of God" were not added until 1662. We must next consider the sentence as it stood before that time. The question before us is whether or no this sentence sufficiently describes the office of the second order of the Ministry. We affirm that it does. The sentence until 1662 read as follows.

"Receive the Holy Ghost; whose sins thou dost forgive they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful Dispenser of the Word of God and of His holy sacraments; in the Name of the Father &c." Now we ask any fair-minded person what in Catholic parlance is the name of a person who can forgive and retain sins and who is a dispenser of the sacraments? If that is not a priest, we fail to know what language means. Was there ever anyone in the Church of England, whether he were High Church, Low Church, or Broad Church, that did not look upon ordination to the priesthood as conferring the power to celebrate and consecrate the Holy Communion! Were these words ever under-

stood by anyone in any other sense? Is it not the height of folly and disingenuousness even to suggest that the words can or ever did have any other meaning?

Our Roman Catholic friends in their letter, which they somewhat disrespectfully (as it seems to us) term a "Vindication" of the Pope's Bull, evidently feel that they have made a bad mess of it and so proceed to suggest that even if we do use the word Priest we do not intend a priest in the Roman Catholic sense of the word. This we grant is very likely to have been the case with many bishops of the Church in the past four hundred years; but we ask in all simplicity what this has to do with it? Is it suggested that these men did not intend a member of the second order of the ministry, a priest such as was made by Christ for His Church, and such as existed until corruption came in? What invalidates a sacrament is not lack of knowledge or even the belief in heresy, but the lack of intention; and no one will pretend that any bishop of the Church of England in ordaining to the Priesthood has not intended to make such priests as Christ ordained to be the second order in His Ministry.

But "they that hate us" (alas! that we should be constrained to style them so) to "spoil our goods," say, 'it was a new ministry the Reformers intended to introduce.' If evidence amounts to anything this is simply an accursed lie, for the Preface to the first English ordination services distinctly states what was the intention of those who drew up those forms, declaring as follows:

"It is evident unto all men . . . that from the Apostles' times there hath been these orders of Ministers in Christ's Church: Bishops, Priests, and Deacons . . . And therefore to the INTENT that these orders should be continued and reverently used and esteemed in the Church of England, &c." These words have never been changed unto this day. If they do not express the "intention" of the Reformers to "continue" the Catholic sacerdotium (and not to invent a new ministry), language has ceased to be capable of expressing ideas.

Many weak points can be detected in the Anglican Communion, and none weaker than that she tolerates and puts in places of high responsibility such impugners of the Incarnation and of the Holy Trinity as Canon Gore, and Prof. DuBose, but her orders are unassailable, and for her championship of the Catholic Priesthood as opposed to the Reformation-sprung ministry she has well earned the name by which she is known by friend and foe all the world over, "The Episcopal Church."

#### Foreign Odds and Ends.

The supposed discovery of Professor Marucchi, which was noted last month in this column and about some particulars of which I ventured to express my incredulity, has since turned out

to be of very little or no importance whatever. In fact the professor has been so unmercifully treated by his fellow archeologists that he has found it necessary to publish a card in the newspapers of Rome, in which he says:

Several journals have exaggerated the importance of the communication which I made privately to some friends as to the possible interpretation of a sketch scratched upon the wall in the Palace of Tiberius on the Palatine. There are many indications that this drawing may refer to the Crucifixion, from the action of the figures and the place represented. But the inscription written above the scene is exceedingly difficult to decipher, and requires further study."

The inscription to which he refers, some archeologists say is of a most obscene character and the *Pall Mall Gazette* most probably fairly sums up the case when it says: "the *graffito* has long been known to archæologists, but was formerly interpreted as a picture of rope dancers."

How bitter the old unreasoning anti-Roman feeling is still in England, even among persons of some education, may be judged from the following extract from our dear friend and contemporary *The English Churchman*.

"Our paragraph last week referring to the preaching of the C.M.S. sermon at St. Paul's Cathedral requires amending, so far as the present year is concerned. It is proposed by the Committee that at the celebration of the centenary of the Society next year, a sermon—we earnestly hope not instead of the annual sermon—shall be preached at St. Paul's Cathedral. The proposal causes us deep regret, for we fail to see how the first hundred years' missionary work effected among the idolatrous heathen can with any propriety be celebrated in a building where, to the sorrow of multitudes of Christian people, Romish images have been set up publicly and their retention justified by our ecclesiastical rulers. One of our contemporaries states that the Archbishop of Canterbury—who, when Bishop of London, it will be remembered, vetoed legal proceedings for the removal of the images—has promised to preach the Society's centenary sermon in the Cathedral. The annual sermon will this year be preached at St. Bride's."

*Literature* mentions that Canon Overton is about to undertake a full history of the Non-Jurors, and would be glad to hear from any persons who can supply him with local information on the subject:—

"The names of places and men, accurately spelt, would be acceptable, for the lists in print are very imperfect. Any information, which can be sent to Gumley Rectory, near Market Harborough, will be most welcome."

I may suggest there are in this country many who were more or less intimately connected with the Non-Jurors, especially in New Jersey and Rhode Island and Connecticut. It is to be hoped that all such will promptly communicate



with Canon Overton and send him any ms. or printed data that may be in their hands.

Poor Rome, with all the unspeakable blessings that flow from a Papal "Living Voice," does not seem to be able to trust the vicegerents of its own appointment. The correspondent of the *Standard* (London) writing from Rome, after remarking that at first the Pope very warmly approved of the founding of a Roman Catholic University for Ireland, but has since seen reason for somewhat modifying his opinion, goes on to say:—

"But it now appears to be thought that the establishment of a Roman Catholic University in Ireland might not be so desirable as was thought. It might, and probable would, prevent the coming of a large number of Irish students to Rome; and certain zealots have observed to the Pope that some of the Bishops would make difficulties about the direct interference of the Vatican in the instruction to be given. It is said that, in consequence of this insinuation, Leo XIII. is studying the measures to be taken so that the new University may take the tone desired at Rome. But no great security is felt as to the unanimity and obedience of the Irish Bishops."

The *Voce della Verita* (Rome) gives an account of a pious foundation by virtue of which for the last hundred and fifty years there has been celebrated in the Church of Sta. Maria in Portico a religious ceremony every Saturday; with the intention of obtaining "the return of England to Catholic Unity." I wish to draw the reader's attention to the wording, which I take from *L'Univers*. It is not for "the conversion of England" (a very offensive expression, which implies that we are heathen) but for "the return of England to Catholic Unity," the very thing for which we too are praying and that not on Saturdays alone and in one church in one city, but twice every day of the year in the churches of the Anglican Communion all the world over, "that all who profess and call themselves Christians may be led into the way of truth and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life."

"This foundation was (I quote verbatim *L'Univers*) the personal work of the British Sovereign James III, who, moved by his religious spirit and by his profound love for his younger son, the prince Henry, Duke of York, who was born in Rome in 1725, instituted and endowed for ever this ceremony in 1751. The Duke of York himself became the executor of this pious institution when he was ordained and made Cardinal Deacon under the title of Sta. Maria-in-Portico by Benedict XIV. From that time down to to-day every Saturday at 11 o'clock the Holy Sacrament is exposed on the High Altar and Mass is said, followed by the singing of the Litany of Loretto, the Psalm "*Levavi Oculos meos in montem*" and some collects, and all is finished by Benediction.

From the Stuart Cardinal to the Rev. Alexander Whyte D.D., an eminent Scottish Presbyterian divine is indeed a long jump, but yet there is a connecting link, for while the Roman Cardinal prayed that all might be one, the Rev. Dr. Whyte has, by his lectures on St. Theresa, helped to break down the wall of ignorance and misunderstanding that keeps us apart. I can only quote one wonderful passage and let it speak for itself.

"Why is it that I have nothing to show to myself at all like them [i. e. St. Theresa's Visions?] I think, I could die for the truth of my Lord's promise that both He and His Father will manifest Themselves to those who love Him and keep His Words but He never manifests Himself, to be called manifestation, to me. I am driven in sheer desperation to believe such testimonies and attainments as those of Theresa, if only to support my failing faith in the words of my Master. I had rather believe every syllable of Theresa's so staggering locutions and visions than be left to this, that ever since Paul and John went home to heaven our Lord's greatest promises have been so many idle words. It is open to any man to scoff and sneer at Theresa's extraordinary life of prayer and at the manifestations of the Father and the Son that were made to her in her life of prayer, and some of her biographers and censors among ourselves have made good use of their opportunity. But I cannot any longer sit with them in the seat of the scorner, and I want you all to rise up and leave that evil seat also."

#### Letters to the Editor.

##### CELIBACY IN THE CHURCH OF ENGLAND IN THE XVII CENT.

To the Editor of CATHOLIC CHAMPION:

Sir—While entirely agreeing with the admirable letter of your correspondent, "A Celibate on Principle," both as to matter and conclusion, there is one inference (or am I wrong?) that I should like amicably to question. He seems to suggest, I think, that the idea of the fitness, if not imperativeness, of Clerical Celibacy, was due in the English Church to the Tractarians. May I point out that, like almost all else that was really good in them, it too was an inheritance from the great Fathers of the XVII Century. With this difference—that the XVII Century Prelates and Confessors practised it; while the admiring XIX Century Tractarians (with the exception of Newman) did not!

The practice of the XVII Century in this respect ought to have peculiar weight with us; as I suppose no one will deny that it constitutes the one sole period, since the Reformation, when the English Church attained to anything like the power, the prestige, the autonomy and exercise of discipline, of her earlier and prouder days. No one—friend or enemy—could then complain that it was impossible to know what the official and authorized Doctrine and Discipline of the



Church of England was. Convocation, assembled by Royal license under the Great Seal, sat concurrently with Parliament, making Laws Ecclesiastical and granting moneys to the King, as aforetime: and the letters J. R. or C. R. prefacing its enactments, made it patent to all men, that the King, as Eldest Son of the Church, and "Supreme Governour" of all Estates of the Realm, meant to see that they were properly enforced and carried out.

While, therefore, some of the doctrinal statements of the time, may be controversially wrested or seem to us imperfect, or inadequate, we must remember that the Church of that day certainly enjoyed the inestimable privilege of being ruled and guided authoritatively by her undoubted Spiritual Chiefs. And these spoke with no uncertain sound. As Dr. Mozley says of Laud—"He gave her (*i. e.* the Church of England) what she never had before (in an equal degree) and certainly has never had since. He gave her government!"

Now, what was the theory and practice (for "Actions speak louder than words") of the great Prelates of this time in regard to the ideal for the priestly life? It was Celibacy. I append a list, far from complete—only such as I could readily jot down—exclusively of Bishops, who were Celibates on Principle. Of some we know it explicitly from their writings. Of all we have a right to assume it from the tenour of their lives and teaching. It was one of the most fiercely urged objections to Laud on the part of his enemies that he with reluctance promoted any man who was not a Celibate. They are all illustrious, and all occur within this brief and brilliant Jacobean and Caroline age.

1st. ("Clarum et venerabile nomen!")

Lancelot Andrewes, successively Bishop of Chichester, Ely, and Winchester: Lord High Almoner to the King, and Prelate of the Most Noble Order of the Garter.

William Laud, Archbishop of Canterbury, Primate of All England, Chancellor of the Universities of Oxford and Dublin, Restorer of Learning: Champion of the Clergy: Father of the Poor: Virtual Ruler of England between the years 1633-9; and MARTYR.

John Williams, Bishop of Lincoln, Archbishop of York, Lord-Keeper of England—the last Ecclesiastic who held this high office of State.

Arthur Lake, Bishop of Bath-and-Wells: famous for his learning, his piety, his princely state and hospitality, his alms to the poor, his benefactions to his See and Diocese—re-edifying churches, and recovering and restoring churchlands: one of the Bishops (Neil of Durham, Count Palatine, was the other) chosen to "support" the King's (Charles the I) right and left hand at his Coronation. He died in great sanctity, immediately after making his confession to Bishop Andrewes.

Richard Montague, Bishop, first of Chichester, then of Norwich. Of great learning and piety, author of the famous *Appello Caesarem*: the best

hated man of his time by the Puritan sectaries: a Confessor of the Church having been tried and condemned for his doctrines by the self-constituted Inquisition of the Commons: much engaged with the Gallican Divines for the reconciliation of the Churches.

John Overall, Bishop, first of Lichfield, then of Norwich: author of the latter part of the Catechism relating to the Sacraments: disciple of Andrewes and "master" of Cosin: so scholarly a recluse that having on one occasion to make an address to Queen Mary (Consort of King Charles the I.) he complained that he had spoken and thought so long in Latin that he found it almost impossible to make a continuous speech in English!

Gilbert Sheldon, Confessor to King Charles—the Martyr, whose vow he received to restore to the Church all the alienated abbey and other lands in the power of the Crown. This noble record of the Royal Martyr's piety is now to be seen in the Library of St. Paul's, London, in Sheldon's handwriting, having been buried by him during the troublous times of the Great Rebellion; and rediscovered by the late Reverend Dr. Sparrow Simpson, Librarian to the Cathedral. After the Blessed Restoration Sheldon was successively Bishop of London, and Archbishop of Canterbury: a man of princely munificence, founder of the famous Sheldonian Theatre at Oxford.

William Juxon, Bishop of London, Archbishop of Canterbury; and Lord High Treasurer of England—the first and last Ecclesiastic since the Reformation who held this illustrious office of State. (The famous Fox, Bishop of Winton, in Henry VII's reign had been the last before him.) It was he who ministered the last consolations of Religion to the Martyr-King—heard his confession, gave him his Communion, accompanied him to the scaffold; bade him exchange his earthly for the Celestial Crown; and received from him the George, and his dying command—"REMEMBER."

George Morely, Bishop of Worcester; then of Winchester; Prelate of the Garter—the last we might almost say of the great Prince-Bishops of the splendid Wessex See. An ascetic in his own life, he nevertheless entertained with great magnificence in his See City King Charles the II. and all his Court. On which occasion Ken, then one of his Chaplains and a prebendary of the Cathedral, won the Royal favour, and, ultimately, his Bishopric, by refusing "to give poor Nell a lodging." Morely also at vast expense restored Farnham Castle, redeemed Winchester House, Chelsea, the town-house of the Prelates of his See; endowed hospitals, almshouses, and poor churches; and was a great benefactor of his old College—Christ-church, Oxon.

William Sancroft, Archbishop of Canterbury, Primate of All England, and CONFESSOR. He crowned King James the II. and his Consort Queen Mary of Modena; and remaining faithful to his true King was uncanonically and tyrannically

nously expelled from his See by the unnatural monster William of Orange. He lived after his expulsion almost the life of one of the Fathers of the Desert: continued to pray for his Exiled Sovereign and the Royal Family; and to assert the illegality of his intruding successor's acts. He himself perpetuated the true Succession of the Church of England, by preparing to consecrate (by the command of King James, and advice of Pope Innocent XII, and the French Bishops), Hickes and Wagstaffe, Bishops respectively of "Thetford", and "Ipswich"; but dying before he could accomplish it, the Consecration was effected on St. Matthias' Day 1693-4 (significant date—"into the place of the traitor Judas"! ) by Lloyd, Turner, and White, three of the other Loyal Prelates; and so began the famous Non-juring Succession, to whose learning and piety the Oxford Movement—and so anything good in the Church of England now—is directly due.

Thomas Ken, Bishop of Bath-and-Wells: Non-juror and Confessor: of whom miracles are credibly asserted (*e. g.* making the dumb to speak): author of the Morning and Evening Hymns: "the English Fenelon": who reigning in Apostolic Celibacy in his Palace at Wells (He himself has left on record his conviction that "A virgin-priest the altar best attends") had every Sunday twelve poor men to dine with him: while all the time he was the favourite of two Kings (Charles the II. and James the II.) the Confessor of Royal Princesses, and many of the gay and noble of the Court.

I have quoted these names at length (and they are but a tithe of those that might be assembled) with a brief notice of each, because I think they are fairly illustrative of the highest thought and ideals of their day. They are all illustrious: and I would beg you to observe, Sir, in how many instances they are so not only for learning and piety; but for lavish and princely munificence, and Apostolic hospitality—the inseparable accompaniment of our ideal of noble and high-placed Ecclesiastics. And this quality no less than the others they were able to develop and display in the Ecclesiastical degree—who doubts it?—*because they were Celibates*. Compare the dignity and glory of their lives—the honour they were to the Church of God, and her exaltation in the eyes of men—with the vision we have of the "judicious" Hooker, keeping sheep in a common field, while his servant had gone to dinner, his ears meanwhile assailed by the strident summons of his Xantippe—"Richard! Richard!"—from over the hedge! With the poor show even of "holy George Herbert", angled for by designing Mr. Danvers and his *Nine Daughters*, any one of whom, we are told, was held at his disposal (they no doubt not more inspired by the graces of his person, and the beauty of his piety—as they would fain pretend—than by the splendour of his name) and at last succumbing meekly to the enamoured Jane—type of how many to follow him in this poor Church!

With the palpable weakness of Jeremy Taylor, who, able to pen, in evident sincerity, with all the gorgeousness of his painted rhetoric, such a passage as the following:—"But Virginity is a life of Angels, the enamel of the soul, the huge advantage of religion, the great opportunity for the retirements of devotion; and, being empty of cares, it is full of prayers; being unmingled with the world, it is apt to converse with God; and by not feeling the warmth of a too forward and indulgent nature, flames out with holy fires till it be burning like the Cherubim, and the most ecstasied order of holy and unpolluted spirits":—and professing to tell of "that little coronet, or special reward, which God hath prepared (extraordinary, and besides the great crown of all faithful souls) for those who have not defiled themselves with women, but follow the 'virgin' Lamb for ever"—yet, deliberately, with that flaming diadem in sight, not only faint-heartedly declines "on a lower range" of things, and stretches out no hand to grasp it; but actually, by way of grotesque commentary on his boasted appeal to "Primitive Christianity", commits digamy! Or perhaps, that was by way of popular assurance that he believed in his own "*Dissuasion against Popery*"? Or was it, after all, the lady's snug estate in Carmarthenshire?

Let me, in conclusion, Sir, draw your attention once more to the fact that the great Worthies whom I first quoted are the genuine Heroes and Fathers of the present Church of England. *That* certainly was (since the Reformation) her ideal time—when her true Rulers were her real Leaders. When those who desired to restore most fully and splendidly her doctrine, discipline, and worship did so by favour of—and those who were reluctant, by compulsion of—her Bishops! Not as now, in defiance of, or in their despite. King and Prelates set the tone; and it was the highest compassable under the circumstances. They led the way, like true Shepherds of the Gospel type: like valourous Captains of a Militant Church. *They* did not wait to be pushed by a tumult from behind—"idol shepherds" carried off their feet by a stampeding flock!

And in that high ideal: and as part of the discipline of that rude warfare, Celibacy certainly occupied no small place.

Believe me, Sir,

Very truly yours,

"M. D."

New York, Mar. 13th, 1898.

### The Russian Church.

*From the Russian Orthodox American Messenger.*

The deeply religious character of the Russian people is proved by the following facts, in the description of a diocesan tour made by the Bishop of Orlof. On the day that he was to pass through the village of Tregubovo, the 16th of June 1897, there stood from early morning before every peasant's cottage a table covered with a snowy table cloth; on each table were placed some ikons and bread and salt, by each table

stood the paterfamilias with his household. As he drove through the village, the Bishop gave his blessing to the people, as they stood ranged to the right and the left, alongside of the tables. In other villages which the prelate visited there were differences in the reverential attitude of the people towards him, but the general character of the picture was the same. Crowds of people in their Sunday best came forth to meet the Bishop and escorted him to see him off. Not alone in the large villages, but in the smallest ones tables stood outside the houses, be the owners well-to-do or poor, decked out in their white cloths, ikons and bread and salt. The people who stood by the tables knelt and bowed their heads to the ground as the prelate drove by and, from his carriage, covered them with the sign of the cross. The priests and clergy of such neighbouring churches as lay outside the route marked out for his progress turned out with their parishioners, preceded by the ikons and sacred banners, stationed themselves by the roads which he was to pass, and patiently waited for his arrival, only to receive his blessing. Witnesses of such scenes are struck, first of all, by the manifestations of our people's true love and devotion to their arch-pastors. But what is it that calls forth this love and devotion? The outward signs are patent enough: the abandonment of even the most urgent labours, the holiday attire, the ikons, banners, genuflexions and prostrations while receiving the blessing. Such scenes cannot be accounted for by mere curiosity. There is only one explanation for them: our people profoundly believe in the truth of their Orthodox faith, look on the ministers of the Church, especially on their arch-pastors, as on persons invested with the special grace of God which they transmit to the faithful, and in this state of mind show signs of a purely religious character when they meet or receive their arch-pastors. These again are perfectly aware of this feeling of the Orthodox population and profit by this opportunity to impart to them various advice and instruction, which undoubtedly carry much weight and exert a great influence on the people.

In Orthodox Russia there still are not a few localities where the rural population manifest their religious and Church life in still other, very pleasing forms. Let us take as an example the region along the Lake of Ilmen, from St. George's Monastery to the river Shelon, a region which numbers 13,826 souls of both sexes. These people whose chief pursuit is fishing, are distinguished by their religious bent and devotion to their churches—so local residents inform us. These fishermen of the lake very well remember the Gospel story of how the Apostle vainly laboured an entire night trying to catch some fish, then cast his net at the Saviour's behest and caught an extraordinary quantity and they attribute success or failure in their trade to the will of the Lord. Whenever He sends them a plentiful catch, they never fail to take part of

their gain to their own parish church, which they love and are proud of. Thanks to this spirit of theirs, there are within the comparatively small space of the Lake Region ten parish churches and two monasteries, and in spite of the small number of parishioners, each of the churches is kept in a decorous state of neatness and good repair. There is also a sufficient number of primary schools: seven district schools, three Church parish-schools and three where only reading and writing are taught. All these schools are in part supported by the fishermen, who are much interested in the fate of all of them, but appear to have a leaning towards the Church-school type. At least, in one of the parishes, the people expressed the wish to change the district school into a Church school and on the 9th of November of last year the new school-house was consecrated and it was opened with sixty scholars.

Even in far away Kamtchatka, with its motley population, we can meet with sufficient evidence of the rural population's attachment to the Orthodox churches. Thus in the missionary station of Putsilovka, consisting of the single borough of that name and extending its operations among the Coreans, such of these as are baptized are very attentive in contributing to the support of the churches. There are almost no cases, we are told by those who work on the spot, of Coreans who refuse means for keeping a church in a decorous condition. True, the religious and moral condition of the baptized Coreans still leaves a good deal to be desired; they are embedded in the darkness of heathen superstitions and very seldom attend church themselves, giving as an excuse, in summer, the urgency of the field labours and consequent want of leisure, and in winter—the cold. But it is to be hoped that they will grow out of these things with time, when the immigration of heathen Coreans with their Shamans will cease and all-healing time will do away with old Corean traditions, now upheld by the old men.

### Book Review.

LAYS OF IONA, and other Poems, by S. J. Stone, M. A., Rector of All-Hallows'-on-the-Wall, E. C., Author of "The Knight of Intercession," etc. 12 mo., pp. 361. (Longmans, Green & Co.)

When *The Knight of Intercession, and other Poems* came to a third edition, so much regret was expressed to the author for the omission of one of the poems, the "Lay of St. Columb of Iona," that his attention was directed to the cause of such regret. "For the poem itself was but slight, and not largely according to knowledge," he tells us, with the native, inexcusable shyness of the scholar. Father Stone found that the late birth or revival of interest in the Celtic Church had awakened in the children of the Church of England a desire to know more concerning their spiritual ancestry, a wish to see

all voluntary lodgers and ceased to provide shelter for those of the tramp and vagrant class who were not under arrest.

The floating lodging house, which was but a temporary expedient, led to the opening in December, 1896, under the Laws of 1886, on leased land at 396 First avenue, near Twenty-third street, of the first municipal lodging house. A factory building comprising a basement and five stories 25x80 feet, was leased for three years and altered for the purposes of the institution.

On the occasion of this inspection the house was found in charge of the assistant superintendent who said he was on duty from 6 p. m. to 6 a. m., that the house was open for night work ordinarily at 7 p. m. and in bad or winter weather at 6 p. m. The staff consists of the superintendent, assistant superintendent, a physician, two engineers, a night officer and two helpers. On arriving at 8 p. m., a large number of men were standing in the main room of the ground floor waiting their turn to go to the desk. An unpleasant odor was noticed, giving evidence of a lack of proper ventilation in this reception room for applicants. At the desk was seated a clerk who entered in a book the names of the applicants, their ages, nativity, time in the United States, time in the city, occupation, last employer's name and address, and time out of work. The clerk wore a dark blue uniform and cap, and near him was seated a man in his shirt sleeves who distributed to those who passed the clerk, brass tags bearing numbers, which to avoid loss were worn around the neck of the applicant, being attached to a loop of string for that purpose. The physician, and a police officer in uniform were in attendance. Many of the men were young and vigorous, and most of them appeared healthy. They passed the clerk at the rate of from 40 to 50 an hour. On the previous night 175 men lodged in the house, and about the same number on this date.

After admission the men are sent down stairs to the basement where they undress and bathe. Each man's clothes upon removal are placed in a fish net bag marked with his number, and fumigated at great temperature. In the morning they are returned with the assurance that all disease germs and vermin have been destroyed. For the bathing 12 sprays are provided, the men standing upon wooden slats placed upon the asphalt floor; soap and towels were freely furnished, and the bathing appeared to be thorough. Some of the men turned away upon observing the bathing and fumigating arrangements. The laundry work for the house is done here by steam, and 2,500 pieces a day can be washed. The engine to run the laundry, a donkey engine to run the blower for ventilation, and other apparatus are also in the basement. Here the men are furnished with night shirts and carpet slippers in which they go to their beds on the upper floors, to reach which they are obliged to pass through the main room on the ground floor in which other men were waiting to be received, and those who were hungry

were eating bread and drinking coffee which are distributed at night and in the morning. This was not an edifying spectacle.

The second, third, fourth and fifth floors are devoted to the dormitories. On the second floor 33 workhouse men employed at Bellevue Hospital were asleep in the rear half, a frame partition only separating them from a woman's ward to which the other half of the floor is devoted. There were 14 women lodgers at this date, and from the men's ward they could be heard in conversation. They enter the building by a separate door from the men, and a separate stairway leads to their ward, which contains 24 beds and of which a matron is in charge. The third floor is provided with 100 beds upper and lower, the fourth floor with the same number, and the fifth floor with 76. This floor has not been used this year although ready for occupation. The total capacity of the building therefore is about 332. All the bedsteads are iron with good woven wire spring mattresses, two gray army blankets, two sheets and a pillow for each. The walls of the building are brick, painted, the ceilings are of steel, and the electric light is taken from outside. An attendant was on guard on each floor, and the inmates were orderly, some of them sleeping at the time of the visit. The toilet arrangements for the dormitories are very crude, and neither sanitary nor satisfactory and should be improved. They are constructed in the dormitories from which they are separated only by frame partitions so low as to allow of the free circulation of air from them to the dormitories. In some of the dormitories it is doubtful if the air space required for each bed by the regulations of the board of health is provided.

In answer to inquiry it was stated that four investigators are employed in endeavouring to learn the characters of the applicants from the references they give, and in trying to get them employment, and that there is no hard and fast rule as to the number of nights they may be lodged, but if for a considerable number of nights, they are arrested and sent to the workhouse as vagrants.

The opening of the Municipal Lodging House marks an advance in the method of housing the vagrant class and is creditable to the Department of Public Charities. Experience gained there justifies the continuation and extension by the city, under the Laws of 1886, of this department of its charitable work. When the three years' lease of the lodging house has expired, if not before, property should be purchased and a sanitary and well planned lodging house erected. Should a further lease of this lodging house be made, the cellar and ground floor should be rearranged so as to provide better arrangements for bathing and dressing the men, and for the separation of new comers from those going to the dormitories, or partaking of food. A model lodging house called the Wayfarers' Lodge was erected by the Charity Organization Society in 1893 at No. 516 West Twenty-sixth street, the well considered plan of which could with advantage be followed.

*Report of State Board of Charities.*

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*Through Fire and Water* (Guild of St. Ignatius, New York, 50 cents.) By the Rev. Arthur Ritchie. We have on several occasions called attention to the many merits of the sermons which are annually reprinted in book-form from the columns of the CATHOLIC CHAMPION. Fr. Ritchie's latest volume does not fall short of its predecessors; and those who want to know what an American preacher of note has to say can hardly do better than read the twelve sermons contained in this volume. Fr. Ritchie has a good knowledge of Catholic dogma and exegesis, and is not afraid to declare the whole faith; and we should imagine that his clear, manly and thoughtful utterances must be a power for good in New York.—*Church Times*.

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